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VOLUME XXXVII
**
No. 26

THIRTY-SEVENTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, JULY 1, 1909

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- July 4, Sunday.—Fifth Sunday after Pentecost. Feast of the Most Precious Blood.
 „ 5, Monday.—St. Anthony Zaccaria, Confessor.
 „ 6, Tuesday.—Octave of Saints Peter and Paul.
 „ 7, Wednesday.—St. Benedict XI., Pope and Confessor.
 „ 8, Thursday.—St. Kilian, Bishop and Martyr.
 „ 9, Friday.—The Prodigies of the Blessed Virgin Mary.
 „ 10, Saturday.—The Seven Brothers, Martyrs.

Prodigies of the Blessed Virgin Mary.

God, who rewards His saints with perfect happiness in heaven, often honors them before men by miraculously assisting those who invoke their intercession. The Blessed Virgin being, as Mother of God, the greatest of all the saints, her devout clients have most frequently been the recipients of such miraculous favors. From the changing of the water into wine at the marriage feast of Cana to the miraculous cures that are yearly effected at Lourdes and other celebrated shrines, God has in every age exercised His power on behalf of those who appeal to Him through His Blessed Mother. In the feast of to-day, instituted on the occasion of some miraculous events which took place in Rome at the close of the eighteenth century, we express our gratitude for this display of God's power and mercy, and we honor her whom He has condescended to thus honor.

The Seven Brothers, Martyrs.

The seven saints whose glorious death is commemorated to-day were the sons of St. Felicitas, and suffered at Rome about the middle of the second century. They were exhorted to constancy in suffering by their heroic mother, who herself soon after received the crown of martyrdom.

GRAINS OF GOLD

MY PRAYER.

When pain and sorrow press me,
 And my soul is sunk in fear,
 When cares of life oppress me,
 And there seems no comfort here;
 Then with the two disciples,
 I shall pray my Saviour dear,
 'Do not leave me, gentle Jesus,
 For the dreary night is near.'

When my way leads through temptation,
 And I journey sick at heart;
 When life seems all vexation,
 And 'twere sweet with it to part,
 Then, with the two disciples,
 I shall pray, my Saviour dear,
 'Do not leave me, gentle Jesus,
 For the dreary night is near.'

When the angel brings a message
 That is meant for me alone,
 And I face that lonely passage,
 That will lead to realms unknown;
 Then, with the two disciples,
 I shall pray, my Saviour dear,
 'Do not leave me, gentle Jesus,
 For the dreary night is near.'

The brevity of time as compared with eternity was strikingly illustrated by the Rev. Father Meagher, S.J., who in the course of a mission sermon preached recently in a church in Los Angeles said: 'What is time for you and me? All space before and after us has no meaning for us. The little space beginning with our birth and ending with death is all we have. Two figures will express time for all of us. It may be 35; it may be 60, perhaps 70, but two figures represent time or life for all of us. What is eternity? That which has no end. Will figures express it? No, for we can always add another number to what we have written. So no number of figures will express eternity. And on that little span that we call life depends eternity. What is the meaning of life? That is a lesson that we never must forget. It must be before us, guiding us. We must so conduct ourselves that we will win eternity.'

The Storyteller

MARTHA

Many a time in the four years during which the village greengrocer courted our maid Martha, my wife and I shared a good laugh over the bashfulness of the one and the haughtiness of the other. But somehow, when Mr. Peck proposed and was accepted, the joke collapsed like a pin-pricked toy balloon, and neither of us could find anything to laugh at. It was a hard thing to realise that Martha, who had been with us all the nineteen years of our married life, had actually decided to leave us.

I doubt if there was ever a matrimonial engagement which gave complete satisfaction to everyone acquainted with either of the contracting parties, and in Martha's case my wife would be the first to admit that she was what is mildly termed 'put out' when one morning her maid, busy washing the breakfast dishes, remarked abruptly yet calmly:

'Excuse me, mem, but I maun tell ye I've made up ma mind to ha'e Dugald Peck, the greengrocer.'

My wife cannot recollect the exact reply she made to the announcement, but she distinctly remembers dropping the lid of the muffin-dish by which she set great store, and which she could never trust to Martha's fingers.

In the evening she reported the announcement and of the subsequent conversation to me, adding:

'But the thing that puzzled me most, Jim, was that Martha wasn't the least excited. She didn't even blush.

'How old is Martha?' I inquired.

'That has nothing to do with it—but I fancy she's about forty. You don't mean to infer that a woman cannot blush at that age, do you?'

'It is for you to say, Margaret,' I returned, smiling at her.

She said it without words, and laughed a little laugh that trailed off into a sigh.

Presently she spoke again, seriously.

'No, Martha didn't blush, and she wasn't a bit confused. She just went on washing the dishes as if she had said nothing more important than, "It's not quite so cold this morning." Why, Jim, she didn't even appear to be particularly glad about it.'

'Perhaps she was sad,' I suggested.

Margaret shook her head. 'I thought she would have shown some—some sorrow at the prospect of leaving us,' she said in a low tone. 'I confess I was disappointed in Martha this morning. I didn't—she continued, a note of dignity slightly hardening her voice—'I didn't look for tears of gratitude, but I did expect some expression of regret.'

'It was too bad,' I muttered, not knowing what to say. 'You have done so much for her, dear—when she was ill, when she was jilted by that wretched fellow just after she came to us, when she—'

'Oh, never mind that. And yet I can't believe Martha isn't sorry to leave me.'

'No more can I. In fact, I shouldn't be surprised if she threw over Peck at the last minute and stayed out here,' I exclaimed cheerfully.

'My dear! The wedding is to be six weeks hence. She wouldn't have fixed it so definitely if she had had any doubt about keeping to her bargain. Besides, we are not dependent on Martha. I can get another maid. Indeed, I have sometimes thought of late that a younger woman might suit better.'

'Yes, of course,' I assented, thinking of one hundred and one little ways up to which a stranger would require, to be educated.

Perhaps Margaret was thinking likewise, for she was silent for several minutes.

I lit my pipe and casually observed:

'I suppose Peck is a decent sort of man.'

'I believe he is quite respectable and prosperous, if that's what you mean, Jim. He certainly ought to be the latter, with the prices he charges for his vegetables and fruit.'

'But what's wrong with him?' I asked.

My wife hesitated. 'Well,' she said at last, 'I'm sure he's a mean man—you can see it in his eye, when you catch it; and I don't mind saying that I wish Martha were going to marry anybody else in the village, for I'm convinced that as Mrs. Peck she'll have harder work for less reward than she had here.'

'But Martha must see something attractive in him, surely.'

'I suppose so. But as I said, I wish she had taken some one else. Really, Jim, I was amazed when she told me this morning, for I know, and so do you, how she has been snubbing him for years.'

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

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

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

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J. McORMACK Melville Hill Shoeing Forge.

'Ah, there's nothing like a lover being persistent.'
'Lover?' Do you think every man who wants a wife is a lover?'

'I think you are a bit severe on Peck,' I ventured.

'No, Jim, I'm not. I see the man nearly every day, and I'd be sorry for any woman who became his wife. I'm not thinking of Martha at all now. Mr. Peck wants an assistant, but does not want to have to pay a proper wage.'

'Is Martha going to be married from here?' I inquired.

'No. She didn't give me time to offer that. She wishes to leave this day month and go home to stay with her old mother, who has not been well lately, and be married there. I dare say that is the better way.'

'Save some trouble.'

'I wouldn't mind that,' said my wife, gently, 'though I would have hated to see her go out of this house with Mr. Peck. However, I've got to concern myself about the new girl now. I'll write to Winifred to-night and ask her how she sets about engaging a maid.'

'Your sister has had some experience?'

'I should think so! Poor Winifred. She has two maids and a—a nurse, and she has never had one stay for a year, and she has been married fifteen years in June.'

'Well, Margaret, I trust we are not in for a period of quick changes, even in our small establishment.' 'I shouldn't wonder,' said Margaret, rather gloomily, as she rose and went to the writing table. 'I've heard that it is very difficult to get a girl to come to the country, and when you get her to keep her. Girls find it dull, which I dare say is natural. However, I must do my best, but—' She paused, playing with a pen.

'Well, dear?'

'But you must understand, Jim,' she continued, after a moment or two, 'you must understand that it will take years, probably, to get the best of girls to do everything in the way we are used to. And there are some little things that I don't think I could ask a strange girl to do.'

'For instance?'

'Well, I don't think I could ask her to bring our morning tea into the bedroom, as Martha has done since the morning after we came home from our honeymoon, dear. I don't think I could do that. Could I?'

'Perhaps not. Exit one piece of unnecessary indulgence!' I returned, with affected carelessness. 'Proceed, Margaret.'

'No, no. We'll find out plenty of little things we can't have soon enough, such as cooking a Welsh rabbit at 11 o'clock at night because we happen to get suddenly hungry. I never liked Martha being up so late, but she seemed to take a pride in it, and, of course, she hadn't to rise very early.'

'I'll have to do the Welsh rabbit myself in the future.' 'We'll have dinner an hour later and do without the rabbits,' I said bravely.

'We shall certainly have to alter some of our habits, Jim. Perhaps we have been easy-going. At any rate, you must give up dropping into the kitchen when I'm there to ask me unimportant questions. I don't think—but don't let us talk any more about it now. I'm going to write to Winifred.'

As the days went on depression took a firmer hold on us both.

'I'm sure,' Margaret once sighed, 'I can't think what has come over Martha. Her manner is so queer that sometimes I think she must be ill. I haven't seen her smile since she became engaged, and the other day, when I tried to make a joke about her being our greengroceress in the near future, her expression almost frightened me.'

'You've never gone into the kitchen when Peck was there, have you?' said I.

'I couldn't, Jim; I couldn't!'

'Perhaps she knows you don't like him, and naturally feels offended.'

'I don't think she's offended. Sometimes she's like a dumb thing simply longing to speak. Her eyes haven't changed. It's her face, especially her mouth.'

'Have you mentioned our proposed little wedding present, dear?'

'No. We'll send it after her, to her mother's. I couldn't give it to her here now.'

'Cheer up, Margaret,' I said feebly. 'She's not worth all the pain you are giving your tender heart.'

'Perhaps not. I don't know—and yet I can't believe that she has lost all her feelings. Surely the soul of that mean little man hasn't gone into her. That's nonsense I'm talking, but I—I feel the whole thing terribly, and— and so do you, Jim.'

'I do,' I had to confess at last.

The day of Martha's departure arrived, and the local chariot stood at the garden gate, laden with her belongings and ready to take them and herself to the station.

'You must come, Jim, and say good-bye to her, and wish her luck and happiness,' said my wife, entering the study.

'All right,' said I, feeling it was all wrong. 'Has—has she broken down, Margaret?' I asked nervously.

'No. And I don't think she will. Come, it's time she was going now.'

We went into the kitchen together. Feeling miserable and foolish, I repeated with the utmost stiffness the kind words which I had committed to memory the previous evening.

'Thank ye, sir,' she said quietly. My wife held out her hand.

'Good-bye, Martha, but—but not for long. We'll see you soon again. All good wishes, you know.'

'Thank ye, mem,' said Martha, still quietly.

Then for an instant she let her eyes—honest brown eyes they were—rest on her mistress. Surely, I thought, she was going to break down at last. But, no. Although the look in her eyes was motherly (there is no other word to describe it), her face was hard.

We went to the door and saw her off. At the last moment I fancied her lips quivered, but I could not be certain of that. The cab rolled away. Margaret shut the front door softly, and together we went into the study.

So far Margaret had been unsuccessful in her quest for a maid, and for a fortnight we had to be content with the daily help of an elderly woman from the village.

'Martha will be married by now. They will probably be dancing at the wedding,' said Margaret suddenly about 10 o'clock one evening. She did not look up from her sewing.

I had been dreading the coming of the remark all the hours during which I had been making a pretence at writing.

'So she will,' I responded, with as much carelessness as I could muster, and was wondering helplessly what I could say to change the subject when a bright thought struck me.

'I say, Margaret, I'm shockingly hungry. Do you think you could be bothered—er—'

'Welsh rabbit,' she said, rising with a sad smile.

'Remember, I can't make it like Martha, Jim.'

'Nonsense! It was you who taught Martha.' For the moment I had stupidly forgotten that Welsh rabbit suggested the departed, otherwise I should never have mentioned it.

Presently Margaret left the room after I had asked her to leave both doors open so that I might not feel too lonely.

I heard her moving about the kitchen, stirring up the fire, removing the lid of the range, and shutting the damper. Then she went to the larder, thence to the table, and I guessed she was cutting up cheese and slicing the bread. Once more she went to the fire and remained there.

I was inwardly debating how I was going to attack the Welsh rabbit when ready, for I had no appetite worth mentioning, when I heard Margaret run hastily from the fire to the back door and open it.

'Martha!' she cried in a frightened tone, whereupon I jumped from my chair.

'Ay, mem, it's jist me,' replied a very familiar voice, not quite the voice of a fortnight ago.

'Oh, Martha! What are you doing here?' gasped my wife.

The back door was closed, probably by Martha.

'Excuse me, mem, but is my place filled up?' The question came anxiously.

'No; not yet, Martha, but—'

'That's fine!' exclaimed Martha, with intense satisfaction. 'I've just a wee bag wi' me the night, but I'll get ma trunk an' ither things sent on the morn. I'm rale gled to be back, mem. But I'm vexed to see ye a wee thing wearit-like. Hoo's the maister?'

'Jim!' cried my wife. 'Please come quickly. Here's Martha come back. Do try to get her to explain, for I—'

'Well, Martha,' said I, entering the kitchen, 'what has happened? Has the wedding been—ahem—postponed?'

'Deed, ay!' she promptly answered, her face beaming with smiles; 'it's postponed, as ye say, sir; postponed for ever an' ever!'

'What?' cried my wife.

'I'm no gaun to marry Maister Peck nor ony ither man,' said Martha, gaily. 'Ye see, mem, ma Uncle Rubbert is deid.'

'Dear me! I'm very sorry,' I began.

'Dinna fash yersel,' sir, for I'm no sorry. He was a hard man when he was leevin', but noo he's awa', an' his bit siller comes to ma puir auld mither. So you see, mem,' she turned to her mistress, 'I'm no needin' to marry

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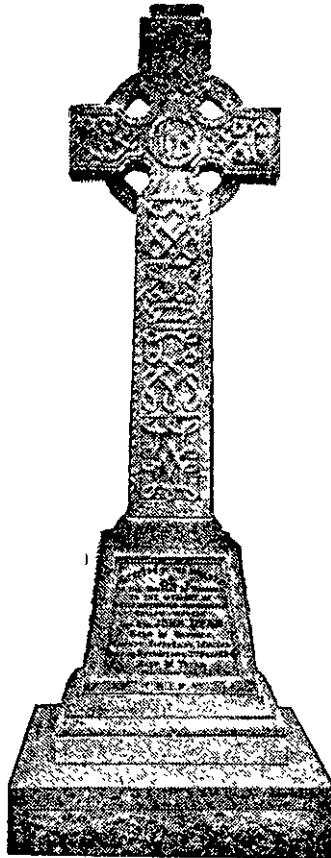
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mind on our Bargains.

Maister Peck nor any ither man, an' if ye'll let me, I wud like to bide here an' dae as I have done for near twinty year.'

'But, Martha,' cried my wife, the tears in her eyes, 'were you going to marry Mr. Peck because your mother was in want?'

'That's about it, mem. Ma mither's gettin' auld, an' her sight was failin' and she had lost a' the fine needle-work that used to bring her a bit siller. An' so there was naethin' for it but to mairry a man o' substance that seemed to want me. It was a bargain 'twixt him an' me. I was to keep hoose an' shop when he gaed to market, an' he was to see that ma mither didna want. I made him write it doon on paper, for I wasna jist shair o' him. But that's a' bo noo, an' I tell't him yesterday to try an' get anither lass about ma ain size an' I wud mak' her a present o' ma weddin' garments at haulf price wi' pleasure. He was yet pit oot, pur man, but I doot there's mair o' his he'rt in his cabbages an' plooms nor in his—his insine. An' that's the hale story, mem, an'—'

'But why did you not tell me of your trouble long ago?' asked my wife.

Martha's vivacity left her, and she looked at the ground. 'Mem,' she said softly and humbly at last; 'I ask yer pardon, but if I had—if I had let ma he'rt get saft for a singe meenit, then I wud ha'e broke doon an' never faced the thing I thoct had to be. I had jist to pretend to masel' that I didna care for onybody, but, oh, mem! ye ken it wasna that wey wi' me! I'm ashamed an' vexed an'—oh, criftens, the cheese is burnin'!'

She rushed to the fire, and I slipped out of the kitchen. After a little Margaret followed me to the study. Her eyes were bright with smiles and tears.

'Martha will be herself again shortly,' she said, 'and then she'll make us fresh Welsh rabbits. Oh, I'm so glad to have her back, Jim; aren't you?'

'Without a doubt, dear.'

Ten minutes later a slight crash sounded from the kitchen.

'Martha is all right now,' laughed Margaret. 'She has broken something.'

THE TOWN LOT

Once upon a time, the men who governed in the municipal affairs of a certain growing town in the West resolved to purchase a five-acre lot at the north end of the city—recently incorporated—and have it improved for a park. All the saleable ground lying north of the city was owned by a man named Smith—a shrewd, wide-awake individual, whose motto was: 'Every man for himself,' with an occasional addition about a certain gentleman in black taking 'the hindmost.'

Smith was secretly at the bottom of this scheme for a public square, and had himself suggested the matter to an influential member of the council; not that he was moved by what is denominated public spirit; the spring of action in the case was merely 'private spirit,' or a regard for his own good.

The park was decided upon, and a committee of two appointed, whose business it was to see Smith and arrange with him for the purchase of a suitable lot of ground. In due form the committee called upon the landholder, who was fully prepared for the interview.

'You are the owner of those lots at the north end?' said the spokesman of the committee.

'I am,' replied Smith, with becoming gravity.

'Will you sell a portion of ground, say five acres, to the city?'

'For what purpose?' Smith knew very well for what purpose the land was wanted.

'We have decided to set apart about five acres of ground, and improve it as a kind of park, or public promenade.'

The interview resulted in an offer of five thousand dollars, while the owner held out for six thousand.

Among other residents and property-holders in the town was a simple-minded, true-hearted, honest man, named Jones. His father had left him a large farm, a goodly portion of which, in process of time, came to be included in the limits of the new city; and he found a much more profitable employment in selling building lots than in tilling the soil. The property of Mr. Jones lay at the west side of the town.

Now, when Mr. Jones heard of the exorbitant demand made by Smith for a five-acre lot, his honest heart throbbed with a feeling of indignation.

'I couldn't have believed it of him,' said he. 'Six thousand dollars! Preposterous! Why, I would give the city a lot of twice the size, and do it with pleasure.'

'You would?' said a member of the council, who happened to hear this remark.

'Certainly, I would.'

'You are really in earnest?'

'Undoubtedly. Go and select a public square from any of my unappropriated land on the west side of the city, and I will pass you the title, as a free gift, tomorrow, and feel pleasure in doing so.'

'That is public spirit,' said the councilman.

'Call it what you will. I am pleased in making the offer.'

Now, let it not be supposed that Mr. Jones was shrewdly calculating the advantage which would result to him from having a park at the west side of the city. No such thought had yet entered his mind. He spoke from the impulse of a generous feeling.

The day that the council was to act passed, and not a whisper about the town lot had come to the ears of Mr. Smith. What could it mean? Had his offer to sell at six thousand been rejected? The very thought caused his heart to grow heavy in his bosom. Six, seven, eight o'clock came, and still it was all dark with Mr. Smith. He could bear the suspense no longer, and so determined to call upon his neighbor Wilson, who was a member of the council, and learn from him what had been done.

So he called on Councilman Wilson.

Smith opened the conversation.

'How about that ground of mine? What did you do?'

'Nothing,' replied Wilson, coldly.

'You refused to buy it at five thousand when it was offered,' said Smith.

'I know we did, because your demand was exorbitant.'

'Oh, no, not at all,' returned Smith, quickly.

'In that we only differ,' said Wilson. 'However, the council has decided not to pay you the price you ask.'

'Unanimously?'

'There was not a dissenting voice.'

Smith began to feel more and more uncomfortable.

'I might take something less,' he ventured to say in a low, hesitating voice.

'It is too late now,' was Mr. Wilson's prompt reply.

'Too late! How so?'

'We have procured a lot.'

'Mr. Wilson!' Poor Smith started to his feet in chagrin and astonishment.

'Yes; we have taken one of Jones's lots, on the west side of the city. A beautiful ten-acre lot. It was a gift to the city.'

'You have!' Smith was actually pale.

'We have; and the title-deeds are now being made out.'

It was some time before Smith had sufficiently recovered from the stunning effect of this unlooked-for intelligence, to make the inquiry:

'And, pray, how much did Jones ask for his ten-acre lot?'

'He presented it to the city as a gift,' replied the councilman.

'A gift! What folly!'

'No, not folly—but true worldly wisdom; though I believe Jones did not think of advantage to himself when he generously made the offer. He is worth twenty thousand dollars more to-day than he was yesterday, in the simple advanced sale of his land for building lots. And I know of no man in this town whose good fortune affects me with more pleasure.'

Smith stole back to his home with a mountain of disappointment on his heart. In his cupidity, he had entirely over-reached himself, and he saw that the consequences were to react upon all his future prosperity. The public square at the west end of the town would draw improvements in that direction, all the while increasing the wealth of Mr. Jones, while lots in the north end would remain at present prices, or, it might be, take downward range.

And so it proved. In ten years, Jones was the richest man in the town, while half of Smith's property had been sold for taxes. The five-acre lot passed from his hands, under the hammer, in the foreclosure of a mortgage, for one thousand dollars!

Thus it is that inordinate selfishness and cupidity over-reach themselves, while the liberal man deviseth liberal things, and is sustained thereby.

Two lovers with one self-same cold,
Two chests with but one wheeze,
Two rose-red noses blending in
One grand impassioned sneeze.
Two souls with but one single thought,
One aspiration pure—
'This cold we've caught we'll set at naught
By Woods' Great Peppermint Cure.'

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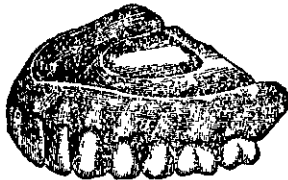
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Current Topics

Catholics in the United States

A frog's leg will twitch long after froggy's life-spark has been extinguished. And a fallacious argument will likewise often show signs of life after it has been killed 'fatally dead.' In Australia recently the fallacy, 'this is a Protestant country,' was advanced once more as a reason why justice should not be done to Catholics in the matter of education. It was tabled some weeks ago in the United States, in a similar connection. The San Francisco *Monitor* throws it into the dust-bin with the following brief comment: 'Is this a Protestant country? Not exactly! Of the 80,000,000 people in the United States, more than 50,000,000 are outside of all church affiliations and profess no religion. Of the remaining 30,000,000, 15,000,000 are Catholics. Allowing for the 1,000,000 Jews who are in the United States to-day, there remain 14,000,000 to be divided among the various Protestant Churches.'

Hair-'restoring'

Judging from a paragraph that is now going the rounds of the press, one at least of our New Zealand cities is doing a considerable trade in the manufacture of those triumphs of hope over experience, hair 'restorers.' Hope, indeed, seems to spring eternal in the breasts of those whose top-knot is thinning—or gone, leaving them, in nautical phrase, to run the course of old age 'under bare poles.' Synesius, a learned man of the fifth century, wrote a sort of panegyric on baldness. We do not know that he convinced anybody—except, perhaps, those who, making a virtue of a necessity, bore with resignation the affliction which Artemus Ward describes as 'a barefooted head.' Some years ago (according to the *Contemporary Review*) one M. Sebouriand announced the discovery that baldness is due to a specific microbe—it is always either a microbe or a sun-spot nowadays. And soon afterwards a German savant came forth with an account of the discovery of another microbe which was the 'natural enemy' of the first. But the latter does not seem to have been, thus far, harnessed to work. London *Truth's* bard sang to the rival microbes a lay of which the following is the closing stanza:

'So all this research microscopic
Which has tracked these new germs to their lair;
All the pars. on a hair-splitting topic
Leave things very much as they were;
And whichever bacillus proves winner,
We shall probably have to deplore
That our hair still goes on getting thinner,
The same as before.'

Domestic Science

Some gloom-pampered dyspeptic once described a bad cook as 'a hired assassin.' Josh Billings insists that every woman should learn how to be a reasonably good cook, and he is 'reddy to swear that if a man kin git a woman who can fri pankakes on both sides without burning them, and don't hanker to be a women's kommittee, the marrid state is a heaven and arth awl to onst.' The Otago University is just now (with generous outside help) endeavoring to make provision for a chair of Domestic Science, and thereby promote 'heaven-and-arth' homes. It was, we think, an experienced English matron who was asked by her daughter, on the eve of the latter's wedding, for some hints as to the management of her future husband. 'Feed the brute!' quoth the plain-spoken dame. The recently formed American Home Economics Association makes this, in effect, one of its methods of reforming social life with the aid of pots and pans and other such household ware. 'We believe,' recently said their president, 'that if all public schools of reasonable size, as well as universities and colleges, could be equipped with departments of domestic art and science, living conditions would improve materially, and that less household material would go to waste, the health of individuals would be better, the actual cost of living would decrease, and folk would be much happier.' This is a variant of a 'wisdom' of the famous French gourmet, Brillat-Savarin, that the happiness of a nation depends to an extent upon the way in which its food is cooked. They cook it well in France—so well that even the pigs are said to be happy there.

'Why Men Don't Go to Church'

In New Zealand, in Australia, in the United States, non-Catholic preachers and writers of 'letters to the editor' are still wrestling with the problem, 'Why Men Don't

Go to Church.' The explanations of the riddle are as numerous as the remedies for rheumatism and tic-douloureux. But most of the explainers avoid one rather obvious explanation as carefully as Mr. Vincent Crummies' Hamlet avoided thrusting his stage-sword where the legs of his opponent were plainly visible through the threadbare screen. Mr. Joseph Braithwaite (a non-Catholic and former Mayor of Dunedin) 'touches the spot' in the course of a letter to the *Otago Daily Times*. 'I believe,' writes he, 'the main cause of unbelief, and therefore of non-churchgoing, in this country is the absence, for 35 years, of daily religious teaching in our public schools. It will take a moral earthquake to put this right.' A substantially similar verdict was recently given by the Rev. Dr. Charles F. Aked, pastor of the Fifth Avenue Baptist Church in New York. 'You have,' said he, 'poured out your wealth upon universities and other institutions of learning. I am not likely to depreciate it. But this I know: that your educational system will fail if your religion droops and dies. Your education without religion may work the destruction of the social system you are aiming to build up.' 'The best minds of the nation,' said the well-known Jewish Rabbi of Chicago, Dr. Emil G. Hirsch in a recent discourse, 'now agree that there must be some system of moral training in the public schools. The eighteenth century theory that knowledge is all sufficient to the building of character is a mistake and an exploded idea. To-day every master of pedagogy is certain that the imparting of knowledge, unless supplemented by something else, is insufficient in building character and virtue. The Catholic Church has long held this contention, and that Church is undoubtedly correct in its insistence that education must be more than a mere transfer of knowledge.' And Rabbi Hirsch bears out, in turn, what was said by Professor Coe, of the Northwestern University, in the course of a lecture in the same city over six years ago: 'The position of Roman Catholics in regard to religion and education, and their policy in the establishment of parochial schools, are absolutely correct. For corroboration of this opinion,' added he, 'I refer you to the work, *Philosophy of Education*, by Dr. Arnold Tompkins, principal of the Chicago Normal School, in which he says religious character is the proper end of all education.'

Catholics and Crime Statistics

Here and there throughout New Zealand there have been bouts of controversy over Sir Robert Stout's foolish statement that the children trained in State schools 'produce only half as many criminals in proportion to their number as those trained in the denominational schools.' There are, of course, no statistics whatever to give the smallest color to such a statement. The latest discussion on the theme took place in the *New Zealand Times* (Wellington) between an ex-headmaster (Mr. Gammell, who defended Sir Robert Stout) and Father Venning, S.M., who has made the subject of denominational prison-statistics quite a speciality. Father Venning scored easily and all along the line. The only regret one feels is that his fresh exposure of the worthlessness of our prison-statistics, by denominations, could not have fallen upon Sir Robert Stout instead of his local champion. As it was, the ex-headmaster served the same function as did the First Charles's whipping boy—he dutifully submitted himself to be drubbed for his master's faults. Space does not permit us to give Father Venning's communications in detail. We give, however, the following extracts from the last word in the controversy (*New Zealand Times*, June 23): Dealing with the fallacious assumption that all Catholic children in the Dominion are educated in Catholic schools, Father Venning says: "The total number of children of European descent (including such half-castes as live among Europeans) known to be receiving education at school at the end of 1906 was 159,281" (*Year Book*, 1908, p. 212). Now Catholics in New Zealand are 14.32 per cent. of the total population—or about one in seven. (*Year Book*, p. 182). We can very reasonably suppose, then, that Catholics have at least one-seventh of the total number of school children in New Zealand. Mr. Gammell will grant that much. . . . He might extend his favors and frankly admit that Catholics should have at least 22,754 children attending school in New Zealand (one-seventh of the total number). But what do we find? Only half that number are really trained at our Catholic schools in New Zealand! "There was an attendance of 11,948 children at the 154 Catholic schools in New Zealand at the end of 1906" (*Year Book*, p. 212). . . . I must confess these figures are painful to me. Only about 50 per cent. of our Catholic children in New Zealand are attending Catholic schools!"

*

Father Venning challenged Sir Robert Stout's defender to make good the following four undue assumptions

of his chief: (1) That all the criminals in New Zealand are duly caught, ticketed, and entered up. (2) That a proper and correct record is kept of the religious beliefs of all the "criminals" in the Dominion. (3) That all those (or even 60 per cent.) who are labelled "Roman Catholic" on the prison records are really members of the Catholic Church. (4) That all those who are on the gaol records as "Roman Catholic" have been educated at a Catholic school. In the absence of such proof (which, of course, was not forthcoming), Father Venning proceeded to dynamite, one by one, these false assumptions of Sir Robert Stout. Dealing with the third of these, the Father says in part: '(c) I say that not all those who are labelled "Roman Catholic" on the gaol records are members of the Catholic Church. This point was proved conclusively in my last letter. It is not necessary to go over the ground again. Mr. Gammell is very simple. He seems to think that the gaolers in New Zealand hold a sort of examination or religious test for prisoners (much on the lines of a test for the admission of Chinese to New Zealand). No such thing. The unchallenged statements of prisoners—many of whom are lineal descendants of Ananias—are entered in the gaol books without the least fuss, and there they will remain till doomsday. Such men will never hesitate to lie about their religious belief if they get it into their degenerate heads that there is the faintest shadow of a prospect of any advantage to be gained by doing so. It is a curious and persistent freak, Mr. Gammell. You show yourself very innocent in your knowledge of prisoners and their many artful dodges. Prison statistics furnish absolutely no reliable evidence that Catholics are any worse than others. "It would be mischievously misleading to place any reliance on figures of the kind. As the criminal statistics stand they can be twisted into all sorts of shapes."—(Editorial article, *New Zealand Times*, June 4). If Mr. Gammell can obtain the permission of the gaoler of the Terrace Gaol to inspect the gaol records, and you, Mr. Editor, will put a reporter at my disposal, I will guarantee to find, not one, but dozens of prisoners of recent date who have made false declarations as to their religious belief.'

ENCYCLICAL LETTER

Of our Most Holy Father Pius X

BY DIVINE PROVIDENCE POPE

To all the Patriarchs, Primes, Archbishops, Bishops and other Ordinaries in Peace and Communion with the Apostolic See.



To Our Venerable Brothers the Patriarchs, Primes, Archbishops, Bishops and other Ordinaries in Peace and Communion with the Apostolic See.

PIUS X. POPE.

VENERABLE BROTHERS,

HEALTH AND THE APOSTOLIC BENEDECTION.

Amid the general troubles of the time and the recent disasters at home which afflict Us, there is surely consolation and comfort for Us in that recent display of devotion of the whole Christian people which still continues to be a spectacle to the world and to angels and to men

and which, if it has now been called forth so generously by the advent of misfortune, has its one true cause in the charity of Our Lord Jesus Christ. For since there is not and there cannot be in the world any charity worthy of the name except through Christ, to Him alone must be attributed all the fruits of it, even in men of lax faith or hostile to religion, who are indebted for whatever vestiges of charity they may possess to the civilisation introduced by Christ which they have not yet succeeded in throwing off entirely and expelling from human society.

For this mighty movement of those who would console their Father and help their brethren in their public and private afflictions, words can hardly express Our emotion and Our gratitude. These feelings We have already made known on more than one occasion to individuals, but We cannot delay any longer to give a public expression of Our thanks first of all to you, Venerable Brothers, and through you to all the faithful entrusted to your care.

The Pope's Gratitude.

So, too, We would make public profession of Our gratitude for the many striking demonstrations of affection and reverence which have been offered Us by Our most beloved children in all parts of the world on the occasion of Our sacerdotal jubilee. Most grateful have they been to Us, not so much for Our own sake as for the sake of religion and the Church, as being a profession of fearless faith and as it were a public manifestation of due honor to Christ and His Church, by the respect shown to him whom the Lord has placed over His family. Other fruits of the same kind, too, have greatly rejoiced Us: the celebrations with which dioceses in North America have commemorated the centenary of their foundation, returning everlasting thanks to God for having added so many children to the Catholic Church; the splendid sight presented by the most noble island of Britain in the restored honor paid with such wonderful pomp within its confines to the Blessed Eucharist, in the presence of a dense multitude and with a crown formed of Our Venerable Brothers, and of Our own Legate; and in France, where the afflicted Church dried her tears to see such brilliant triumphs of the August Sacrament, especially in the town of Lourdes, the fiftieth anniversary of whose origin We have also been rejoiced to witness commemorated with such solemnity. In these and other facts all must see, and let the enemies of the Catholicism be persuaded of it, that the splendor of ceremonial, and the devotion paid to the August Mother of God, and even the filial homage offered to the Supreme Pontiff, are all destined finally for the glory of God, that Christ may be all and in all, that the Kingdom of God may be established on earth, and eternal salvation gained for men.

This triumph of God on earth, both in individuals and in society, is but the return of the erring to God through Christ, and to Christ through the Church, which We announced as the programme of Our Pontificate both in Our first Apostolic Letters *E supremi Apostolatus Cathedra* and many times since then. To this return We look with confidence, and Our plans and hopes are all designed to lead to it as to a port in which the storms even of the present life are at rest. And this is why We are grateful for the homage paid to the Church in Our humble person, as being, with God's help, a sign of the return of the Nations to Christ and a closer union with Peter and the Church.

The Centenary of St. Anselm.

This affectionate union, varying in intensity according to time and place, and differing in its mode of expression, seems in the designs of Providence to grow stronger as the times grow more difficult for the cause of sound teaching, of sacred discipline, of the liberty of the Church. We have examples of this in the Saints of other centuries, whom God raised up to resist by their virtue and wisdom the fury of persecution against the Church and the diffusion of iniquity in the world. One of these We wish especially in these Letters to commemorate, now that the eighth centenary of his death is being solemnly celebrated. We mean the Doctor Anselm of Aosta, most vigorous exponent of Catholic truth and defender of the rights of the Church, first as Monk and Abbot in France, and later as Archbishop of Canterbury and Primate in England. It is not inappropriate, We think, after the Jubilee Feasts, celebrated with unwonted splendor, of two other Doctors of Holy Church, Gregory the Great and John Chrysostom, one the light of the Western, the other of the Eastern Church, to fix our gaze on this other star which if it differs in brightness from them, yet compares well with them in their course, and sheds abroad a light of doctrine and example not less salutary than theirs. Nay, in some respects it might be said even more salutary, inasmuch as Anselm is nearer to us in time, place, temperament, studies, and there is a closer similarity with our own days in the nature of the conflicts borne by him, in the kind of pastoral activity he displayed, in the method of teaching

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

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

applied and largely promoted by him, by his disciples, by his writings, all composed in defence of the Christian religion, for the benefit of souls, and for the guidance of all theologians who were to teach sacred letters according to the scholastic method. Thus as in the darkness of the night while some stars are setting others rise to light the world, so the sons succeed to the Fathers to illumine the Church, and among these St. Anselm shone forth as a most brilliant star.

Anselm in the Eyes of his Contemporaries.

In the eyes of the best of his contemporaries Anselm seemed to shine as a luminary of sanctity and learning amid the darkness of the error and iniquity of the age in which he lived. He was in truth a prince of the faith, an ornament of the Church, a glory of the episcopate, a man outranking all the great men of his time, both learned and good and brilliant in speech, a man of splendid intellect whose reputation was such that it has been well written of him that there was no man in the world then who would say: *Anselm is less than I, or like me*—and hence esteemed by Kings, Princes, and Supreme Pontiffs, as well as by his brethren in religion and by the faithful, nay, beloved even by his enemies. While he was still Abbot the great and most powerful Pontiff Gregory VII. wrote him letters breathing esteem and affection and recommending the Catholic Church and himself to his prayers; to him also wrote Urban II. recognising his distinction in religion and learning; in many and most affectionate letters Paschal II. extolled his reverent devotion, strong faith, his pious and persevering zeal, his authority in religion and knowledge which easily induced the Pontiff to accede to his requests and made him not hesitate to call him the most learned and devout of the bishops of England.

And yet Anselm in his own eyes was but a despicable and unknown good-for-nothing, a man of no parts, sinful in his life. Nor did this great modesty and most sincere humility detract in the least from his high thinking, whatever may be said to the contrary by men of depraved life and judgment, of whom the Scripture says that *the animal man understandeth not the things of the spirit of God*. And more wonderful still, greatness of soul and unconquerable constancy, tried in so many ways by troubles, attacks, exiles, were in him blended with such gentle and pleasing manners that he was able to calm the angry passions of his enemies and win the hearts of those who were enraged against him, so that the very men to whom his cause was hostile praised him because he was good.

Thus in him there existed a wonderful harmony between qualities which the world falsely judges to be irreconcilable and contradictory: simplicity and greatness, humility and magnanimity, strength and gentleness, knowledge and piety, so that both in the beginning and throughout the whole course of his religious life he was singularly esteemed by all as a model of sanctity and doctrine.

The Character of his Time.

Nor was this double merit of Anselm confined within the walls of his own household or within the limits of the school—it went forth thence as from a military tent into the dust and the glare of the highway. For, as we have already hinted, Anselm fell on difficult days and had to undertake fierce battles in defence of justice and truth. Naturally inclined though he was to a life of contemplation and study, he was obliged to plunge into the most varied and important occupations, even those affecting the government of the Church, and thus to be drawn into the worst turmoils of his agitated age. With his sweet and most gentle temperament he was forced, out of love for sound doctrine and for the sanctity of the Church, to give up a life of peace, the friendship of the great ones of the world, the favors of the powerful, the united affection, which he at first enjoyed, of his very brethren in religion and in the episcopate, to live in daily trials, in troubles of all kinds. Thus, finding England full of hatred and dangers, he was forced to oppose a vigorous resistance to kings and princes, usurpers and tyrants over the Church and the people, against weak or unworthy ministers of the sacred office, against the ignorance and vice of the great and small alike; ever a valiant defender of the faith and morals, of the discipline and liberty, and therefore also of the sanctity and doctrine, of the Church of God, and thus truly worthy of that further encomium of Paschal: *Thanks be to God that in you the authority of the Bishop ever prevails, and that, although set in the midst of barbarians, you are not deterred from announcing the truth either by the violence of tyrants, or the favor of the powerful, neither by the flame of fire or the force of arms; and again: We rejoice because by the grace of God you are neither disturbed by threats nor moved by promises.*

In view of all this, it is only right, Venerable Brothers, that we, after a lapse of eight centuries, should rejoice

like our Predecessor Paschal, and echoing his words return thanks to God. But at the same time, it is a pleasure for us to be able to exhort you to fix your eyes on this luminary of doctrine and sanctity who, rising here in Italy, shone for over thirty years upon France, for more than fifteen years upon England, and finally upon the whole Church, as a tower of strength and beauty.

(To be continued.)

HAECKEL AND HIS METHODS

AN EXPOSURE

By Richard L. Mangan, S.J.

(Concluded.)

But the case against Haeckel does not end here.

In June, 1908, he delivered at Jena a conference called 'The Problem of Man,' in which he exhibited three plates, two of which had already appeared in the Berlin lectures of 1905, designed to prove the affinity between man and the mammals. Against these plates Dr. Arnold Brass, in *The Problem of the Ape*,* brings serious objections. Without entering into the minute details of the accusations, we may sum them up as follows:—

Plate I. shows the skeletons of man and of four man-apes and bears the title 'Skeletons of Five Man-apes' (anthropomorpha). Plates II. and III. represent the embryos of different mammals (the swine, rabbit, bat, gibbon, man) at various stages of their development, to show that at certain periods the human embryo is scarcely different from that of the others.

According to Dr. Brass, not only has Professor Haeckel falsely represented various evolutionary stages of man, the monkey, and other mammals, but he has taken from the works of Selenka the figure of a macaco, and, by shortening its tail, made a gibbon of it, whilst adding to the original illustration, made by His, of the human embryo! Admirers of Haeckel naturally waited with some anxiety for the answer to these accusations. In the *Berliner Volkszeitung* of December 29, 1908, and in the *Münchener Allgemeinen Zeitung* of January 9, 1909, appeared an article by Haeckel in which he carefully avoids the points at issue and resorts to the most illiberal abuse of his opponent. Of the condemned illustrations he can only say that 'they are pictures destined to make accessible to a wider circle facts which have been long known.' In this way he thinks he has justified his action. Comment is superfluous. But in the answer to an anonymous protest in the *Münchener Allgemeinen Zeitung* of December 19, 1908, Haeckel proffers an apology which has staggered even his admirers:

'A small number of my numerous embryo-pictures (perhaps six or eight per cent.) are really falsified (in the sense of Dr. Brass)—namely, all those figures for which the material possessed by us is so incomplete and insufficient that to make an uninterrupted chain of the evolutive stages, we are forced to fill the gaps by hypotheses, and reconstruct the missing members by comparative syntheses.'

After an undignified attempt to shift part of the blame on to the shoulders of the engravers, as if it was not his duty to check their errors, if any occurred, and to notify the reader, he continues:

'After this compromising confession of "falsification," I might have to consider myself sentenced and annihilated, had I not the consolation of seeing with me in the prisoner's dock hundreds of fellow-culprits, many of them most trustworthy investigators and renowned biologists. The majority of figures, morphological, anatomical, histological, and embryological, circulated and valued in manuals, in reviews, and in works of biology, deserve in the same degree the charge of being falsified. These are all inexact, adapted more or less, schematised, reconstructed.'

We have heard before of splendid audacity, but this example is of the best, for in the first place it is untrue that he has made his arbitrary alterations only on 'schematic figures'; the charge is that he has made them on figures which he has not given out as schematic at all. Secondly, it is untrue that the majority of biologists use only schematic figures in their works. Haeckel is playing fast and loose with the term. A schematic figure has always been understood to mean a figure which expressly brings out certain features in an object and in a form reconstructed according to the conception of the maker. A non-schematic figure represents the object as the author has seen it exist, not as he conceives that it might possibly exist. Serious scientists notify the reader of the fact that a figure is schematic, unless it is obvious, whereas

* *Das Affenproblem*. Professor Haeckel's latest falsification of embryo-pictures, Leipzig, 1908.

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

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

Haeckel prints figures with features which he most certainly has not seen, but has imagined, in order to fill up a necessary gap in the facts. This is what his accuser means by falsification, and if words have any meaning,

The Charge Stands Unrefuted.

Haeckel's naive confession has shocked many of his friends. Dr. Adolf Koelsch, who had previously spoken of Haeckel as a man 'who for fifty years has, in the name of science, fought against the Christian conception of life,' and a pioneer of progress 'who has won the confidence of the German people,' now writes: 'I was ashamed for Haeckel when I read this passage.' Moreover, a number of the German scientists who were so frankly invited to take their places in the prisoner's dock with him have come forward with the following declaration, which is signed by no less than forty-six names:

'We, the undersigned Professors of Anatomy and Zoölogy, Directors of Anatomical and Zoölogical Institutes and Natural History Museums, hereby declare that we by no means approve of the manner of schematising which Haeckel in some cases has practised, but that in the interests of science and freedom of thought we most strongly condemn the campaign against Haeckel carried on by Dr. Brass and the Kepler Society. Moreover, we declare that the theory of evolution, as expressed in the theory of descent, can suffer no damage on account of the existence of embryo-pictures which prove nothing.'*

Haeckel may well pray to be delivered from his friends. The attempt to cast odium on the Kepler Society as a body of obscurantists is not only beside the mark, as Rüttimeyer, His, Semper, and other investigators are not members of it, but it has been frustrated by a dignified protest from the president and director sent to the public press. Whilst welcoming the declaration of the forty-six subscribers that they disapprove of Haeckel's methods, the writers proceed to point out that the insinuation of obscurantism is a deliberate attempt to delude the public as to the aims and objects of the Kepler Society, which not only advocates freedom of research, but contains members who are evolutionists. As for the personalities introduced into the discussion, Haeckel himself is largely to blame, and the Kepler Society claims the right to be judged by its official utterances.

Here we might leave the judgment to the fair-minded reader, although the charges against Haeckel are not yet exhausted. The most serious is that preferred by Father Wasmann, who proves that Haeckel has committed an offence greater than the falsification of illustrations,

The Falsification of the Ideas of a Great Man.

One of Haeckel's latest works, the *Problem of Human Life and the Master-Beasts According to Linnæus* (1908) is dedicated to 'Carl von Linné—the discoverer of the Master-beasts (Primates)—with the esteem of Ernst Haeckel, Professor of the University of Jena, Dr. Med., Berlin, March 7, 1857. Dr. Med. jubilar. Linnæanus, Upsala, May 24, 1907.'† Moreover, he borrows the famous maxim, 'Man, know thyself,' which Linnæus uses as a motto for his *Systema Naturæ*, so that the dedication, the motto, and the contents of this work are designed to delude the non-scientific reader into thinking that Linnæus was of the same mind as Haeckel on the subject of the descent of man.

Now that Linnæus, on purely morphological principles, classified man as the species *Homo* with the species which, according to the knowledge of his time, stood next in order, the ape, the lemur (half-ape), and the bat, and called the class Primates, is a fact which every reader of the *Systema Naturæ* well knows. In the first edition he classified the sloth with man and the ape and called them anthropomorpha, or, according to Haeckel's translation, 'beasts in the shape of men.' But no man would dream of asserting that Linnæus considered the sloth, or the bat, which he added later, to be an ancestor of man, Haeckel maintains that he called the Primates 'master-beasts' because they were 'the lords of the animal kingdom or especially of organic creatures.' That Linnæus never even thought of the origin of man from the higher Primates we should naturally not expect the German professor to tell us. He simply appeals to Linnæus as the founder of his own view on man as a 'master-beast' and those who have not read the *Systema Naturæ* naturally conclude that Haeckel and Linnæus class man amongst the Primates in the same sense. This is a gross misrepresentation and a vilification of the memory of a great man, who expressly states that, in his view, man is outside and above all three kingdoms of nature.

* See the *Allgemeine Rundschau*, Munich, February 27, 1909.

† This last degree was conferred upon him by the University of Upsala on the occasion of the Bi-Centenary of the birth of Linnæus.

'*Homo Sapiens* [Man], of all created works the most perfect, the last and highest point, set on earth's crust, marked as it is with marvellous signs of the majesty of God, with power to understand its structure, to admire its beauty, and to bow his head in reverence for its Maker.'*

There is not much indication here of that atheistic monism professed by Haeckel and his Monist Society! A little further on in the same chapter Linnæus writes:

'So is the whole world full of the glory of God, whilst all the works of God glorify Him by means of man, who, raised from dead clay to life by His hand, sees in the end of Creation the majesty of its Maker: man, a guest worthy of his dwelling, the herald of the Most High.' And two pages later: 'The Creator began with the simplest elements of earth and passed from mineral, plant, and animal to perfect His work in man.'

He goes on to show that it is man's noblest duty to know and to glorify God, that the world is God's school where man must learn to recognise Him, the Omniscient, Immortal, Eternal Being, that he must lead a good life here if he would avoid the penalty of God's justice hereafter. The motto thus splendidly explained is taken over by Haeckel without a word to show that its meaning differs a whole heaven from his own! Throughout this work the connection of man as an animal in Haeckel's sense with his place in Linnæus's ordinal group of the Primates is taken for granted, and as from this purely morphological connection Haeckel concludes that man is descended from the ape, the ordinary reader naturally takes Linnæus's exhortation to self-knowledge to mean: 'Man, recognise that you are nothing better than a highly-developed ape!' Once again we find

Hypotheses Put Forward as Proved Facts.

The origin of the mammals from the amphibia has been 'proved conclusively by the latest researches of zoölogical and anatomical experts at Upsala.' His conclusions, he asks us to believe, 'are not the result of his own private conviction or prejudice,' but of 'repeated research carried on for the last thirty years by competent investigators.' Yet how dark is the whole problem of the origin of the mammals, and particularly of the Amniote-vertebrates, has been shown by B. Fleischmann, who is supported by Littel, Gegenbauer, and others. Even Haeckel himself, in 1895, in the third volume of *Systematic Phylogeny*, only ventured to put forward an 'imaginary picture' of the hypothetical ancestral group of all the higher vertebrates, the so-called Pro-reptilia. But before a 'popular' audience our conjurer has only to make a pass and the 'imaginary picture' has become a 'proved fact.' The old assertions which he used to shore up his theory of the ape-origin of man are repeated here without a word of critical comment. The skull-formation of the Primates proves 'that an unbroken chain of evolutionary links stretches from the oldest common radical form (the Archiprimas) up to the man-ape (Pithecanthropus) and to man (*Homo*). For confirmation of this statement he refers to Plate 1, in the Appendix, and the unwary reader naturally supposes that the Archiprimas, Archipithecus, Prothylobates, and the Pithecanthropus Alalus have been considered enough to leave us their skulls for purposes of comparison. The fact, however, is that these chief members of the direct series of man's ancestors are transitional forms invented by Haeckel and never possessed a skull. This attempt, then, to base a proof of 'the unbroken chain of evolutionary links' on the skull-formation of the Primates is the purest humbug.

That Haeckel has done good service in the past to scientific study, particularly by his work on the sponges, we should be the last to deny. But that cannot excuse him from the gravest charge which can be brought against a scientific investigator, the deliberate tampering with scientific truth, deliberate misrepresentation of the ideas of a great scientist. He is not the first instance of a man led astray by a fanatical hatred of Christianity; but one can only wonder silently that any man should hope by such methods to 'fool all the people all the time.'

* *Systema Naturæ*. Ed. 10. Vol. I. Ch. I.

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THE LITTLE SISTERS OF THE POOR

OPENING OF NEW HOME AT DUNEDIN

The Little Sisters of the Poor commenced their noble work of charity in Dunedin in December, 1904, and since then their self-denying and self-sacrificing labors have become so well known and appreciated that they receive assistance from every class and denomination in the community. They opened the old and inconvenient weather-board building with one inmate, but very soon the accommodation was taxed to its utmost limit, and many a time since then they have been reluctantly forced to refuse many worthy applicants owing to want of room. To remedy this serious drawback to the success of their work, the Sisters decided to erect more suitable premises, and on Labor Day, 1907, the foundation-stone was laid by the Right Rev. Dr. Verdon, Bishop of Dunedin. The site is a commanding one, and the progress of the building was watched with interest by residents in all parts of the city and suburbs, especially by those whose sympathies were with these devoted nuns in their unselfish and heroic work. The site at Anderson's Bay, which consists of close on five acres of land, is an ideal one for the purpose. It has a gentle slope to the sun, is sheltered by belts of pines and native bush from the prevailing winds, and commands a comprehensive view of the city of Dunedin, with its background of hills, dotted with the dwellings of the

put up by Messrs. Briscoe and Co., Dunedin. A detailed description of the building appeared in the *N.Z. Tablet* when the foundation-stone was laid. In the basement is situated a kitchen, sculleries, store-rooms, Sisters' and postulants' refectories, central dividing hall, men's dining room with its own scullery, smoking room, boot room, lavatory, bathrooms. On the first floor are women's infirmary and dining room, bathrooms, Sisters' room, scullery, men's infirmary and dining rooms, lavatories, parlors, chapel, women's dining room, dormitories, guard-room, etc. The second floor consists of a women's dining room, scullery, lavatory, dormitories, men's dining room and dormitories, etc.

On Sunday afternoon the blessing and opening of the new Home took place. His Grace the Archbishop of Wellington performed the ceremony, and was assisted by the Right Rev. Dr. Verdon. All the local clergy were present, and the attendance of the public was very large, a good percentage of them being members of other denominations. After the religious ceremony addresses were delivered from a dais erected in front of the main entrance by his Grace the Archbishop of Wellington, his Lordship the Bishop of Dunedin, Mr. Justice Williams, the Mayor of Dunedin (Mr. Walker), and Mr. J. M. Galloway.

The Right Rev. Dr. Verdon, addressing the large gathering, said he had to thank them on behalf of the Little Sisters of the Poor for coming there that day to assist at the opening of the Home for the Aged and Infirm Poor. Their most sincere thanks were also due in a



Muir & Moodie, photo.

NEW HOME FOR THE AGED AND INFIRM POOR, DUNEDIN.

(In Charge of the Little Sisters of the Poor).

residents of Mornington and Roslyn. An uninterrupted view of the sea and beach from St. Kilda to St. Clair can be got from any part of the grounds. As we have said, the foundation-stone of the new building was blessed and laid over eighteen months ago. The new Home is a three-storey brick building, roofed with Marseilles tiles, and having concrete foundations. It is a plain, but substantial, building, and everything which could tend to the comfort and convenience of the aged inmates is provided. The drainage and all sanitary arrangements are on the most modern principles. It is lighted by electricity, and is heated by hot water radiators, which maintain a comfortable and even temperature throughout the building. There are several bathrooms and lavatories. For those of the inmates who, through age, infirmity, or illness, cannot go on to the grounds, the balconies opening from the upper storeys offer a pleasant outlook. The whole of the work has, we understand, been carried out for about £10,000. The levelling of the site and the other preparatory work was carried out by day labor under the direction of Mr. Mulquin. The building was erected by Messrs. Crawford and Watson, the electric light was installed by Messrs. A. and T. Burt, and the installing of the hot water plant and other plumbing work were carried out by Messrs. J. and R. Scott. Mr. F. W. Petre, Dunedin, was the architect. The Wunderlich ceilings were

very special manner to his Grace the Archbishop of Wellington, who, at very great inconvenience, had undertaken a long journey to come here to assist at the blessing of that Home and encourage the Little Sisters of the Poor by his presence and by his words. Their thanks were also due to Mr. Justice Williams, who was always ready to encourage every work of true charity, and who had manifested his kind sympathy for the work of the Home from its commencement. It gave them very great pleasure to see the Mayor of Dunedin present, also the representatives of many of the suburban boroughs, and representatives of the legal and medical professions, and to all the Little Sisters of the Poor wished to extend their very kindest thanks. About five years ago the Little Sisters of the Poor came to Dunedin, and they were fortunate in securing one of the most beautiful sites about Dunedin for their home. The buildings on it were only capable of providing accommodation for twenty aged and infirm inmates. In a short time the available room was fully occupied, and the Little Sisters were obliged to refuse the demand of many applicants. It was suggested that a temporary building should be erected to give the accommodation that was needed, but the Little Sisters wisely judged that it would be poor economy to spend money on temporary buildings, and accordingly it was decided to erect permanent buildings. About a year and a half ago the founda-

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tion-stone of the new buildings was laid. In the Home which they had come to assist at the opening the Sisters would make many old people happy. Since the Little Sisters had come here they had labored untiringly and with great energy and zeal for the inmates. They had provided for every kind of old people, and brought sunshine to the declining years of many who had come through storm and adversity. In the discharge of their self-imposed task they had given an example of the purest charity. Since they came to Dunedin the Little Sisters of the Poor have been treated with unvarying kindness and courtesy by all classes and denominations. The buildings have been erected at a cost of £10,000. They are 170ft in length, 52ft wide, and 68ft in height. The Home is provided with the most up-to-date heating apparatus, electric lighting, and water is laid throughout the building, and everything is done to promote the health and comfort of the old people. The Little Sisters of the Poor depend entirely on charity for the support of their charges. They had not been disappointed in the past, and they look forward with the fullest confidence to the future.

SISTERHOODS AND THE CHURCH.

His Grace the Archbishop of Wellington spoke as follows:—The Catholic Church understands woman's soul, and draws all the energies of that soul into her service as no other religious society, no other institution of any sort, has been able to do. This on the part of the Church is a token of supreme wisdom—wisdom so marvellous and so fruitful that it is a striking manifestation of the Divine guidance under which the Church lives and moves. The Church commits a large part of her works to sisterhoods; and so effectively do they perform their task that they rank among her choicest and most valuable agencies. Were these sisterhoods to disappear, we should miss from the harvest fields legions of workers whose place could never be filled, we should miss from the pages of history marvels and triumphs of religion and charity which have won for the Church the love and admiration of ages, and have most convincingly evidenced her divine life and power. The Church is the visible kingdom of Christ, and her mission is to build up His invisible kingdom in the souls of men. In this great spiritual work how precious to her is the co-operation of the sisterhoods. The potent influence of their example and of the ideals they hold up to the world is invaluable. Our frail humanity, wrapped up as it is in matter, permeated as it is with the atmosphere of passions, finds great difficulty to rise into the pure and serene region of Christian life and Christian virtue. Even the observance of the Commandments, the essential condition of adoption into Christ's kingdom, is hard to flesh and blood, and the incessant struggle which it entails easily ends in discouragement and despair. To the timid and halting the Church points out those who, by God's grace and their own firm will, rise to sublime heights of holiness far above the ordinary standard of Christian life, and says: 'If these, your fellow mortals, do so much for God and His Christ, will you not do at least the little that is required of you?' Humanity is swayed by ideals; and ideals it must have to perform its greatest of tasks, its incorporation into the kingdom of Christ. Such ideals the Church provides in the example of the noble-minded and noble-hearted portion of her children, who embody in their daily life the counsels of the Gospel and show forth in its highest and holiest forms the holiest and highest virtue of Christ and His religion. The timid and irresolute men and women who tremble before the struggle which they must undergo to keep themselves in the service of God hear the voice of the Church crying to them: 'Behold my sisterhoods! See to what sublime heights these daughters of Eve attain! Cannot you at least keep the commandments of God, while they follow out the counsels of the Saviour? Cannot you at least tread the beaten path of Christian duty, while they mount to the very summits of Christian perfection?' And what man acquainted with the sisterhoods of the Church will say that the example given by them does not contribute with supreme efficacy to the work of drawing souls to the love and service of Christ? The convents of the sisterhoods of the Church are sanctuaries of supernal life, centres of hope and inspiration to all humanity. And in creating and fostering them the Catholic Church blesses and enriches all mankind. How much this city of Dunedin is blessed and enriched by its sisterhoods of various religious Orders! First of all, in the matter of Christian education. Never more than in our-day has teaching been an imperative duty in the Church. She must impart a religious knowledge, particularly in the early years of childhood, most thorough and complete, in order to encounter successfully the dangers which beset her children on all sides. Unbelief is rife: a critical spirit is abroad questioning every doctrine of revelation, testing every stone of religion's foundations. Only by

the most careful and exact instruction in religious matters can future generations of Christians face the trials which await their faith. The air we breathe and the conversation we hear are permeated with naturalism. Where God and His Church are not ruthlessly set aside, there reigns a spirit of indifference more deadly, perhaps, than active hatred. To remain unscathed, souls must be saturated with faith; they must be prepared for the coming struggle by a thorough drilling in the principles and in the practice of their religion. Such a training demands the opportunities which are daily given by the schoolroom; it means that religious knowledge must have its place side by side with secular knowledge. And this is of especially urgent necessity in our time, because there is danger that secular instruction, if withdrawn from the influence of religion, will be impregnated with the poison of unbelief or of indifference and become a positive stumbling-block for the faith. To-day, therefore, the Church must of necessity be not only the teacher of religious truths, but also of secular knowledge. She appeals, accordingly, to her devoted sisterhoods. To their hearts and hands, in Orders like the Sisters of St. Dominic and the Sisters of Mercy, she entrusts her children, that while they endure their minds with all the graces of human knowledge, they also build them up into firm and devoted Christians. Go on, therefore, devoted Sisters, with your noble work. Teach our children the truths of earth; but teach them also the truths of heaven; fit them to discharge with credit their duties to their country and society, but also teach them to serve their God and insure their eternal salvation. The little ones of to-day will be the men and women of tomorrow. As they are fashioned now, so will they be in after-life; as they will be, so will the Church be, whose life and destiny are so closely woven with the life and destiny of her members. But the Church is not only the teacher of truth; she is also the dispenser of charity. And here what a glorious vista rises before us! Her Founder, while preaching the kingdom of heaven, went around doing good—healing the sick, feeding the hungry, comforting the afflicted. Accordingly the Church will be a power to brighten earth and to raise humanity to higher levels of comfort and happiness. Her social work throughout the ages was no accident of her history, no assumption of a task foreign to her nature and her mission. The Church is the incarnation of the divine love which reaches every sphere of human life and human activity. Wherever she passes there must be less evil, less misery, more good, and more happiness. Men believe in the promise of bliss in heaven when they are made to feel that an earnest of this promise is given to them on earth. Do good—Christ seems to say to His Church—do good; first win the love and confidence of men by kindness and mercy, then speak to them of the world beyond, and they will hearken to your message and give it credence. Here, again, the Church appeals to her sisterhoods. She bids them open their hearts to every ill, physical and moral, with which poor humanity is smitten. She bids them feed the hungry, visit the sick, comfort the afflicted, take care of the aged poor and feeble, be mothers to the motherless, friends to the friendless, consolers to the wayward and erring. She bids them build asylums for the orphaned, hospitals for the infirm, refuges for the outcast, homes for the poor and the aged. She asks them, in the full strength of their faith and love, to venture even further. When war strews the ground with writhing victims she summons them to the battlefield and the ambulance; when pestilence rages and calls for hecatombs, she bids them to be there—there where poverty and misery reign in every shape and form; wherever a hand is stretched out for mercy, there she calls them to be, and there they are, working in God's name and with God's strength—working even unto death, if need be—for suffering and sorrowing humanity. Behold the charity of Catholic sisterhoods in general, and of the Little Sisters of the Poor in particular. Where that charity is God is felt to be near. From God, indeed, must come the spirit of sacrifice, the heroic courage, the enduring patience that make such charity possible. From God come the joyousness, the saintliness which that charity sheds upon poor, forlorn humanity wherever it strokes the brow of suffering or soothes the heart of the afflicted. Yes, the work of the sisterhoods is the work of God. God alone could uplift human nature to such planes of holiness and self-immolation. But it is also the work of human nature co-operating with divine grace, and rising with it to sublime heights of sanctity and sacrifice. The achievements of the sisterhoods are the achievements and the honor of womanhood; the glory of the sisterhoods is the glory of all women. In treating and fostering her religious Orders of women, the Catholic Church has been the greatest benefactor of womankind. She exhibited rarest wisdom in her knowledge of woman—of woman's intuition of high ideals, of her power of self-sacrifice; and by calling into action the qualities of woman's mind and heart she proved her

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ability to draw to herself the love and reverence of the world. Through her sisterhoods and her brotherhoods she provides some remedy or alleviation for every phase of human misery. Not content with providing homes for the helpless babe, the orphaned child, for all those yet on the threshold of life, she secures retreats, like this one, for the destitute and aged poor during the last years of their mortal pilgrimage. She has provided here for those who have been disabled in the battle of life a home—and how much there is in that dear word!—a home in which they are tenderly nursed in their declining years by devoted Sisters, who welcome not only members of the Catholic Church, but those also of every form of Christianity, and even those without any faith at all. No distinction is made of person, nation, color, or creed; for true charity embraces all. The only question proposed to the applicant for shelter is this: 'Are you oppressed by poverty and age? If so, then come to us; we will provide you a home.' But, it may be asked, What fruit of their labors falls to the members of the sisterhoods? What prize are they to win? What reward may they hope for their lifelong self-immolation, for their innumerable daily acts of virtues unseen by mortal eyes? What do you Little Sisters of the Poor work for? What is your aim and hope? If questioned you would answer: 'We work for God; to Him we look for our reward.' Here lies the mysterious secret of the devotion of the legions of women who take up their cross and follow Christ, never looking back, sure that with Him all will be well. The sisterhoods of the Church are a puzzle to those who know only earthly aims and earthly gains. But no earthly aims are yours, my dear Sisters; no earthly gains are sought by the consecrated daughters of Christ, silver and gold, honor and fame, could not repay your heroic deeds. Earth holds no recompense by which your lives may be measured. God, and God alone, can give you an adequate return. Heaven is your aim, Heaven your reward. You present to the world an admirable instance of the vast difference between mere human philanthropy and genuine Christian charity. It is not mere humanity you view in the person of the aged poor and afflicted. No mere human compassion actuates you in your devotedness to the distressed. No; your faith sees in each of them another Jesus Christ, your divine spouse, to whom you have in your religious profession been solemnly and irrevocably consecrated. Your faith assures you that Jesus Christ is present in our midst in two different ways—in the tabernacle and in the person of the poor and afflicted, the hungry, the thirsty, the stranger, and the outcast; for our Lord has identified Himself with each and every one of them: 'Amen, I say to you as long as you did it to one of these, My least brethren, you did it to Me' (Matt. xxv., 40). Thus your charity soars immeasurably above all mere beneficence, all merely human philanthropy, and is as superior to it as Heaven is to earth, as God is to man. This is the explanation of the perfection of your charity—its strength, its untiring patience, its heroism, its motherliness, its deep respect, its exquisite and sisterly delicacy—its ineffable something which the unchristian world is forced to admire, but cannot realise or explain. Wonderful instances are recorded in history of this identification of Christ Himself with the poor and suffering. The great St. Martin of Tours, while yet only a catechumen, was a young cavalry soldier in the Roman army under the Emperor Julian, and was poor of a trooper's poverty, possessing only his uniform, his arms, and his military cloak. One day, near Amiens, in Gall, a poor ragged man asked him for an alms in the name of Christ. Instantly he severed the cloak in two with a cut of his sword and gave one half of it to the wretched shivering beggar. And, lo! that night Christ appeared to Martin clad in the beggar's half cloak, and said: 'Martin, a catechumen has clad Me with this garment.' Again, we read in the Acts of the Apostles that Saul—after his conversion called St. Paul—was on his way to Damascus, breathing threats and slaughter against the Christians, when suddenly a dazzling light from Heaven struck him blind, so that he fell from his horse, and falling to the ground, he heard a voice saying to him: 'Saul! Saul! why persecutest thou Me?' See, my brethren, how Jesus Christ identifies Himself with every member of His mystic body, whether that member be persecuted or assisted. Knowing this with the light of faith, the Little Sisters of the Poor see in everyone whom they assist and nurse another Jesus Christ, and treat him accordingly. O, the dignity, and the sublimity, and the tenderness of Christian charity! May it long flourish in this fine establishment to the comfort, joy, and happiness of all its inmates, Sisters and aged poor, until the quiet peace of this charitable home is changed into the vision of eternal peace in the bosom of God for ever. Amen. In conclusion, his Grace congratulated the Right Rev. Dr. Verdon on the opening of such a splendid, building for the Little Sisters of the Poor, where many a man

battered and shaken in the battle of life would be enabled to end his days in comfort. He congratulated the city upon having such an institution, and especially the inmates who would be rendered happy in their declining years. As the Little Sisters were entirely dependent upon charity, he appealed to those present to respond generously to the collection to be made.

OTHER SPEAKERS.

Mr. Justice Williams said it was with a great sense of pleasure that he attended the opening of the great institution which the Little Sisters of the Poor had founded—an institution for the relief of the infirm and aged poor of both sexes. There is no class of persons who want more attention than the aged poor. It was not a good thing to be poor, but when infirmity and poverty were added to old age, an immense sympathy was necessary in order that the close of life might be rendered tolerable. That sympathy the Little Sisters of the Poor offered. They gave up their lives to the poor. He could conceive that in that building every comfort was provided for the aged and infirm, and he could imagine that the old and infirm could have no sweeter place in which to close their eyes. The poet Dante tells us that a young man 700 years ago took a bride against his father's wish. That young man was St. Francis, who gave up riches and wedded poverty. The Little Sisters follow his noble example; they give their lives to minister to the poor, and when you meet them you see by their faces that they are very happy. They have real, true peace; they have reached a high state of self-abnegation, and in this materialistic age their example is ennobling and inspiring. Which of us could say that we could live that life for others? To each one present was the duty of helping and assisting them. He hoped the establishment would meet with the success it deserved, so that the lives of the old men and women might be rendered happy by the services of the Sisters.

The Mayor of Dunedin (Mr. J. H. Walker) said he was very pleased to take part in the opening of the Home. One of his predecessors (Mr. Loudon) was present at the laying of the foundation-stone. He congratulated the Little Sisters of the Poor on the work they had done in the past, and the work they were to do in the future. They ought to be called the Little Sisters with the Big Hearts. A short time ago, in company with Father Coffey, he visited the Orphanage, and one thing that impressed itself on his mind, and also on his wife, was the affection that was displayed by the children towards the rev. gentleman. He felt that the same affection would be displayed in that Home. The Little Sisters of the Poor had to depend on the charity of the people of Dunedin, and he was sure they would meet with a hearty support. He trusted the Home would grow much larger. He saw a paragraph in the local papers a few days ago to the effect that this was the smallest of the 300 similar institutions in the world, and he trusted that that would not continue, but that the institution would grow and increase. He did not think there was any greater pleasure than ministering to old people, and for that the Sisters are to be congratulated. As representing the City of Dunedin, he had to congratulate the Little Sisters of the Poor in erecting that building, which was a very valuable asset to the city, and he trusted that in every way it would be found to be just what they wished.

Mr. J. M. Gallaway said he felt highly honored as a private individual and as a non-Catholic to be asked to address the meeting. He had some little experience of poor law as it was administered by the State, and he could not believe that there was anything in common between such poor law and the charity exercised by the Little Sisters of the Poor. The dole administered by the State could never take the place of true charity. He thought the Sisters were called Little Sisters of the Poor because they took the place of sisters in the family. They ministered to the poor not because it was their duty, but because they had dedicated their lives to the work. They could go where a policeman could not go, because the people recognised the good work they were engaged in. The Sisters were doing a great and noble work, and they had found the only true happiness in the world—that of giving happiness to others.

The Rev. Father Coffey then intimated that collectors would go amongst the people and receive subscriptions, and that immediately after devotions the public could inspect the Home—an invitation which was taken advantage of to the fullest extent.

The subscriptions received amounted to £335.

Messrs. A. and T. Inglis, Dunedin, will commence their annual sale on July 31, lasting for six weeks, during which time the whole of their magnificent stock will be disposed of at large reductions....

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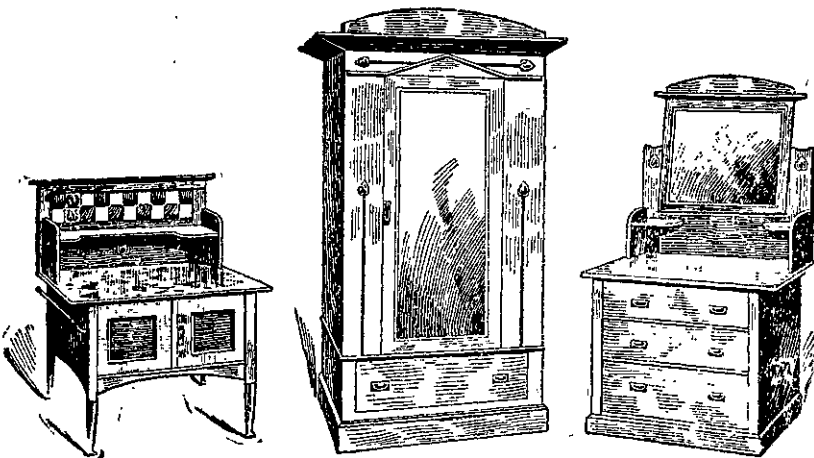
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PRODUCE

Messrs. Donald Reid and Co. report:—

Oats.—Prime milling Gartons, 1s 7d to 1s 8d; medium do., 1s 5½d to 1s 6½d; prime Sparrowbills, 1s 6d to 1s 6½d; good to best feed, 1s 4½d to 1s 6d; inferior to medium, 1s 2d to 1s 4d per bushel (sacks extra).

Wheat.—Medium quality, 3s 11d to 4s; best whole fowl wheat, 3s 8d to 3s 9d; medium, 3s 4d to 3s 6d; broken and damaged, 2s 9d to 3s 3d per bushel (sacks extra).

Potatoes.—Best lines, £3 12s 6d to £3 17s 6d; choice, to £4; medium to good, £3 to £3 10s; inferior, £2 to £2 15s per con (sacks included).

Straw.—Oaten, 30s; wheaten, 25s per ton (pressed).

Messrs. Dalgety and Co. report as follows:—

Oats.—There is fair demand for A grade and Gartons for shipment Home, though the absence of freight offering restricts operations. We quote: Prime milling A Gartons, 1s 7d to 1s 8d; prime milling A Sparrowbills, 1s 6d to 1s 6½d; good to best feed, 1s 4½d to 1s 6d; inferior to medium, 1s 2d to 1s 4d per bushel (sacks extra).

Wheat.—We quote: Prime milling, 4s 1d to 4s 2d; choice milling, to 4s 3d; whole fowl wheat, 3s 8d to 3s 9d; medium and smutted, 3s 4d to 3s 6d; inferior, 2s 6d to 3s per bushel (sacks extra).

Potatoes.—Extra prime, to £4; best freshly-dug samples, £3 12s 6d to £3 15s; medium to good, £2 10s to £3 7s 6d.

Chaff.—Best oaten, £2 12s 6d to £2 15s; medium, £2 to £2 7s 6d; inferior and discolored, 35s to 40s.

WOOL

Messrs. Stronach, Morris, and Co., Ltd., report for week ending June 29 as follows:—

Rabbitskins.—We held our weekly sale on Monday, when we offered a very large catalogue. Bidding for prime winter does was extremely keen, but other kinds were much on a par with last week's rates. We sold: Prime winter does, to 32d per lb, which is a record. Best winter does, 30d to 32d; good, 26d to 28½d; medium, 20d to 24d; second winters, 20d to 23d; medium to good, 18d to 20d; best winter bucks, 18d to 20d; medium to good, 15d to 17d; mixed, 17d to 24d; autumns, 12½d to 15d; incoming, 14½d to 16d; racks, 9d to 12d; light do., 7½d to 8½d; spring does, to 10d; spring bucks, to 10½d; winter blacks (mixed), to 29½d autumns, to 20d; fawns, to 15d; horse hair, to 18d.

Sheepskins.—We offered a large catalogue to-day, but competition was not so keen as has been the rule during the last few weeks. Quotations: Best halfbred, 7½d to 9d; medium to good, 6½d to 7½d; best fine crossbred, 6½d to 7½d; medium to good, 5½d to 6½d; inferior, 4d to 5d; best lambskins, 7d to 8d; medium to good, 5½d to 6½d; inferior, 5d to 6d; best merino, 6d to 7½d; medium to good, 5½d to 6d; best pelts, to 5½d; light do., 3½d to 4½d.

Hides.—We held our fortnightly sale of hides on the 24th inst., when we submitted a medium catalogue. There was a small attendance of buyers, but competition was keen, and we have to report a very satisfactory sale. Quotations: Stout heavy ox hides, 6½d to 7½d; good heavy, 6d to 6½d; medium weight, 5½d to 6½d; light weight, 5½d to 5¾d; inferior and staggy, 3d to 4½d; heavy weight cow hides, 5½d to 6½d; medium weight, 5½d to 6d; light weight, 5½d to 6d; inferior, 3d to 4½d; yearlings, 2d to 6½d; calf-skins, 4½d to 7½d.

Mr. John Reidy has returned to Invercargill, after an absence of four months on the West Coast, where he had been travelling in the interests of the Dresden Piano Company, Dunedin...

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

June 28.

Very Rev. Father Keogh, late Rector of St. Patrick's College, arrived here on Saturday morning, and is the guest of his Lordship the Bishop.

The following changes in the diocesan clergy have been made: Rev. Father Meagher has been transferred from the Cathedral to Parnell, being associated there with Rev. Father Kehoe; Rev. Father Holbrook goes to the Cathedral, and Rev. Father Tigar, O.P., to Thames.

The Old Boys' social gathering on last Friday evening was an undoubted success. The lady's prize was won by Miss Maggie Canavan. The committee worked most assiduously to secure the success of the gathering.

Very Rev. Dean Grogan, Wanganui, arrived here on Saturday, and celebrated the second Mass at the Cathedral yesterday. He leaves on a trip around the Islands and Sydney to-night. He stated that he had several old college friends whom he wished to meet and renew old acquaintances.

Right Rev. Mgr. Gillan, V.G., in the unavoidable absence of the Bishop, left town on Saturday for Cambridge to open a new school there. Rev. Father Holbrook also went up to assist Rev. Father Murphy in the ceremony. There was a large attendance from Cambridge and the immediate vicinity.

Rev. Father Paterson celebrated Mass yesterday at Avondale, and in the course of his sermon expressed surprise and pleasure at the beautiful church, which reflected credit upon Monsignor Gillan and the Avondale parishioners. He exhorted them to work in harmony with their excellent parish priest, of whom he spoke in the highest terms for his piety, zeal, and enthusiasm.

Very Rev. Dean Hackett lectured in the Leys Institute, Ponsonby, on last Friday evening on 'Rome Illustrated.' The pictures were minutely described by the Dean, who, because of his eight years' residence there, was fully qualified to do so. He spoke eulogistically of the two last reigning Pontiffs, both of whom had the welfare of the masses at heart. Though Leo XIII. was of the aristocracy, his efforts for labor and his famous encyclical would long be held as a standard for all time. The present Pope was of the people, and was simplicity personified. He was never happier than when he mixed freely with the people. The Coliseum, Forum, and famous churches were among the subjects dealt with. The eloquent and instructive lecture was listened to with the keenest attention by the crowded audience. The announcement was made that, owing to the numbers who were crowded out and could not gain admission, the Dean would redeliver the lecture in the Hibernian Hall on July 20, in aid of the St. Vincent de Paul Society.

OBITUARY

MR. JAMES CASEY, DUNEDIN.

We regret to record the death of a very old resident of Dunedin in the person of Mr. James Casey, of Leith avenue, who passed away on Monday in his 75th year. The deceased, who was a highly esteemed member of the Cathedral parish, was born in County Galway, and came out to New Zealand in 1863. Soon after his arrival he settled in Dunedin, where he had resided ever since, with the exception of a short time spent on the diggings. He had been a member of the local branch of the Hibernian Society for close on forty years, and for twenty years was a trustee of the branch. It is a rather remarkable fact that his nine sons are also members of the same branch. The deceased, who had been ill for about four months, was constantly visited by the Cathedral clergy, and died fortified by all the rites of the Church, of which he was a devoted member. He leaves a widow, nine sons, three daughters, and several grandchildren to mourn their loss. The funeral, which took place on Wednesday afternoon, was a large and representative one, and included members of the Hibernian Society in regalia.—R.I.P.

Any of our readers in Wellington requiring glasses should consult H. Spear, M.P.O.C., Dr. of Optics, eye-sight specialist, Willis street....

Owing to pressure on our space, we have been obliged to hold over several reports. These will appear in our next issue.

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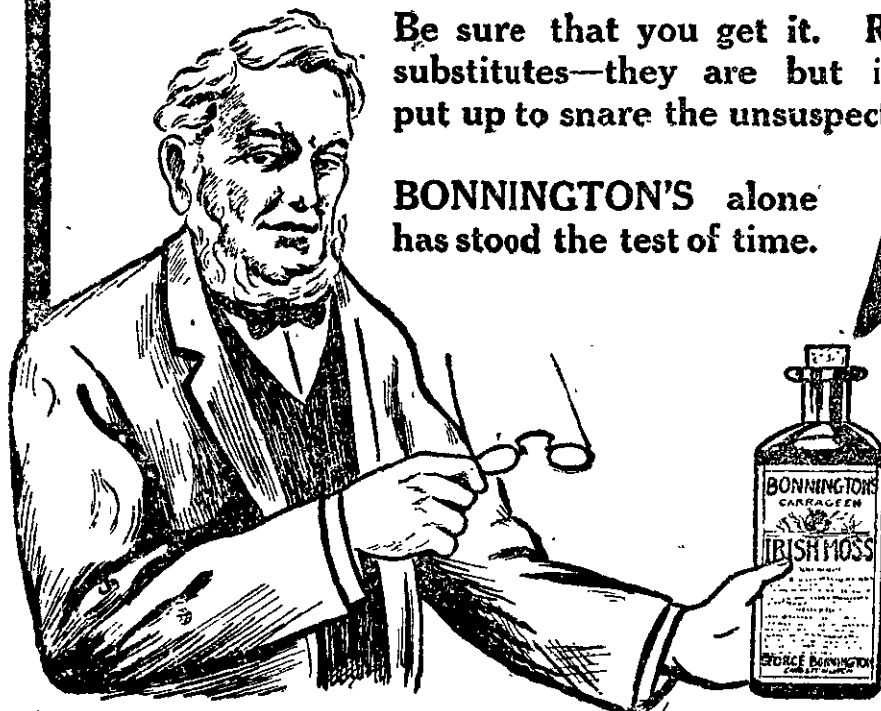
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THE LITTLE SISTERS OF THE POOR desire to Return their most **GRATEFUL THANKS** to all who helped to make the **OPENING** of their 'Home for the Aged and Infirm' on Sunday last such a success, and especially to those Ladies and Gentlemen who helped to prepare the Home for the occasion.

DEATH

CASEY.—On June 28, at his residence, 6 Leith avenue, James, the dearly beloved husband of Mary Casey, and father of Mrs. P. Walsh, Mrs. W. Bell, and Mrs. J. Columb; in his seventy-fifth year. R.I.P.

MARRIAGE

MISCALL—DRURY.—On April 14, 1909, at St. Leonard's Church, Burkes, by the Rev. Father Coffey, Adm., assisted by the Rev. Father Hearn, Austin Joseph Miscall, of South Dunedin, to Mary (Molly), eldest daughter of Mr. P. Drury, of Ravensbourne.

106 Princes Street,
Dunedin, June, 1909.

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae 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, JULY 1, 1909.

THE

AUSTRALIAN BLACK: A STRENUOUS MISSION



IN 'The Well and 'the Tree,' the Poet of the Sierras sang how

'An Arab Sheik in deserts wide
Once sorrowed so for thirsting man,
He led before the caravan,
And, -digging wells, he, thirsting, died.

'He died of thirst! The wells remain!
Oh, darling, patient Pioneer!
God's angels, what a triumph here,
To know no well is digged in vain!

The 'darling, patient Pioneers' of the Benedictine Order sought, too, the deserts wide 'against the sunset gold' of the Commonwealth, and, filled with sorrow for the hard lot of the mysterious dark man, toiled on and on to give him to drink of the Waters of Life. They planted, too, a tree

'Of knowledge in the westmost West,'

and tended it till it grew and gave welcome fruit and grateful shade to nomad tribes that had been sitting in darkness and in the shadow of death.

An Irish secular priest, who modestly conceals his name, has told, in his *New Norcia*, the noble story of how those brave pioneers blazed out a new track for the Faith in the Golden West. A little part of that history of noble endeavor we have compressed, in tabloid form, inside the columns of a single article. A few more brief extracts from that interesting record of dire trial and high achievement will, no doubt, be welcome to our readers. Here, for instance, is how the author describes one of the many trials that befel Father Salvado—founder of the mission, bullock-driver, ploughman, and ex-Spanish Grandee—on one of his toilsome journeys to Perth for supplies of necessaries: 'He lost his bullocks in the night time, and had to keep walking for days in search of them. His worn-out boots soon fell off his feet; the thorny scrub had torn his clothes to shreds, and he was dying of hunger. In this unpleasant predicament, "a spectacle for men and angels," he reached the outposts of Perth, but decency forbade his entering the city in his unkempt condition. He had first to send and ask Bishop Brady for a pair of boots and a suit of clothes.' Some timely aid from Propaganda (Rome) enabled him to purchase 'provisions, a few cattle, a good dray, and some agricultural implements, with a handmill for grinding wheat into flour. And when he returned, only to find his whole crop destroyed during his absence by kangaroos and other wild creatures, the undaunted Spanish hidalgo, simply exclaimed: 'Well! Well! Let us begin again, in the name of God.'

'Things' may be expected to happen when a Spanish Grandee suddenly turns ploughman. And there was a comical pathos in the maiden efforts of Father Salvado to plough the twenty acres of a Government grant accorded to the mission, and cleared of bush by the dire toil of the monks. An old settler—an eye-witness—told the tale to the author. 'Neither the ploughman nor the driver had any knowledge of the work they were engaged in. The bullocks were yoked in any fashion but the right one, and tied to the plough by ropes thick enough for a ship's cable. Neither could the bullocks understand the polite language of their reverend driver. They went leisurely along, stopping altogether at short intervals. The ploughman, on his side, could not keep the plough in the ground; and the furrows were as crooked as furrows could be. However, they somehow got over the field, though not more than half of it was fully turned up. Whilst engaged in this trying job, the coultter of the plough broke, and brought them to a prolonged standstill. The plough was a very heavy one, three times the usual weight. Putting some rations in a bag under his arm, and the ploughshare on his shoulder, Father Salvado started for Newcastle—a distance of fifty-five miles. On arriving at the blacksmith's shop there, he was so weather-beaten, wearied, and poverty-stricken, both in appearance and reality, that the blacksmith would have nothing to do with him. Disappointed, but not discouraged, he thereupon begged for the loan of an anvil and tools, saying he would try to do the job himself. The blacksmith kindly agreed; and, considering it was the first time Father Salvado had wielded a blacksmith's hammer, he himself wondered how he did the job so well. The fifty-five miles' walk home completed what he called a "hard experience." The day's toil in the field was often followed by a hungry night. 'Often for days,' says the author, 'and even weeks, they had neither meat nor bread; they lived on rice, reptiles, and roots. "At first," Father Salvado used to say, "my stomach revolted at it all; but after a few days' fasting I found a grilled lizard, or an opossum haunch cooked in the ashes in an envelope of green leaves [in the aboriginal fashion], to be anything but unpalatable.'" The evenings were devoted to 'instructing the blacks around the bush fire, where they regularly assembled after dusk to listen to their teachers.' Brief hours of rest were spent by the monks in the rude hut which had replaced their shed of boughs. The foundations of the present mission were laid on March 1, 1847, in the presence of white friends and of a large assembly of the dark-skinned tribesfolk. Less than two months sufficed to complete it. 'The institution or place was called "New Norcia," in remembrance of Norcia, a town in Central Italy, the birthplace of St. Benedict, the patriarch and founder of the Benedictine Order.' December 8—the feast of the Immaculate—in that same year (1847) was a red-letter day in the annals of New Norcia. Three aboriginal boys were handed over by their parents to the care of the monks, and the mission school was started. Many others were similarly consigned to the Fathers as the years went on. And thus was sown the seed of Christianity and civilisation which has pro-

duced such an abundant fruit of blessing for the aboriginal of the Golden West.

'So here we set this little seed,
And trust its tender boughs to Time;
To grow to touch the stars sublime,
As grows and grows some small, good deed.'

The well was not digged, nor was the tree planted, in vain.

Notes

'The Laymen's League'

Shortly before going to press we received from a greatly esteemed friend a copy of the Manifesto recently issued by the Council of 'The Laymen's League of the Church of the Province of New Zealand, Commonly Called "The Laymen's League."' The Manifesto in question is described as 'a Paper read at a Meeting of Members of the League and other Churchmen, held at the Lecture Hall of the Y.M.C. Association Rooms, Auckland, Thursday, June 24th, 1909.' The object of the Manifesto is, in part, to bring home to Anglicans 'the Dangerous Character of the Romeward Movement within the Church.' It is a curious document, and in many respects one of interest to Catholics. The unusual demands upon our space this week compel us to defer consideration of the Manifesto till our next issue.

DIOCESE OF DUNEDIN

At the meeting of St. Joseph's Men's Club on Friday evening Mr. Downie Stewart delivered an interesting lecture on a communistic settlement which he visited during his recent trip to the United States. There was a good attendance, considering the inclemency of the weather. The Rev. Father Coffey presided. On the motion of Mr. J. B. Callan, jun., seconded by Mr. T. Deehan, and supported by the rev. chairman, a hearty vote of thanks was accorded Mr. Downie Stewart for his instructive lecture.

The last weekly meeting of St. Patrick's Men's Club, South Dunedin, was very interesting to members and their friends, who assembled in goodly numbers to welcome the members of St. Joseph's Men's Club, who furnished the evening's entertainment by giving readings from *Richard III.* The readers are to be complimented for the ability displayed, their efforts being received with marked attention and at times hearty applause. St. Patrick's Club, not to be quite eclipsed, brought forward two promising young vocalists in Miss A. Heffernan and Mr. E. Mee, who contributed excellent items. The Rev. Father O'Malley and Mr. A. Shiel thanked the visitors for the interesting and instructive entertainment.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

June 26.

Latest news from Auckland indicates that Mother Brigid, of St. Bride's Convent, Masterton (who is an inmate of the Mater Misericordiae Hospital, Mount Eden), is progressing very satisfactorily.

St. Joseph's Christian Doctrine Society held a progressive euchre party on Wednesday evening in the Okareto House, Cuba street. The proceeds will go towards the St. Joseph's Sunday school prize fund.

His Grace Archbishop Redwood, who on Sunday last opened a new parochial hall in Hastings, journeyed thence to Masterton, where on Wednesday he presided at a reception ceremony in St. Bride's Convent.

Several members of the Wellington Catholic Seamen's Conference entertained the aged inmates of the Ohio Home on Friday evening. Notwithstanding the inclemency of the weather, a most enjoyable evening was spent.

A meeting of stall-holders of the Levin Catholic bazaar was held last Monday. Rev. Father Cognet, of Otaki, was amongst those present. Everything points to a most successful gathering. Several valuable and handsome articles have been donated.

The Home of Compassion, Island Bay, will benefit by the sum of £3 1s 9d, which has been handed over by the Wellington Gas Company. This amount represents

the proceeds of the sale of material cooked at the demonstrations by Miss Lovell, who has been giving a series of lectures on cooking by gas during the past week.

The gift of £20 from the sub-committee deputed to deal with the Penguin stewardesses' memorial fund to the Home of Compassion is especially appropriate from the fact that the mother of the first child received by Rev. Mother Mary Aubert at the Island Bay Home perished in the wreck of the Penguin.

On Friday, 25th inst., the boys of the St. Aloysius Club were instructed by Mr. E. J. Fitzgibbon, B.A., LL.B., on the duties of a chairman and a secretary at a debating meeting. Several essays were read by the boys. Next Friday Mr. Stuart will give the boys an instructive discourse on 'Bookkeeping.'

The Rev. Father O'Connell, S.M., left Wellington for Christchurch on Wednesday night, on his way to open a mission in the parish of Darfield. His colleague in mission work (Rev. Father Kimbell, S.M.) is at present in Ahaura district, where he is engaged bringing to a close the mission that was opened there some weeks ago by both priests.

Worshippers in the Church of the Sacred Heart early on a recent week-day morning were no doubt edified to see amongst them assisting at Mass and approaching the Holy Table one who was on that day setting out for state purposes on a long and wearisome journey to the Old World. He evidently wished to start on his important mission under the best of auspices.

On Wednesday last a reunion took place at St. Anne's Club rooms, Newtown, between the members of the Wellington Catholic Club's Junior Debating branch and St. Aloysius Boys' Club, Newtown, which was largely attended. Amongst those present were Rev. Father Herring, S.M., and Messrs. S. J. Moran and Peters. A most enjoyable evening was spent; games were indulged in, and several members contributed songs and recitations.

The Triduum in honor of the Blessed Sacrament in the Church of the Sacred Heart, Thorndon, was preached this year by the Rev. Father O'Connell, S.M., with great success. The attendances at the different exercises were very encouraging, while the General Communion of the parishioners on the Sunday morning must surely have established a record. It is worthy of note that for some considerable time the Sunday Communions have become so numerous as to require the services of two priests at the early Masses.

At the last meeting of the executive of the Wellington Catholic Club the following resolution was unanimously approved: 'That this executive desires to place on record its appreciation of the action taken by the Rev. Father Venning in writing such an able letter to the *New Zealand Times* in refutation of the assertion that the children educated in our Catholic schools supplied a greater proportion of criminals than those educated in the State schools, and that a hearty vote of thanks be accorded the rev. gentleman for his action.'

At St. Peter's Club on Thursday last the annual reunion between that club and the Wellington Catholic Club took place. The attendance on the part of both clubs was very large. Several tournament games were indulged in, followed by a musical programme, which was highly appreciated. Refreshments were afterwards partaken of. At the conclusion of the evening Rev. Mr. Blackburn returned thanks on behalf of St. Peter's Club. Messrs. J. McGowan (secretary) and A. H. Casey (vice-president) responded for the Catholic Club.

The presentation of diplomas and conferring of degrees in connection with Victoria University College took place at the Concert Chamber, Town Hall, on Thursday afternoon. The following students from St. Patrick's College obtained degrees: Master of Arts—Rev. Francis William Stanislaus Bartley, Rev. Charles Thomas Gramis; Bachelor of Arts, Rev. Thomas Andrew Gilbert, and Senior Scholarship in Latin. Mr. Eves's prize for French and German had been gained by Rev. Bernard Joseph Gondringer.

The quarterly meeting of the H.A.C.B. Society, St. Patrick's branch, took place in St. Patrick's Hall on Monday, June 21, Bro. E. F. Reichel presiding over a large attendance of members. The balance sheets in connection with the St. Patrick's Day celebrations and sports were read and adopted. The credit balance (£40 18s 6d) is to be devoted to the new Catholic Hall building fund and the Catholic school funds of Thorndon, Newtown, and Te Aro parishes. Owing to the inclemency of the weather on St. Patrick's Day, the balance for distribution was not quite up to expectations. The annual social evening of the society takes place in the Concert Chamber of the Town Hall early in August. Four new members were initiated. The receipts for the evening totalled £85. The nominations for officers for the ensuing half-year were re-

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ceived. Bro. G. Sellars, of Christchurch, gave the members some instructive advice. The society has a full programme just at present in the way of social functions. On July 21 the society will be entertained in St. Patrick's Hall by the Catholic Club, and on August 11 will hold their annual social in the Town Hall.

Hastings

(From Our Own Correspondent.)

June 23.

Sunday, June 20, was a red-letter day for the Catholics of Hastings, in so far as it marked another step forward in the equipment of the parish by the formal opening of a new parochial hall, which has just been erected at a cost of about £900. The new building is situated at the rear of the convent and girls' school, and has a frontage to Eastbourne street. It comprises a social hall, 70ft by 30ft, two commodious rooms for the use of the Catholic Young Men's Club and the Hibernian Society, another room, and a kitchen fitted up with the necessary conveniences for the holding of socials, etc. The main hall, which is furnished with a concert stage, is capable of seating about 450 people. There was a very large congregation at the Church of the Sacred Heart, when Mass was celebrated by Very Rev. Dean Regnault, S.M. His Grace Archbishop Redwood, Very Rev. Dr. Kennedy (Meeanee), and Very Rev. Dean Smyth were in the sanctuary. St. Cecilia's Mass was nicely rendered by a full choir under the baton of Mr. O. Avison, Mrs. V. R. Roach presiding at the organ. At the conclusion of Mass, the congregation, headed by the members of the Catholic Young Men's Club and the Hibernian Society in regalia, formed a guard of honor to the new hall.

After the ceremony of blessing the building, his Grace, addressing the gathering which filled the hall, said he was glad to have been afforded the opportunity of blessing, opening, and dedicating to Saint Patrick so fine a building. He congratulated the parish on its possession of a building which would be of great service to the societies and sodalities connected with the Church. The hall was to be used as a place of union—a place where Catholics could unite for any enterprise leading to their own and the Church's advancement. He congratulated the architect and the contractor. The hall was strongly built and well erected. Looking at it to-day, continued his Grace, his mind travelled back over the earlier history of the parish, and called to memory the conditions existing when Dean Smyth came to Hastings many years ago. He (Dean Smyth) found a church here which in those days served its purpose. The parish grew, and Dean Smyth set about building another church—the one they were using now, which was certainly an ornament to the district, a model of taste in the ornamentation of its sanctuary, and of which they rightly felt proud. They owed the possession of that church, as well as the other buildings in the parish, to Dean Smyth's wise discretion and their own noble generosity. Referring to education, his Grace said that nothing was more important at the present time than that Catholic children should be educated in Catholic schools, for scepticism was rife, and to safeguard the faith their children required to be well grounded in the Catholic religion, as well as a good secular education. This could not be accomplished unless they were trained in an atmosphere of religion and piety. Dean Smyth had had the parish equipped to give such education to their children here. He congratulated the Dean on all he had wrought in the past, and he felt sure the congregation congratulated him also. The time was now come when the Dean was called to another sphere of work, and before long they would be giving him a noble send-off. Continuing, his Grace said there was one thing they could do to rejoice the heart of their priest, and that was to give the promise that they would be true to themselves and extinguish the debt on the hall. They had now the reputation of possessing one of the most fully equipped parishes, according to their means, in the Dominion. His Grace concluded by expressing the hope that the new hall would be a source of blessing both spiritually and temporally.

Very Rev. Dean Smyth said his heart was too full to make a speech, but he wished to express his gratitude to the Archbishop for the help he had always given the parish. His Grace had often put himself to great inconvenience to come here, and it was a great kindness of him to come to Hastings to open the hall. He could not speak of his departure from their midst—his lips refused to move. He was sure the good work which had been carried on whilst he was in Hastings would continue under the direction of his successor. Referring to the building which had just been opened, the Dean said he wished to thank the contractor for the way in which he had carried out his work. He had had less cause for complaint in this building than in any of the others,

and they all knew he was hard to please. Concluding, Dean Smyth thanked the people, his committees, and the press—the former for their hearty co-operation in the work of the parish and the press for the help it had generously accorded him.

A collection taken up in aid of the building fund realised £68. The ceremony was brought to a close by the assemblage singing 'Hail, Glorious St. Patrick,' led by the school children. During the proceedings the Sacred Heart choir rendered 'The radiant morn' and 'Nearer, my God, to Thee.' His Grace the Archbishop preached at Vespers to a crowded congregation. His Grace visited Meeanee and Napier on Monday in company with Dean Regnault and Dr. Kennedy.

At the ceremony of dedicating the new parochial hall on Sunday, Mr. W. T. Dennett, on behalf of the congregation, presented Mr. J. P. Elwood with a handsome case of plate and a pair of gold sleeve-links as a mark of their appreciation of his work as architect of the building, and in recognition of his previous services to the Church. In making the presentation, Mr. Dennett referred to the good work Mr. Elwood had done in the parish in his professional capacity, and expressed regret at his departure from their midst. Mr. Elwood, to whom the present came as a genuine surprise, in responding, said what he had done was to him a labor of love. When he arrived in Hastings twenty-nine years ago there was no church here at all, and it had been a source of pleasure to him to be able to assist Dean Smyth with the buildings in the parish, which was now so fully equipped. He expressed the hope that the new hall would be largely used for the purposes for which it was built. Mr. Elwood has lately taken up his residence in Napier.

DIOCESE OF CHRISTCHURCH

(From Our Own Correspondent.)

June 28.

At their ordinary weekly meeting on Tuesday, June 15, the members of the Catholic Club debated the question, 'Is it in the interests of the community that women should take the part they do in commercial life?' After a spirited discussion, taken part in by Rev. Dr. Kennedy and Mr. Adams in the affirmative, and Messrs. M. O'Reilly and Salmon in the negative, the voting was found to be in favor of the latter.

The Feast of St. John the Baptist within the Octave (patronal feast of the diocese as well as of his Lordship the Bishop) was celebrated with befitting solemnity in the Cathedral on Sunday. There was Pontifical High Mass at 11 o'clock. His Lordship the Bishop was celebrant, the Rev. Dr. Kennedy deacon, Rev. Father O'Hare subdeacon, and Rev. Father Bell, S.M., assistant priest. His Lordship the Bishop preached and imparted the Papal blessing. His Lordship pontificated at Vespers, and gave Solemn Benediction of the Blessed Sacrament.

It is pleasing to note that a number of the Marist Brothers Old Boys have formed themselves into a football team, and under the able guidance and direction of the Rev. Bro. Virgilius are meeting with a good deal of success. On Saturday last they met and defeated Southern by 23 points to nil. W. Dobbs (2) and P. O'Shea scored tries, all of which were converted by R. O'Shea; while P. O'Shea also potted two goals. On the same day the Marist Brothers' School team played against the Normal School team in the Primary Schools round of matches, and defeated their opponents by a considerable number of points.

An artistic and very pleasing entertainment was given on last Thursday afternoon in the convent schoolroom by the pupils of the Sisters of the Missions in honor of his Lordship the Bishop on the occasion of his festival day, the Feast of St. John the Baptist. His Lordship was accompanied by all the resident clergy and those of the adjacent districts. A drama, entitled 'Envy Conquered,' was very creditably performed, the chief characters being especially well portrayed. The various acts and scenes of the play were interspersed with the following musical programme: Instrumental duet, 'Rondeau brillante' (four pianos and harmonium); instrumental selection, 'Manuella' (two harps, five violins, piano, and harmonium); chorus, 'The village choristers'; gavotte; instrumental trio, 'Miserere' (three pianos and violin). Miss C. Wildey sang really well 'Life's gift' and Gounod's 'O Divine Redeemer.'

After the singing of the festival song by the pupils, his Lordship the Bishop was presented with a handsome cushion by the children, and by the Sisters with a richly worked cloth of gold stole, which goes to form a part of the ecclesiastical vestments, the entire set when completed being a gift of the Sisters for the benefit of the Cathedral. As an example of patient industry, artistic talent, and deft needlework, these articles, designed for the sanctuary,

could not be anywhere excelled. His Lordship the Bishop warmly congratulated the young performers. He complimented the good Sisters on the results of their training as amply manifested on the occasion. As he had said on many previous opportunities, the Sisters quite realised their responsibilities to the state, and to the parents who confided their children to their keeping, fully knowing that the training imparted by them was of the highest, noblest, and best. He thanked the Sisters and children for their valued gifts and good wishes.

PRESENTATION TO VERY REV. FATHER KEOGH

(From our Wellington correspondent.)

On Monday evening, June 21, prior to his departure to take up the duties of parish priest of Hastings, the Very Rev. Father Keogh, S.M., B.A., was accorded a farewell by his many friends in the Concert Chamber of the Town Hall. Dr. T. Cahill was chairman, and among others present were: The Hon. D. Buddo (Minister for Internal Affairs), the Hon. R. A. Loughnan, M.L.C., the Hon. T. W. Hislop, the Rev. H. Van Staveren, Dr. Pollen, Dr. Borghetti, Professor Von Zedlitz, Colonel R. J. Collins, Messrs. D. J. Nathan, M. Kennedy, J. D. Harcourt, Frank Hendry, E. G. Fitzgibbon, H. S. Wardell, T. R. Fleming (Chief Inspector of Schools).

The Chairman, in presenting Father Keogh with an illuminated address and a purse containing over one hundred sovereigns, said that they hoped it was only 'Good-bye' for a very short time to their old and sterling friend. While they regretted losing Father Keogh, they could congratulate their friends at Hastings in getting so worthy a pastor. He hoped it would not be long before they were permitted to welcome him back.

The text of the address (which had been illuminated by Mr. S. G. Ross) was as follows:

'Dear Father,—The news of your departure from the position of Rector of St. Patrick's College has been received by your many friends with great regret, as we feel that during the nine years you have held that important office you have filled it with great efficiency. We recognise that by the educational methods you have adopted, and by the encouragement you have given to outdoor sports, and to the training of the College cadets, you have enabled the boys of St. Patrick's College to take a good place in the examination room, on the sports field, and on the parade ground. Moreover, you have, by your personality, imbued them with a spirit of patriotism and a pride in their school which will help to fit them hereafter for the higher duties of life. While you have maintained the high traditions of your priestly office, you have, as head of St. Patrick's College, become closely associated with the public and social life of Wellington, and have won your way into the hearts of the community. You will take with you our warmest regards and best wishes, and we beg your acceptance of the accompanying tribute, which is intended to add to your personal comforts in your new sphere of duty.

'Signed on behalf of your many Wellington friends—Dr. Cahill, chairman; M. Kennedy, treasurer; Very Rev. Dean Regnault, S.M., Very Rev. Father O'Shea, S.M., B.A., Very Rev. Father Goggan, S.M., R. A. Loughnan, M.L.C., R. J. Collins, J. O'Sullivan, H. Pollen, M. W. Bourke, H. S. Wardell, B. Doherty, E. Fitzgibbon, P. J. O'Regan, L. Dwan, Geo. Winder, T. Madden, W. Finlay, F. Ryan, and A. Ray (secretary).'

Mr. H. S. Wardell congratulated Father Keogh on the good work he had done at St. Patrick's College, and went on to remark that every one of the public was concerned in the personality of the heads of our public schools, at which the education and character acquired formed the basis of the students' future career. When such work was done so well as at St. Patrick's College, it was their duty and pleasure to applaud the work and congratulate the worker. They were also present to express their great regret at the fact that Father Keogh's duties had necessitated his retirement from a position which he had so well filled, and to assure him that he would be missed by a large circle of friends, whose good wishes, along with those of all of them, would follow him into his new sphere of duty.

Mr. Martin Kennedy, speaking as one who had been closely interested in St. Patrick's College since its founding, remarked that the retiring Rector had creditably carried out the traditions of the college, and the Catholic community would greatly regret his departure. The college had been established to give a secular and a religious education, and it was to be a recruiting ground for the priesthood. Since Father Keogh had been at the head of the college it had been arranged that the college masters should have the opportunity of taking university degrees at Victoria College, and, further, he believed that twenty-two students had been sent to Meeanee for the priest-

hood. They hoped soon to have a Native priesthood in the Dominion. Service as a parish priest was the proper training for a bishop, and he had no doubt that Father Keogh would be ready to answer any call of his ecclesiastical superiors. He felt sure that if the exigency occurred he would be prepared to return to the college later on.

Professor Von Zedlitz, of Victoria College, also spoke, expressing high appreciation of Father Keogh as a brother teacher. Men who set such a pace as Father Keogh, he said, made the rest of the teaching profession sometimes feel very small indeed. The memory he would leave behind him in the teaching profession would be of immense value to those engaged in the same work, and they would venerate his memory as a valuable example of how one man could combine the best qualities of a teacher and a man in the same person.

Hon. R. A. Loughnan, M.L.C., added his meed to the eulogies passed on Father Keogh, making a special point of his firm devotion to principle, his kindness and hospitality, and the extraordinary thoroughness with which he did everything to which he put his hand.

The Hon. D. Buddo remarked that he had met in the South several old boys of St. Patrick's College, who spoke very highly of their old Rector. They all wished him a happy future and great prosperity.

Three cheers greeted Father Keogh when he rose to make acknowledgment of the gift. It was kind, he said, that one's friends always looked with a magnifying-glass on the good qualities one might have and determinedly turned the blind eye on the others. He could not but be flattered at the kind words spoken, and, after the public reception last August, he had not looked for such a gathering. He had expected to leave Wellington as quietly as a small mouse. He had every hope and assurance that the work done at St. Patrick's College during the past nine years would be pushed on to greater perfection under the new regime. With the Very Rev. Dr. Kennedy in charge of the college, they might be able to prove that the sunshine was brighter here than anywhere else. The college was a living organism, and was continually growing. It was an evidence of the spirit manifested throughout the college that two students, who last year had qualified for the M.A. degree, were now commencing the science course, and they had been teaching in the college all the time. As in studies, the college boys had done well in sports, and the cadets were flourishing. It was a good thing for a country to have every man ready to take up the gun when necessary, and no nation worthy of the name should be satisfied with men who were unable to prevent an enemy from intruding. He was pleased to have among his friends representatives of the Government, the University, the Education Department, and the learned professions, and the distance between Wellington and Hastings would make no difference in his friendships. It was gratifying to know that the gift which he had received was not from a political coterie, or from one religious denomination. He would find pleasure in telling the new rector of the immense fund of kindness and assistance to be had from all classes of Wellington citizens.

Musical items were contributed by Misses Driscoll and Edith Martin, and Messrs. E. Parkes, Wiseman, F. Hendry, Archer, and Hobman, Mr. D. A. Kenny playing the accompaniments.

On Wednesday morning the pupils of St. Patrick's College met in the College Study Hall to bid farewell to the Very Rev. Father Keogh, S.M., B.A. (the Rector), who is leaving for Hastings. An illuminated address in album form and a set of the Cambridge History in 15 volumes were presented to Father Keogh. The Senior Prefect, Master C. J. Outtrim, made the presentation.

The esteem in which the Very Rev. Father Keogh is held by the district residents of all denominations was amply demonstrated by the large and representative gathering which assembled in the Day's Bay Pavilion on Friday evening, June 18. The Mayor of Eastbourne presided.

After a very fine concert programme, the members of the committee assembled on the stage, and Messrs. A. L. Herdman and J. P. Kelly expressed, on behalf of the residents, the great esteem in which Father Keogh is held and the general regret that is felt at his departure.

The Mayor, in presenting Father Keogh with a very handsome and massive marble clock, spoke in most appreciative terms of Father Keogh's life-long labor and good work in the cause of religious, educational, and social advancement, and stated that the presentation showed the good wishes and kindly feelings of the whole community.

In reply, Father Keogh desired to thank all for the splendid send-off they were giving him, and also for the handsome and costly present, which would serve to remind him of the many happy days he had spent at Eastbourne.

The clock was inscribed as follows: 'Presented to the Very Rev. Father Keogh by the residents of Eastbourne and adjacent bays on the occasion of his departure from the district; June, 1909.'

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Irish News

CLARE—Evicted Tenants

Mr. William Redmond has received a letter from the Estates Commissioners stating that 130 evicted tenants in County Clare have been reinstated or provided with holdings, and 30 others have been registered for consideration in the allotment of untenanted land. Proceedings are pending before the Commissioners with a view to the acquirement of close on 2000 acres of untenanted land under the Evicted Tenants Act.

CORK—The New Member

As we were advised by cable at the time, the Irish Parliamentary party, at a meeting in the House of Commons on May 12, decided by an overwhelming majority against admitting Mr. Maurice Healy, recently elected for Cork City, to the party. He was introduced in the House of Commons by his brother, Mr. T. M. Healy, and Mr. Eugene Crean.

A Consumptive Sanatorium

The Countess of Aberdeen laid the foundation-stone recently of the first county consumptive sanatorium in Ireland, provided by the Joint Hospital Board for County Cork.

Mr. William O'Brien

A Home exchange says, on what it is stated to be good authority, that not only has Mr. William O'Brien, who resigned his Parliamentary seat in Cork recently, retired from politics, but it is his intention to take up his residence permanently in Jerusalem, where he will live in complete retirement.

Irish Priests Honored

A number of priests of the Archdiocese of Boston, U.S.A., have just been raised to the dignity of Monsignor by his Holiness. Two of the new Monsignori are of Irish birth. They are the Rev. Jeremiah E. Millerick, born in Newtown, County Cork, and now pastor of St. Joseph's Church, West End, Boston, and the Rev. John O'Brien, a native of Garranames, parish of Mogeela, County Cork.

DOWN—An Agricultural Bank

The benefits conferred on the small farmer and trader by the establishment of agricultural banks has been practically exemplified by the success of the Mullaghbawn bank as disclosed at the annual meeting on May 2. We are told that the secretary read the balance sheet and the auditors' report, and the latter was so eminently satisfactory that its adoption was passed unanimously. Two hundred and eight loans were granted during the year 1908. These totalled £1771 10s, the average amount being £8 10s 4d. A very satisfactory feature of the transactions of the bank is that out of the £1771 10s lent, £1500 is money deposited in the bank by parishioners. Thus the bank is conferring a double benefit to the people of the parish, and it speaks well for all concerned with the management of the bank that such a large amount as £1500 should be entrusted to their care by the people of the parish. The reserve fund now stands at £75, and is another tribute to the zeal and great care exercised in the management. At the end of the year there was only one outstanding loan, and it has since been paid.

DUBLIN—Consecration of a Prelate

On Sunday, May 15, the Most Rev. J. P. Dowling, O.P., was consecrated Archbishop of Port-of-Spain by his Grace, the Archbishop of Dublin in St. Saviour's Church, Dominick street, Dublin.

GALWAY—A Scheme of Scholarships

Galway County Council, on the proposal of Mr. T. J. O'Malley, has sanctioned a resolution adopting a scheme of scholarships, and providing a rate for same to enable talented boys and girls, natives of County Galway, to enter the University College, Galway, such scholarships to be open only to students who have taken Irish as a subject for matriculation in the college.

Not Willing to Sell

The Rev. Father O'Hara, Kiltimagh, speaking in East Mayo recently, said that there were 200 landlords in Galway who were not willing to sell their holdings to the tenants. They wanted compulsion, and what was true of Galway was true to some extent of other counties in Connaught.

LIMERICK—A School of Commerce

A school of commerce in connection with the Technical School has been established in Limerick. Provided

that certain sums be subscribed locally, the Government has promised a subsidy for the first three years of its existence.

LONGFORD—A Windfall

The New York correspondent of the London *Observer*, telegraphing on May 8, says the Philadelphia Court on the previous day dealt with the estate of John Dignam, who had a remarkable career. He emigrated from Ireland in 1854, and obtained employment in the United States as a grocer's boy. He eventually embarked in business on his own account, and became very wealthy. He never married, and at his death it was found that he had not made a will. The administrators of his estate, however, discovered that the heirs-at-law were three brothers and two sisters who lived in comparative poverty in Ireland. There had been no communication between Dignam and his family for half a century, and the brothers and sisters were quite unaware of the deceased's vast fortune. After paying all administration expenses and the incidental lawyers' fees, the court ordered upwards of £30,000 to be paid to each of the brothers and sisters. The brothers are named Peter, Paul, and Patrick, while the sisters are Mrs. Ellen Mulligan and Mrs. Margaret Smyth, and they are all over 70 years of age and reside in County Longford.

MAYO—Improvement of Holdings

Mr. John Dillon, M.P., speaking recently at Swinford, said:—One other work that ought to be done in this district has been done already round the town of Ballaghaderreen, where I live. I know nothing in Ireland more encouraging and more inspiring than to see the way our people are taking advantage of the little help that has been given to them to improve their holdings. There are hundreds, I may say thousands, of cottages round Ballaghaderreen as neat and tidy homes as any in the country. What has done it? The Congested Districts Board and Father O'Hara and his parish committees, and coming along the road to-day I saw in every direction outhouses, neatness and tidiness, and in some places even orchards being planted by the sides of the houses; and I say that never has so good a work been attempted amongst any people, and never had any people so well responded to the little help they got. They are sending vans round the country to explain to you how to keep yourselves free from tuberculosis. I don't object to that; but, for my part, I have a great deal more faith in the new houses, where there are good windows and dry, elevated floors. What was it that made the people die of tuberculosis and other disease? It was the damp and rottenness of the houses, and want of decent windows, and the rotten thatch; and now on every side you see improvement. Take these O'Connell tenants. The Board has been criticised frequently for keeping these estates too long on their hands. I don't agree with that criticism. I think the Board, on every estate it gets, ought to build at least half a dozen modern houses with these new, dry, elevated floors. Then, after they had done that, I would let the people build their own houses, and give them money to do it. But they ought to show them the way to build these really healthy and good houses. This, in my opinion, is the great work before us in East Mayo.

MONAGHAN—Agricultural Development

At a recent meeting of the Monaghan Committee of Agriculture, the Technical Instruction Committee recommended the continuance of the two lace instructors at a salary of £45 a year each, the two manual instructors at £120 and £125 respectively, and the domestic economy instructress at £80. The balance from previous years they recommended to be used for the purpose of employing a commercial teacher for the urban districts and for any other purposes required. The scheme was unanimously adopted.

ROSCOMMON—A Patriotic Task

Mr. J. D. Hayden, M.P., who presided at a lecture in Roscommon, under the auspices of the Town Tenants' Association, by Mr. Lindsay Crawford, on 'Ulster and Nationality,' said no man could devote himself to a more patriotic task than that to which Mr. Crawford had devoted himself for some years past, that of bringing together Irishmen who, although they may differ in some respects, yet had the feeling that Ireland was their common country. Mr. Crawford, in the course of his remarks, referred to the retirement of Mr. O'Brien, and said that Mr. Redmond had now the way left clear for him to pull the country together, and had an opportunity which no Irish leader had of bringing Protestant Ulster into the movement by a statesmanlike and conciliatory attitude towards those outside his party. For himself Mr. Crawford said he would prefer that the country should retain the friendship and services of men like Lord Dunraven, Sir Horace Plunkett, and the landlords who had shown

a sincere desire to help the country rather than the studied friendship of Mr. Asquith, whose miserable interpretation of Irish spirit, as shown in the Council Bill, did not promise much for Ireland.

TIPPERARY—Thurles Cathedral

There have just been erected in the Thurles Cathedral two new altar rails enclosing the side altars, one of which has been presented by the Most Rev. Dr. Ryan, Archbishop of Philadelphia, a native of Thurles, and the other is in memory of the late Mr. James Quirke, of Thurles.

WEXFORD—Statistics of the County

The administrative county is divided into 10 baronies, and contains 144 parishes and 1600 townlands, having a population in 1901 of 104,104—males, 51,756; females, 52,348 (Catholics, 95,435; Episcopalians, 7859; Presbyterians, 271; Methodists, 342; others, 197), or 22,122 families, occupying 21,608 houses; also 1540 uninhabited. It is in Ferns diocese, with a small portion in that of Dublin. Towns having more than 500 inhabitants in 1901—Wexford, 11,168; New Ross, 5847; Enniscorthy, 5448. The county returns two members to Parliament; registered electors, 1902—North Division, 9953; South Division, 8715; with 14 polling places. The county comprises 576,757 acres, of which 192,149 acres are under crops.

A Local Industry

The Hon. James McGee, Clerk to the Privy Council at Ottawa, Canada, and brother to D'Arcy McGee, the poet and historian, who was assassinated in 1868, has sent one thousand dollars to the Mayor of Wexford to assist in establishing a bacon factory in his native town.

GENERAL

The Hibernian Society and the Irish Party

The trustees of the United Irish Parliamentary and National Fund have received a sum of £105 from the H.A.C.B. Society. The corresponding secretary of the Hibernian Society, writing from Adelaide under date March 31, says—'I am forwarding herewith draft for £105 (one hundred guineas), being a further instalment of the £1000 tribute promised by the Hibernians of Australia and New Zealand at the biennial meeting held in Adelaide, in 1905. This brings the total subscribed to date and sent your gallant Party, £705. You will understand that the visit of Messrs. Devlin and Donovan, M.P.'s, to our shores, in 1906, caused the Hibernians' tribute to be suspended in order that the success of their mission in a financial sense should be absolutely assured.'

Comparisons in Toleration

In the course of a speech at Bolton, England, on May 9 Mr. John Redmond gave some examples of how minorities are treated in different parts of Ireland. He said:—'I will take two samples, one from the Protestant part of Ireland in the North and the other from the South, which is overwhelmingly Catholic. I take four Protestant counties—Armagh, Antrim, Fermanagh, and Tyrone. They have a population of 537,479 souls. The Catholics number 40 per cent. of the whole, because you must remember, ladies and gentlemen, that there is no part of Ulster which is so overwhelmingly Protestant, as the South and the most of Ireland are overwhelmingly Catholic. As a matter of fact, take Ulster as a whole—the population is about equally divided between Protestants and Catholics, and, if you leave out Belfast, the rest of the province would show a majority of Catholics. I have taken four of what are called Protestant counties with a population of over half a million, of which 40 per cent. are Catholics. Of course, County Councils are entirely in the hands of the Protestant majority, and I find that amongst salaried appointments, large and small, in the hands of the elected Councils of these four Protestant counties, that although the Catholics are 40 per cent. of the population, they only hold 12 per cent. of the appointments. Let them turn to the other side of the picture. Here are four rebel counties of the South-west. They are four which would be called Papist counties, where the spirit of intolerance would oppress the small Protestant minority. Let us take Galway, Cork, Westmeath, and King's County. They have a population of 718,970, and of the huge population only 7 per cent. are Protestant. Yet I find that this 7 per cent. hold 23 per cent. of the salaried appointments. I might push this further. Let me take one Catholic county by itself. In County Cavan the Protestants are 20 per cent. of the whole population, but under the intolerant and tyrannical will of the Cavan County Council, elected by a majority of Catholics, 20 per cent. of the Protestants enjoy 47 per cent. of the salaried appointments.'

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

People We Hear About

Mr. Thomas A. Edison has been presented with the Adelskiold gold medal for his inventions in connection with the phonograph and the incandescent light by the Royal Academy at Stockholm. The medal is conferred only once in ten years.

An American writer contends that President Taft is of Irish stock, the family name being Taffe. The Taffes originally settled in County Louth in 1171, the head of the family, Sir William Taffe, being made Baron Ballymote for his services during the wars with the O'Neills.

The Hon. A. Wilmot, K.S.G., M.L.C., of South Africa, who visited New Zealand a couple of years ago, has been the recipient of a handsome presentation from the clergy of the Eastern and Western Vicariates of Cape Colony. It takes the form of a life-size painting of Mr. Wilmot himself, which was executed by Mr. Marston, of Cape Town. The Bishop of Cape Town (Dr. Rooney) made the presentation.

Mr. James Patton, who recently cornered the wheat market in Chicago, is a native of Myroe, Limavady, County Derry, Ireland. He left Myroe when a young man and began life as a clerk in a small store in the town of Evanston, Ill. It was not long till he began to act as a commission agent for farm products. Some time after he joined his brother in business as stockbroker and founded the largest grain brokerage firm in the West. In 1902 Mr. Patton made a corner in oats and gained \$200,000; in 1903 he lost \$150,000; in January, 1908, he crossed swords with the firm of Armour, and lost \$1,000,000. Four months later he caught Armour in a corn corner and recovered \$2,000,000; in December, 1908, he started the recent wheat corner, and after four months of work he had succeeded in making many millions out of the corner. Mr. Patton is fifty-four years old.

In the *Westminster Gazette* of April 24, under the heading 'Men of the Moment,' there appears the following appreciation of the Irish leader:—'Mr. Redmond's success in the House of Commons may be taken as affording a test of those qualities which make for mastery in an independent Assembly. His oratorical power is one of the most cherished possessions of the House, and his persistence, courage, and energy in pursuit of a great ideal have long since given him that commanding position which belongs alone to men of character. No one doubts that if he had chosen any other career—that if, for instance, he had gone to the Bar—he would have been one of the leading advocates of his day. Had he entered politics as a member of either of the great parties he would have attained to a position of eminence on the front bench. He might well have hoped to be one day Prime Minister of this country. But as leader of the Irish Party he can hope for no emoluments or rewards beyond the gratitude of his country, and in politics gratitude is a varying quantity that may altogether disappear before the gusts of popular passion. The House, therefore, takes off its hat, so to speak, when it thinks of the leader of the Irish Party and his refusal to accept any of those rewards which other men tumble over one another to win. For an enduring name and fame as a British statesman were undoubtedly within Mr. Redmond's grasp had he taken to the high road of politics. His own road is, of course, the highest road of all for a patriotic Irishman, but it is a road that few men would care to tread who had any thought for their own repose or for the good things of the political world.'

The golden jubilee of the ordination to the priesthood of Rev. Louis A. Lambert, LL.D., rector of the Church of the Assumption, Scottsville, New York, editor-in-chief of the *New York Freeman's Journal*, was celebrated on April 29. In the evening congratulatory addresses were made by Judge John D. Lynn, of Rochester, and other prominent men, ecclesiastical and lay, who came from far and near to honor the famous author, polemic, and priest. A special train brought to Scottsville a contingent of G.A.R. veterans to take part in the jubilee exercises, Father Lambert himself being a veteran of the Civil War, having served as chaplain from 1861 to 1863 in an Illinois regiment with the rank of Captain. Dr. Lambert was seventy-four years of age on April 13, and is conceded to be one of the best theologians and editorial writers in the country.

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

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

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

N.B.—WE ARE IN NO WAY CONNECTED with any of the above concerns; free in every respect, and we intend to remain so, with the WORKERS' assistance.

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

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Most Reverend John M. Farley, Archbishop of New York.
Most Illustrious and Reverend Sir,—

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

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

(Signed)

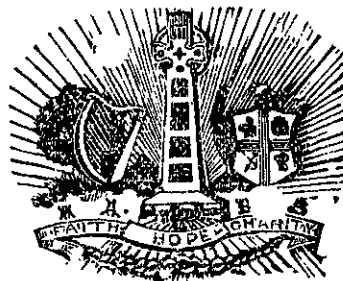
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Rome, December 1, 1907.

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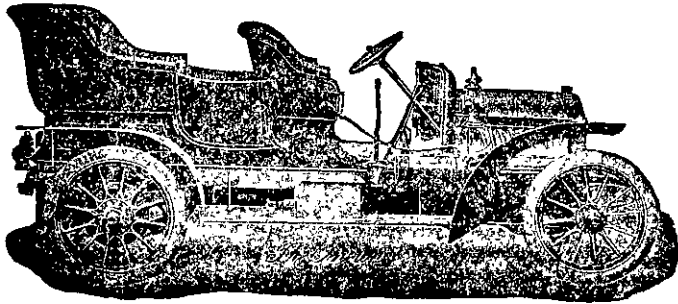
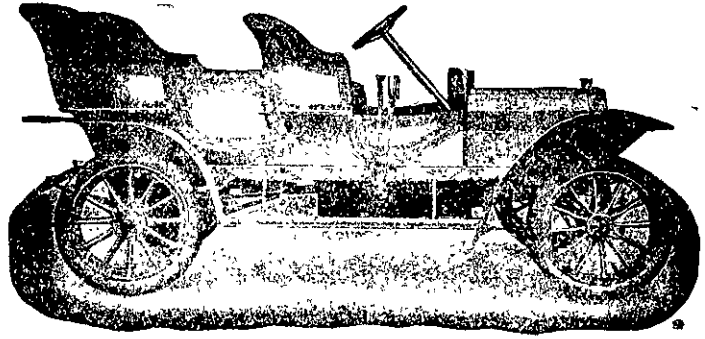
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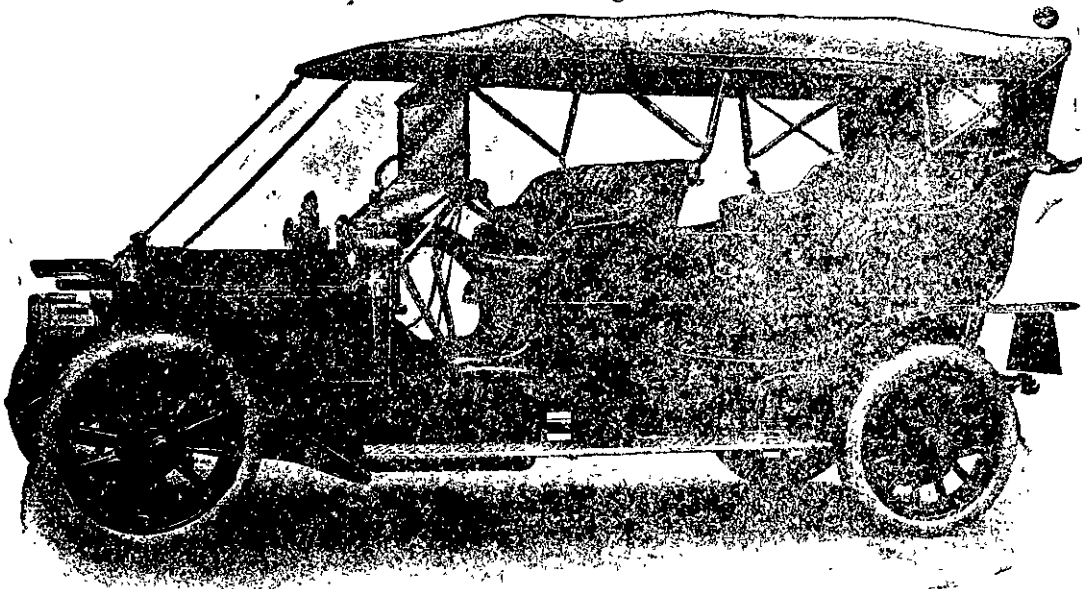
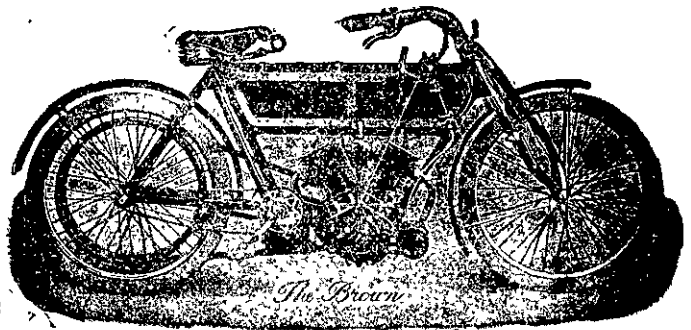


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The Catholic World

ENGLAND—The Archbishop of Westminster

The Archbishop of Westminster has been invited to celebrate the Pontifical Mass in Rheims Cathedral on July 19, when the people of that city will hold their festival celebration in honor of Blessed Joan of Arc. Canon Wyndham has been invited to preach.

FRANCE—The Maid of Orleans

The presentation of the standard of Joan of Arc to Bishop Touchet by the Mayor was a most imposing ceremony (says a Reuter's message from Orleans). No fewer than forty-two Bishops, in full canonicals, were present. A torchlight procession, headed by bands, marched to the Hotel de Ville, and accompanied the members of the Municipality, with the Mayor carrying the standard, to the Cathedral, where the Bishops had taken up their positions on the steps. The Mayor advanced to the place where the Bishop of Orleans, with the Archbishop of Paris, was standing, and presented to him the banner, and at the same moment the entire exterior of the Cathedral was illuminated.

ITALY—The Hospice of St. Bernard

Situated at a height of over 8000ft above the level of the sea, amid the desolate scenery of the Alps, and near to the region of eternal snow, lies the world-famous Great St. Bernard Hospice. The mountain pass on which the monastery is situated is one of the principal highways between Switzerland and Italy. Over 20,000 persons traverse the road every year, and, as nearly two-thirds of the number accomplish the journey in winter, the monks and dogs who dwell at the hospice, whose mission it is to render aid to those travellers, when in distress, may be said to be responsible for thousands of lives every season. Near the Hospice of St. Bernard is a monument to Barry, one of the dogs, which always interests tourists. This animal died some years ago. During the ten years he was at the hospice he saved the lives of 40 persons who had lost their way in the snow.

ROME—Received in Audience

The Right Rev. Dr. Donnelly, Auxiliary Bishop of Dublin and Titular of Canea, was received in private audience by the Holy Father early in May. His Holiness has also received the Right Rev. Dr. Richard Lacy (Bishop of Middlesborough). This reception took place on the morning of April 28, as also did that of Father Wyndham, who, in the name of the Most Rev. Dr. Bourne (Archbishop of Westminster), presented Pope Pius X. with a silver statue of Blessed Joan of Arc. The Holy Father was pleased to admire the beauty of his Grace's gift, and commissioned Father Wyndham to convey to the Archbishop of Westminster his hearty thanks. Another important reception was that of the Right Rev. Mgr. Racicot, Auxiliary Bishop of Montreal, Canada, to whom Pius X. extended a most cordial welcome.

Beatification of Martyrs

Reuter's Rome representative telegraphs that the beatifications of Sunday morning, May 2, were the usual solemn and beautiful ceremonies, at which thousands of strangers were present. The martyrs thus numbered among the Blessed are 34, all of the Society of Foreign Missions. Four were French, and one Spanish Dominican, Father de Capillas, the last being called the 'First Martyr of China,' in which country he was killed in 1648.

SCOTLAND—Jesuit Fathers in Glasgow

Fifty years ago, in May, 1859, the Fathers of the Society of Jesus settled down to mission work in Glasgow at the earnest appeal of Bishop Murdoch. During the passage of half a century the Catholic position in the second city has undergone many changes. Fifty years ago the Catholic population was trifling compared with what it is to-day. But nevertheless mission work was difficult fifty years ago, and in surmounting the difficulties the Jesuit Fathers rendered invaluable service. Last month the priests and people joined in celebrating the golden jubilee of the coming of the Fathers to Glasgow. St. Joseph's, the Jesuit church in North Woodside Road, Glasgow, was the scene of the celebration, and his Grace Archbishop Maguire took part in the ceremonies.

St. Vincent de Paul Society

The Edinburgh Superior Council of the Society of St. Vincent de Paul in their report for 1908 state that the number of visits made was 17,103, an increase of 609; and the number of cases assisted 1402, an increase of 196. The total receipts amounted to £2489. The total sum expended on the relief of the poor was £2045.

UNITED STATES—Gifts to Catholic Charities

The will of Mr. Peter Fenelon Collier, the well known publisher, disposing of an estate estimated at \$5,000,000, leaves to St. Joseph's Hospital at Syracuse, the Hospital for Incurable Consumptives in the Bronx, New York, and St. Mary's Seminary, at Cincinnati, \$200 a year each for ten years. The will provides that if the son shall die without issue the residue of the estate is to go to establish a non-sectarian orphan asylum in Monmouth County, New Jersey, the trustees of the asylum to be the Catholic Bishop of Trenton and the pastors of the Catholic churches in Monmouth County. An annual income of \$5000 goes to Seton Hall College, at South Orange, N.J.

Cardinal Gibbons visits Jewish Fair

At the invitation of the promoters Cardinal Gibbons visited the Jewish bazaar at Baltimore on May 8. In response to insistent requests for a few remarks the Cardinal addressed the gathering, saying in part:—'I am deeply gratified to see you making this effort in behalf of a great charity, a non-sectarian medical dispensary, for charity knows no religion, race, condition, or color. When a man needs charity we must not ask him his race or religious belief, but must simply remember that he is a member of suffering humanity. Further, I am glad to be here with you, because I have received so many favors from the people of your religion, and when I returned from abroad one of those who welcomed me was a Jewish rabbi. Nor are we ever more worthy to be called children of God than when we meet together on such occasions as this. I hope that your enterprise, which I understand to be strictly non-sectarian, will meet every success and will be furthered by the assistance of every citizen of Baltimore, without regard to religion or nationality.' Cardinal Gibbons' address was warmly applauded and the visitors formed a guard of honor about him as he walked to the registry book and inscribed his autograph.

A Four-hundred-fold increase

In the course of an address recently at Philadelphia Mr. C. J. Buonaparte, ex-Secretary of the Navy, said:—On November, 1789, a bull of Pope Pius VI. founded the American hierarchy. At that date the Catholic population of the United States was estimated, probably too liberally, at forty thousand, or about the one-hundredth part of our entire people. . . . There are now several times as many bishops as there were then priests, more priests than there were then adult male laymen, more churches than there were Catholic families in the thirteen States of 1789, convents and monasteries, schools and colleges, asylums and hospitals, of which the combined means of the entire Catholic population of those days could not have built a tenth. It is true that within the past century and a quarter the growth of this country has been marvellous, but the growth of the Catholic Church in this country has been far more marvellous; while the number of American citizens has increased some twenty or twenty-five fold, the number of American Catholics has increased nearly or quite four-hundred fold.

Refused to Prosecute

Henry Vasey, a young Englishman, who fired two shots at Rev. Father James K. Fielding, when the latter discovered him in an attempt to rob the alms-box of Corpus Christi Church, Chicago, walked from the criminal court a free man the other day, as Father Fielding refused to prosecute. When the man was arrested some months ago, Father Fielding announced that he would not prosecute, and when the time for the trial came the priest said in court: 'This young man was starving when he attempted to rob and murder. I am going to pay his passage back to England, where his family lives, as they have assured me that they will try to reform him. I don't believe he is half bad.' The case was thereupon dismissed.

'I am rather surprised,' said a farmer to a *Wairarapa Daily Times* reporter, 'that farmers don't grow more peas than they do, and use them for their stock.' Peas as a food for pigs were, he said, always unequalled, while they were particularly suited to lambs. 'Lambs,' he continued very enthusiastically, 'thrive splendidly on them; not only do they grow fat, but they put on meat, the flavor of which it is hard to beat.'

When skinned your nose, and sore your eyes,
And choked your head and chest likewise,
Don't stop to vainly theorise

On cause obscure;

When pain and anguish wring the brow,

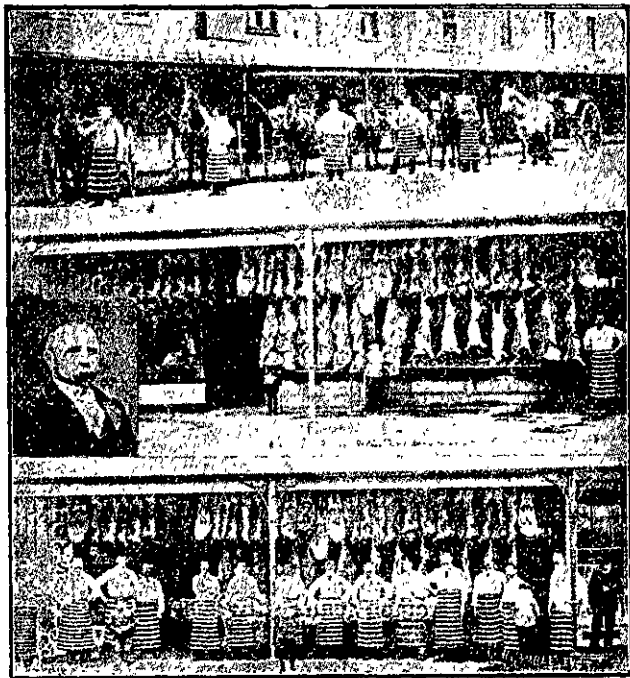
'Tis time to jump, you will allow;

Take my advice and get it now—

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Domestic

By MAUREEN

A Cheap Filter.

The most impure water may be purified by filtering through charcoal. Take a large flower pot, put a piece of sponge or clean moss over the hole in the bottom, and fill three-quarters full of equal parts clean sand and charcoal; over this lay a linen cloth large enough to hang over the sides of the pot. Pour the water into the cloth, and it will come out pure.

Pointers About Milk.

A simple and effective test to determine whether water is present in milk may be made with an ordinary knitting needle if the needle is bright and well polished. Dip the needle into the milk and quickly withdraw it in an upright position. If the milk contains only a small quantity of water this will prevent even a drop of milk adhering to the needle. Everyone who has had occasion to heat milk knows how easily it may be scorched. When this does happen, the thing to do is to quickly remove the vessel from the fire and stand it in a bowl of cold water. Put a pinch of salt into the milk and stir. It will then be found that the disagreeable burnt taste has almost, if not entirely, disappeared. Milk makes an excellent cleaner for patent leather shoes. A sponge should be used to apply it, and the leather then be allowed to dry for a few moments. Then polish with a soft cloth.

Household Hints.

Potatoes baked in their jackets will always come out dry and mealy if a small piece be cut off one end to allow steam to escape in the cooking.

When ironing, keep a cloth handy which has been damped with paraffin, and rub the iron with it; it will clean the iron and give it a smooth surface.

Nothing cleans a straw hat better than lemon juice; therefore rub it over with a cut lemon-well, then rub over with a clean damp cloth, and dry in the sun.

A strip of carpet glued to a piece of wood will remove mud from boots quickly, and without the slightest injury to the leather, and is far better than the usual brush.

A mixture of equal parts of flour and salt well heated in the oven cleans furs admirably, well rubbed in. The furs must be shaken, hung over a line, and gently beaten to free from all particles.

To Keep Teapot Sweet.

A stone or crockery teapot is the best to use if tea is made in the kitchen, as is sometimes done when the hostess does not care for the trouble of making it on the table, as is more customary. If these pots are not in frequent use they are inclined to get musty, even when thoroughly scalded. This stale odor can be prevented if a lump of sugar is dropped into them. Do not let it stay too long without changing, as the sugar may absorb impurities. Equally important is to keep the coffee pot in good condition. Cooks should be impressed with the necessity of not letting the grounds stand in the pot, and of boiling out the pot in cold water after each time of using. This is not the trouble it sounds if, as soon as the coffee pot is cleaned it is at once filled with water and returned to the back of the stove. Insist upon its being taken off the fire after the water has come to a boil, or the cook may be tempted to keep it on until the next meal, and use water for the coffee that has not been freshly boiled. Coffee pots are more easily cleaned if the coffee mixture is put in thin cheese-cloth or lawn bags instead of being stirred in loosely.

Nervous Children.

Nervous children will not bear very much cold bathing; they have not got heat enough in their bodies to react against it. Do not demand too much exercise from them. Do not let them study too much, or go to school too early. Of course their minds must be pleasantly occupied, and the kindergarten may be available after they are three years old. Cultivate in them a love of nature and outdoor life, especially in pleasant weather. This is the true, grand kindergarten. Do not forget they need companionship. Give them a good comfortable bed where the air is pure, and do all you can to promote healthful sleep. A little easily-digested food before bedtime—preferably a cup of hot milk—often helps them to sleep more soundly than they otherwise would.

Maureen

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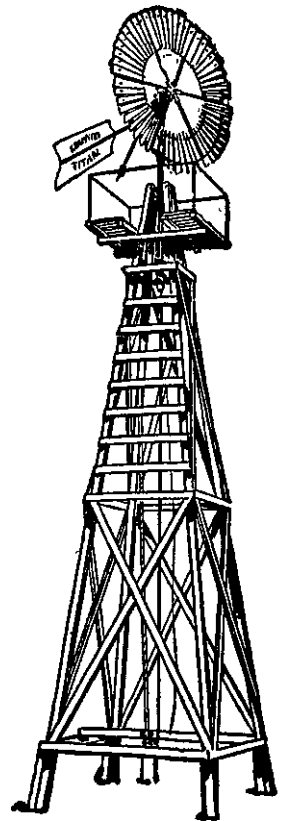
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Science Siftings

BY VOLT

SOLAR RESEARCH IN NEW ZEALAND.

Praise for a Priest-Scientist.

Last week the Very Rev. Dr. Kennedy, of Meanee, gave an interesting lecture before the members of the Hawke's Bay Philosophical Institute on the subject of recent advances in solar research. The lecturer (says the *Hawke's Bay Herald*) explained the organised efforts which were now being made in various countries to solve the problems connected with the astronomy of the sun. He hoped that some day this country might take its share in the work. At present the most important centre of research was the Mount Wilson Solar Observatory, in California, a branch of the Carnegie Institution, at the head of which was Professor Hale, one of the leading authorities in this branch of study. Pictures of the observatory, of its instruments, laboratories, and machine workshops were shown, and enabled one to understand the very complete arrangements and the great outlay which they necessitated. Then the lecturer went on to show by pictures the kind of work the observatory did, the study of sun spots, and the granular markings of the sun's surface. The spectro-heliograph was then explained, and it was shown how, by taking pictures with light of one color only, it was now possible to take photographs at any time of solar phenomena which hitherto could only be studied at periods of eclipse.

Finally, photographs taken at the Meanee Observatory were shown. With regard to these he read extracts from letters received from Professor Hale. 'I congratulate you on the remarkably sharp photographs of the solar granulations which you were kind enough to send me,' wrote the professor. 'They certainly can be measured with great advantage.' And, again: 'I was glad to receive your excellent photograph of sun spots. This clearly indicates that both your instrumental equipment and atmospheric conditions are such as to permit you to do work of the first order. I congratulate you on this fact, and also upon the great amount of clear weather which you enjoy. The conditions during the months of June, July, and August must be very similar in New Zealand to those we have here during the same period.' That is to say, that the winter conditions here were as good as summer conditions in California.

Mr. H. Hill thanked Dr. Kennedy for his interesting lecture. This was the last time they would hear him before departure from Meanee, although he hoped they would have opportunities from time to time of seeing and perhaps hearing him. He wished to express their regret at Dr. Kennedy's departure. The doctor was a willing worker and a willing helper, and he had done much to promote an interest in science in Napier. They would miss him very much, and find it difficult to fill his place. He moved, 'That the members of the Hawke's Bay branch of the New Zealand Institute desire to convey to the Very Rev. Dr. Kennedy their appreciation of the great services rendered by him to the cause of science in this district, and, whilst congratulating him upon his promotion to another field of labor, they regret his departure as representing a serious loss to the community, especially in the astronomical and meteorological work for which his observatory at Meanee has become famous.'

Mr. W. Dinwiddie seconded the motion, and spoke of the high standard set by Dr. Kennedy's work.

The President (Dr. Leahy) also added his personal expression of regret.

The motion was carried by acclamation.

Dr. Kennedy thanked the meeting for the resolution it had passed. He would always have kindly recollections of his association with the institute, which had appreciated all that he had done, and had encouraged him to persevere with his scientific work. He was glad to think that, although he was leaving the district, the work at Meanee would not cease. There were others who could carry on the work he had begun. The meteorological observations would be continued, and the solar work as far as opportunity offered. He hoped that before long arrangements would be made by which more time and attention could be given to that work, which it must be recognised could not be allowed to drop. He was sorry he had to go, but orders must be obeyed, and he had no doubt that what now seemed hard would turn out to be the best for himself and for the work he had taken so much interest in.

For Children's Hacking Cough at night
Woods' Great Peppermint Cure, 1/6 and 2/6

Intercolonial

The Right Rev. Monsignor O'Reilly, of Thames, assisted at the Corpus Christi procession at Manly on Sunday, June 13.

Cardinal Merry del Val, Papal Secretary of State, cabled from Rome to Lismore: 'His Holiness, hearing of the death of the Bishop, was visibly affected. He commended his soul to God, and ordered prayers for the repose of his soul.'

Apropos of the Dalton Memorial Chapel recently erected at Riverview College, Sydney, it may be mentioned of Father Dalton as a teacher in Ireland—he was a native of Waterford—and Australia, that many men of prominence came under his tutelage, and in the old land they included General Sir William Butler, Sir Francis Cruise (the famous medical man), Messrs. John and William Redmond (of the Irish Party), and Chief Baron Palles.

Hundreds of letters and telegrams expressive of the deepest sympathy poured into Lismore as soon as the news of the death of the late Bishop Doyle became widely known. Lismore itself expressed its sorrow at a public meeting, when the Mayor moved, 'That this meeting of the residents of Lismore deeply deploras the loss of so estimable a person as the late Right Rev. Dr. Doyle, Catholic Bishop of Lismore, and hereby acknowledges his valuable services as a public-spirited citizen.' The gathering rose and stood in reverent silence as the Mayor declared the motion carried.

His Eminence Cardinal Moran has made the following clerical changes in the archdiocese:—Rev. J. O'Gorman, of the Cathedral, has been appointed in charge of the Pymont parish; Rev. P. McIntyre, V.F., has been appointed parish priest of Braidwood, and made Vicar-Forane for the southern part of the archdiocese; Rev. R. Lonergan, of St. Joseph's, Newtown, has been transferred as assistant to Wollongong; the Ven. Archdeacon Murphy will take charge of St. Joseph's, Newtown, during next week; and the Rev. W. Barry will return to St. Mary's Cathedral as chief of the staff.

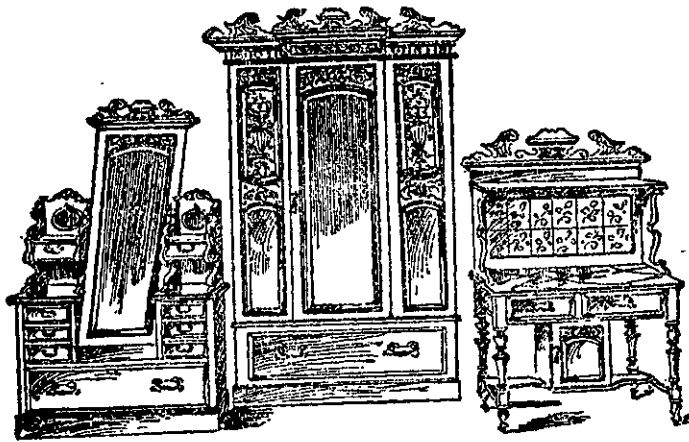
In a fierce north-west gale that at times reached a velocity of 80 miles an hour—the fiercest hurricane for four years—the annual demonstration in honor of the Feast of Corpus Christi was held in the grounds of St. Patrick's College, Manly, on Sunday afternoon, June 13. Though the sky was clear, an enthusiastic heart was needed to brave the wild winds (says the *Catholic Press*). Nevertheless, about 15,000 people were present at this most picturesque of any religious pageants witnessed beneath the Southern Cross. For such unkind weather the attendance was wonderful. The five previous processions were viewed by attendances of 20,000 spectators—last year's by between 25,000 and 30,000—but each of them had the advantage of spring-like days.

On the evening of June 10 the parishioners of St. Mary's met in the Lyceum Hall, Newcastle, to celebrate the Very Rev. Father O'Gorman's silver jubilee. The Mayor was present. Major T. M. O'Neill presided, and read an address expressive of the people's appreciation of Father O'Gorman's labors among them for more than 20 years. The chairman then presented Father O'Gorman with a purse of sovereigns. Presentations were also made on behalf of the St. Vincent de Paul Society, the Hibernians, and Children of Mary. In reply, Father O'Gorman said it was a good thing jubilees did not come often. Their presence there that night and their princely gifts were entirely due to their own generosity, and to the affection with which Catholics regard their priests.

One of the agreeable surprises of his Grace the Archbishop's return (writes the Melbourne correspondent of the *Sydney Freeman's Journal*) was his announcement in St. Patrick's Cathedral on Sunday night in the presence of a congregation of 8000, that the Holy Father had raised the Hon. J. G. Duffy to the honor of Knighthood (K.S.G.), and had conferred on Mr. Benjamin Hoare and Mr. T. E. Verga, J.P., the Cross Pro Ecclesia Dei et Pontifice. The Archbishop paid a high tribute of praise to Mr. Duffy, who, he said, was worthy of any mark of respect that might be paid to him by the Holy See, and would be unworthy a great father if he were not devoted to religion and patriotism. Of Mr. Hoare the Most Rev. Prelate spoke in praiseworthy terms, referring especially to his work in the literary field for the defence of Catholic principles. Mr. Verga, he mentioned, had spent £20,000 on St. John the Baptist Church, Clifton Hill. The ceremony of investiture of Mr. Duffy was very impressive, Drs. Kenny and O'Sullivan (Papal Knights) acting as sponsors.

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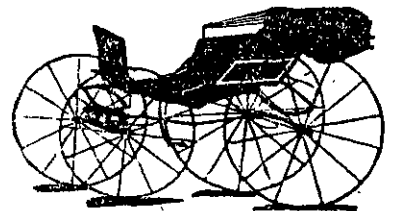
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The Family Circle

THE MAN WHO TRIES

Sing me a song of the man who tries,
The man who pictures his goal ahead,
And keeps it before his eyes,
Determined to reach it with faithful tread;
Who fails to-day, but to-morrow comes
Right back to the hill he wants to climb,
And a merry song from his heart he hums—
There is the man who will win some time.

Sing me a song of the man who tries,
The man who follows a certain way,
Who journeys on under leaden skies,
Content with the progress made each day;
Who slips and falls, but with courage great
And faith in himself that is sublime,
Still fights his battle with man and fate—
There is the man who will win some time.

HOW A BOY SUCCEEDED

Boys sometimes think they can not afford to be manly and faithful to the little things. A story is told of a boy of the right stamp, and what came of his faithfulness.

A few years ago a large drug firm of New York City advertised for a boy. Next day the store was thronged with applicants, one accompanied by a woman, who proved to be his aunt, in lieu of faithless parents, by whom he had been abandoned. Looking at this waif, the advertiser said: 'Can't take him; places all full. Besides, he is too small.'

'I know he is small,' said the woman, 'but he is willing and faithful.'

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered the remark that he 'did not see what they wanted with such a boy; he wasn't bigger than a pint of cider.' But after consideration the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of the others. In the middle of the night the merchant looked in to see if all were right in the store, and presently discovered his youthful protegee busy scissoring labels.

'What are you doing?' said he. 'I did not tell you to work nights.'

'I know you did not tell me so, but I thought I might as well be doing something.'

In the morning the cashier got orders to 'double that boy's wages, for he is willing.'

Only a few weeks elapsed before a show of wild beasts passed through the streets, and very naturally all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered the door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and after a struggle was captured. Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied:

'You told me never to leave the store when others were absent, and I thought I'd stay.'

Orders were immediately given once more:
'Double that boy's wages; he is willing and faithful.'
To-day that boy is a member of the firm.

HELP MOTHER

What a busy, helpful life the mother in general leads! The responsibilities and burdens of the family and the home rest more heavily upon her shoulders. In many a household all the work of ironing, baking, and keeping fresh and clean raiment folded and laid away ready for the children to put on falls upon her; while her nimble fingers must sew on the buttons, darn the stockings, and mend the holes that the children tear in their clothing as they romp and play. Our girls in the home by a little forethought and self-sacrifice can lighten the burden and cheer and comfort the mother's heart. They should watch for opportunities for relieving her of little cares and duties. Give up, if necessary, an hour's enjoyment now and then with companions, that you may take her place in caring for the fretful baby who has overtaxed her strength. Take the work from her tired hands and persuade her to lie down and take a much-needed rest while

you finish the work in hand. Save her every step you can, and do all in your power to make her life in working and caring for you.

A REVISED FAILURE

The boy's face was a dull red under his tan. He would rather have taken any kind of punishment than face his father, but he went straight to the office.

'I've failed,' he said, briefly. Then he turned his back and stood at the window trying to whistle.

'Dick,' his father called.

The boy turned, the whistle dying on his lips, his eyes full of surprise. He knew how much his father wanted him to pass, yet there was no reproof in his voice; he was even smiling a little, and his grip brought a rush of dumb gratitude to the boy's throat.

'Began to "make up" too late, didn't you?' his father asked.

The boy nodded.

'Well, it was a failure, of course; whether it stays a failure or not depends upon what it has done to you. Failure is one of the commonest things in life—failure in a man's business, in his ambition, in his hopes. Jewett failed the other day—do you know what his creditors are going to do?'

'No,' the boy answered eagerly.

'Set him up again. It was a magnificent failure—conditions he couldn't hold out against without dishonesty, so he let everything else go and kept his honor; and his creditors are going to help him to his feet because they believe in him. Now, Dick, I believe in my boy, and I am going to let him decide for himself. I'll find you a position, or—you can take the year over and try again. That would be tough, I know—perhaps too tough for you. I shall not say a word if you choose business.'

But the boy's head was up now, his eyes clear and determined, looking straight into his father's.

'I'm going to take it over,' he declared.

A CURE FOR INSOMNIA

Recently a friend who had heard that I sometimes suffer from insomnia told me of a sure cure. Eat a pint of peanuts and drink two or three glasses of milk before going to bed,' said he, 'and I'll warrant you'll sleep within half an hour.' I did as he suggested, and now for the benefit of others who may be afflicted with insomnia I feel it to be my duty to report what happened, so far as I am able to recall the details.

First, let me say my friend was right. I did go to sleep very soon after my retirement. Then a friend with his head under his arm came along and asked me if I wanted to buy his feet. I was negotiating with him, when the dragon on which I was riding slipped out of his skin and left me floating in mid-air. While I was considering how I should get down, a bull with two heads peered over the edge of the wall and said he would haul me up if I would first climb up and rig a windlass for him. So as I was sliding down the mountain side the brakeman came in, and I asked him when the train would reach my station.

'We passed your station four hundred years ago,' he said, calmly folding the train up and slipping it into his vest pocket.

At this juncture the clown bounded into the ring and pulled the centre-pole out of the ground, lifting the tent and all the people in it up, up, while I stood on the earth below watching myself go out of sight among the clouds above. Then I awoke, and found I had been asleep almost ten minutes.

THE LATIN DID IT

Once before he was President, Andrew Jackson was making a political speech in some obscure campaign in a backwoods Tennessee district (says the *St. Paul Pioneer Press*). His address was very well received, but somehow there did not seem to be exactly the enthusiasm wanted for the occasion. Having vainly tried to 'warm up' his hearers, the General was just going to sit down when the chairman of the meeting plucked him by the coat tail: 'For goodness sake, General, give 'em some Latin!' he hurriedly whispered in the speaker's ear. 'They won't think you know anything at all if you quit like this. Smith, the Opposition candidate, talked Latin to 'em half the evening.' Old Hickory rose to the situation. Advancing to the edge of the platform, he extended his arm and thundered out: '*E pluribus unum! Sic semper tyrannis! Habeas corpus!*' The audience roared with applause. The credit of the orator was saved, and the Jackson ticket won out in that county.

A DRIED-UP ROMANCE

One of the longest delayed proposals on record is related in a French story of a shy young subaltern who was ordered away to the wars. Not daring to speak, he sent a nosegay of yellow roses to the girl he loved, with a little note inside begging her, if she returned his love, to wear one of the flowers in her breast that night at the ball. She appeared without it, and he went away broken-hearted.

Years afterward, when he was a lame old general, he again met his old love, now a white-haired widow. One day his old sweetheart gently asked him why he had never married. 'Madam,' he answered, somewhat sternly, 'you ought to know best. If you had not refused to answer that note in the bouquet of yellow roses I might have been a happier man.' 'The note in the bouquet?' she repeated, growing pale.

She opened an old cabinet and took out from a drawer a shrivelled bouquet of what had been yellow roses, among whose leafless stalks lurked a scrap of paper yellow with age. 'See? I never had your note,' she said, holding the bouquet up. 'If I had, I would not have answered it as you fancied.' 'Then answer it now,' said the gallant old soldier. And the long-delayed proposal was accepted at last.

VIEWING THE ARTISTIC

The Artist: 'I saw you gazing at my painting entitled "Rebecca at the Well" for over twenty minutes. Were you admiring the beauty of the subject?'

Learned Professor: 'Er—no. my young friend; I was just thinking what an insanitary age those people must have lived in to drink from a cracked jar and a moss-grown well.'

FAMILY FUN

The Alternate Card Trick.—During the present long winter evenings games and tricks with cards will help to pass the time pleasantly for the young people, and even for their elders. It is a pleasant and innocent pastime, and affords much amusement. Here is one which is called the alternate card trick: Secretly arrange the thirteen cards of either suit (or, better still, thirteen cards of mixed suits), according to the following formula, placing each in turn face upwards on the table, and the next in like position upon it: Seven, ace, queen, two, eight, three, knave, four, nine, five, king six, ten. Place the cards thus arranged at the top of the pack. In exhibiting the trick you begin by counting off, without disturbing their order, thirteen cards from the top. This will give you the pre-arranged cards. Then announce that by a strong effort of the will you will make every other card appear in regular order. Begin by placing the top card beneath. Deal off the next card face upwards, saying 'One!' Place the third card underneath, and turn up the fourth, which will be a two. Place the fifth card underneath, and turn up the next, which will be a three, and so on, continuing in like manner throughout the thirteen cards, which will be found in regular order.

Two Good Tricks.—Take a shilling or a halfpenny between the thumb and forefinger of the right hand; then, by a rapid twist of the fingers, twirl the coin by the same motion that you would use to spin a teetotum, at the same time rapidly close your hand, and the coin will disappear up your coat-sleeve. You can now open your hand, and, much to the astonishment of your audience, the coin will not be there. This capital trick may be varied in a hundred ways. One good way is to take three shillings or three halfpennies, and, concealing one in the palm of your left hand, place the other two, one each between the thumb and forefinger of each hand, then give the coin in the right hand the twirl as already described, and, closing both hands quickly, the coin in the right hand will disappear up your sleeve, and the left hand, on being unclosed, will be found to contain two coins, while that which was in the right will have disappeared. Thus you will make the surprised spectators believe that you conjured the coin in the right hand into the left.

Stick a fork or any pointed article in the wall, about four or five feet from the floor, and on the end of it place a piece of candy; then tell some person to place his forefinger by the side of the candy when he has measured the height carefully; tell him to walk backward about five yards, then shut one eye and walk forward and try to knock the candy off the fork with one blow of the forefinger. The probabilities are that he will make the attempt a dozen times before he is successful. When he is successful he may eat the candy.

All Sorts

The forage bill of the British army in times of peace is about £369,000 a year.

New Scotland Yard, with accommodation for 3000 police officers, is the largest police station in the world.

Not a single case of intoxication occurred last year among the 9000 inhabitants of Whittlesey, Cambridgeshire.

Ben Kendal, in 38 years as postman at Hindolveston, Norfolk, has walked 192,000 miles in performance of his duties.

'I shall give you ten days or ten shillings,' said the magistrate. 'All right,' said the prisoner; 'I'll take the ten shillings.'

The railways of Great Britain have just over 150 miles of tunnel. The seven longest railway tunnels have a total length of 13 miles.

The optimistic inventor, who constructed a fishing rod which automatically measured and weighed each fish as it was caught, died, as was naturally to be expected, a pauper.

The world doughs every baker a living. The world hoes every tiller a living. The world dozes every sleepy man a living. The world owes every man a living who is smart enough to collect the debt.

A magazine poet declares that he never reads one of his own poems in print. His confession cuts down his supposed list of readers one-half, and the other fellow gets paid for it. He is the proof-reader.

If the number of people daily entering London were to be despatched from any given station by rail, 1977 trains, each conveying 600 persons, would be required. If all these trains were arranged in a straight line they would cover 221 miles of railway.

On a complaint being made in the Canadian House of Commons that 300 British immigrants had arrived at Toronto penniless and without work, the Minister of the Interior said that the Government would enforce henceforward the rule that immigrants must possess £5 on entering the country.

Messrs. Armstrong, Whitworth, and Co., of Newcastle, and Messrs. Vickers, Sons, and Maxim, of Barrow, have almost completed the erection of large new steel works for gun forging at Muroran, Japan. The works will be carried on under the direction of the Japanese Admiralty, assisted by English experts.

'The fierce light of public opinion,' said a young North Island Socialist in the course of a speech condemnatory of the action of the Government for offering a Dreadnought to the Imperial authorities, 'shall dog their footsteps until it strangles them. They shall swallow the bitter pill and drink its very dregs.'

The teacher was giving an exposition on culpable homicide. 'If I went out in a small boat,' he said, 'and the owner knew it was leaking, and I got drowned, what would that be?'

After a few minutes' silence, a little boy stood up and said: 'A holiday, sir!'

'That is what I call an ideal marriage,' Hardy declared to his wife as they were walking homeward after an evening with some friends. 'Actually, I believe both think absolutely alike.'

'Yes, they certainly are charming,' assented Mrs. Hardy; 'but about the thinking, Joe, if you will notice, she generally thinks first.'

'My brother,' said the good man, 'you should always keep your debts in mind. Experience has taught us all that our debts are our enemies.'

'But they don't worry me, my dear sir.'

'And why not?'

'Because I have always been taught to forget my enemies.'

Quaint old Pepys, in his *Diary*, tells of the game of 'Pelemele,' which was played in England in 1660, and which seems to have been a game similar to golf, but more courtly. King Charles II. had made a fine promenade in London, now called 'Pall Mall,' for the playing of this game, whose name is taken from the Italian *palla*—a ball, and *maglio*—a mallet. The object of the game is to drive a ball, by hitting it with a long-handled mallet, through a ring at the end of a straight alley. The victor was the man who could accomplish this in the fewest number of strokes. It was a very fashionable game at the English court, and the King himself seems to have been an excellent player.

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

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