

Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- July 18, Sunday.—Seventh Sunday after Pentecost. St. Camillus of Lellis, Confessor.
- „ 19, Monday.—St. Symmachus, Pope and Confessor.
- „ 20, Tuesday.—St. Jerome Emilian, Confessor.
- „ 21, Wednesday.—St. Alexius, Confessor.
- „ 22, Thursday.—St. Mary Magdalen, Penitent.
- „ 23, Friday.—St. Apollinaris, Bishop and Martyr.
- „ 24, Saturday.—St. Vincent de Paul, Confessor.

St. Camillus of Lellis, Confessor.

St. Camillus was a native of the kingdom of Naples. Having embraced the military profession, he soon found himself reduced by his gambling propensities to the direst distress. Poverty became for him, through the providence of God, the occasion of his conversion. Thenceforward he devoted himself to the care of the sick and the dying, and for this purpose established a religious Order, the members of which are known as 'Ministers of the Sick.' St. Camillus died in Rome in 1614, at the age of 65.

St. Symmachus, Pope and Confessor.

St. Symmachus, a native of Sardinia, succeeded Pope Anastasius in 498. His pontificate, which lasted 15 years, was much disturbed by the agitations of the Eutychian heretics.

GRAINS OF GOLD

THE RETURN.

I have sown, but the soil was barren;
I have eaten, yet hunger still;
I have drunk of life's running waters,
Nor yet have had my fill.
I have clothed myself in raiment,
And I am yet a-cold;
And into bags with holes I put
My wages scant of gold.

The skies that arch above me
Have stayed their blessed dew,
The earth denies her bounty,
And yields me only rue.
I have left Thy house, O Master,
And hastened to mine own;
I am as one forgotten,
Aye, forsaken and alone!

O, Master, I am humbled!
Down to the earth I bow.
Let me once more serve Thee—
See, I am ready now!
Bless Thou the seed I scatter,
Bless Thou this toil of mine;
Sower and harvest, Master,
For evermore are Thine!

—Ave Maria.

A kind heart is the joy of everyone who comes in contact with it.

Kind-heartedness in our dealings with others is the great charm of life.

The Catholic school educates a child not only for to-day or to-morrow, but also for eternity.

The test of the spiritual man is his conformity to the mind of the Church. 'Sentire cum Ecclesia' in dogma, discipline, traditions, customs, devotions, sympathy is the countersign that the work in our hearts is not from the diabolical spirit, nor from the human, but from the divine.—Cardinal Manning.

A prime source of happiness is work. To put forth our God-given power, to be active and useful, to do the thing we were born to do, to use our native gifts in whatever direction they may lie, to feel that we are actually doing something, the best that in us lies, to help the world along—this is indeed happiness, yielding the highest satisfaction.

The world is filled with temptations and allurements. Our children will be reached and tempted by the worldly spirit, no matter what we do. We can, however, so train them at home that they be strengthened. We can give them correct Catholic standards of life and thought. We can send them to Catholic schools, where their faith and morals will be safeguarded. The Catholic parent who does less than this is failing to make provision for the day when the child must face the world without parental guidance or care.

The Storyteller

DISCHARGING MARTHA

The first applicant to respond to Brice and Pendleton's advertisement for an office-girl appeared fairly promising to Tom Page, who was too busy with tax-titles to look very closely at the young woman; so Martha Pratt, with 'country-bred' written all over her, was promptly engaged.

At first Martha's innumerable mistakes were ascribed to her newness; but by the end of the first week, when no improvement was visible, Mr. Brice, clearing his throat ominously, waylaid Mr. Pendleton near the street door.

'By the way, Pendleton,' said he, 'that new girl doesn't fill the bill.'

'Tell Page to advertise for another to-morrow,' advised Mr. Pendleton. 'I meant to mention it this noon. He'd better tell the girl, too. Of course, we'll give her a week's warning.'

Martha, however, entertained no suspicion of this threatening state of affairs when, the next morning, she bounced into that quiet office, carrying three substantial button-hole bouquets.

'My grandmother sent them,' beamed good-natured Martha, presenting her solid gifts, without a trace of either coquetry or partiality, to Mr. Brice, Mr. Pendleton, and Tom Page. 'They're fresh from the country.'

Elderly Mr. Brice glared at the matter-of-fact girl; Pendleton made queer, embarrassed noises in his throat; Tom Page, controlling with difficulty the twitching corners of his mouth, pinned his unexpected gift to the lapel of his coat. Martha, observing nothing and apparently entirely satisfied with herself, retired to her own corner.

Indeed, Martha was not observant. Perhaps if she had been, she would have made a more satisfactory assistant. As it was, she had much to learn; but unfortunately no one in that busy office possessed either the time or the inclination to struggle with incompetence. Not only was Martha's ignorance of office methods colossal, but the girl seemed disorderly and untidy to an astonishing degree. Her desk was always in confusion. Her figures staggered down the page like a rail fence on end. Her writing was smeared with blots. She eyed these with good-natured tolerance.

'I never could use ink without spilling it,' she confessed to Tom Page. 'We Pratts are generous even with our ink.'

Yet, in spite of the general untidiness of Martha's belongings, about the girl herself there was a clean wholesomeness that was rather pleasing. She was not a pretty girl. Her countenance was too broad, too freckled, too ruddy for beauty; but the lines of her large mouth were neatly cut, and her big brown eyes fairly beamed with honesty and kindness.

However, in the frigid atmosphere of Brice and Pendleton's it was not customary for the clerks to beam with anything. Tom Page had recognised that fact at once, and had promptly suppressed his own natural tendency toward exuberance. But Martha, who lacked Tom's keen perception, remained her simple, kindly, radiant, and disorderly self.

Of course, neither Mr. Brice nor Mr. Pendleton, with Martha's unwelcome gift perched on his desk, could bring himself to the point of mentioning the matter of Martha's dismissal that morning. It seemed too much like betraying a trusting child. So, all unconsciously, Martha had postponed the evil moment.

Then, before the flowers had quite faded, beaming Martha appeared one morning with six splendid, big, red apples in a plebeian yellow paper bag.

'Uncle Ben sent them,' explained Martha, who, in spite of the announced fact that she was an orphan, seemed bountifully supplied with country relatives. 'There isn't another tree like that in our country. Eat them right now; they'll take you back to boyhood.'

Again Mr. Brice glared at Martha; again Mr. Pendleton made queer, embarrassed noises in his throat; again Tom Page struggled with his twitching lips. All three were at an utter loss of words. But they ate the apples, for such perfect fruit was indeed rare. And again was the moment of Martha's dismissal postponed.

Before the memory of those delicious apples had quite vanished, Martha arrived one rainy morning accompanied by a large circular object, which she unwrapped on Mr. Brice's sacred desk. It was a pie—a huge, thick, golden pumpkin pie with a tender, fluted crust.

'Aunt Julia made it,' confided radiant Martha. 'I noticed you had a cold, Mr. Pendleton, and I thought this pie might save your going out to lunch; but there's

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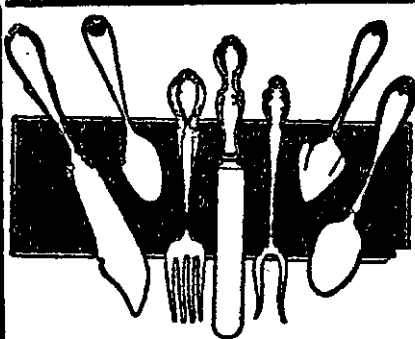
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plenty for all—wait, here's a knife and three forks. This is all your pie; I had mine for breakfast.'

It was certain that no pie had ever before been eaten in the formal, business-like atmosphere of that expensively furnished office. But, little as the idea appealed to them, the three nonplussed men ate Aunt Julia's handiwork and found it extremely good.

Martha's numerous relatives, it developed, were not only generous, but well-to-do. They were fond of ambitious, orphaned Martha; and, being kindly disposed generally, were interested in her employers. They were as simple and as guileless as Martha herself. In Ridgeway it was customary to give way to generous impulses. That this was not the fashion in the business circles of Bolton was an idea that had not occurred to any of the Pratts.

During the noon hour one day the three men found themselves alone.

'Pendleton,' said Mr. Brice, eyeing the golden russet pear on his desk, 'that wooden-headed girl is buying us.'

'Yes,' agreed Mr. Pendleton, glancing at the twin pear on his own desk, 'she certainly is; but she doesn't know it—I'm convinced of that.'

'Perhaps not,' returned Brice, doubtfully; 'but the fact remains that we've been bought. What are we going to do about it? I—well—I can't eat a pear like that and then deliberately crush the donor.'

'It's a tough proposition,' admitted Pendleton.

'There's a first-rate girl in Hooper's,' suggested Tom Page, 'that we could have for the asking. They're cutting down their office force. We could let Miss Pratt do the drudgery—there's enough of it, and she's certainly willing enough. That would let her down by degrees, and give us the efficient help that we lack at present.'

Thus weakly temporising, the partners agreed to this plan.

The new girl, Miss Emmons, proved all that Martha was not. Neat, slender, efficient, self-contained, Miss Emmons was like a piece of well-oiled office furniture. Within forty-eight hours of her arrival Messrs. Brice and Pendleton were all but oblivious to the fact that Miss Emmons existed. They did realise, however, that the office work was going with unprecedented smoothness.

Martha realised it also. But Martha could not regard the new-comer with indifference. To the deposed clerk Miss Emmons was a revelation. Her clothes, her reserved yet assured manner, most of all her systematic neatness, profoundly impressed country-bred Martha. There was no doubt about her unstinted admiration for Miss Emmons. Martha began at once to copy the older girl's clothes, her way of doing her hair, her noiseless manner of moving about the office. She even tried to imitate Miss Emmon's neat figures and precise handwriting. By the end of a fortnight, ill-taught Martha was improving by leaps and bounds.

'Well,' said Tom Page, 'I never supposed she had it in her, or I'd have given her a lift or two myself. Perhaps, after all, there's the making of a good business woman in her. Perhaps she was merely raw and green. They say that width between the eyes denotes intelligence; the width's there, all right.' But of course Brice and Pendleton's is no kindergarten for greenhorns; we couldn't be expected to teach her. But she's certainly "picking up".'

There was no doubt about it, Martha was 'picking up.' But in one respect she was still unchanged. Russet pears from Uncle Rowan, Baldwin apples from Uncle Ben, Aunt Julia's famous pumpkin pies, and bouquets from Grandma Pratt's luxuriant house-plants, continued to invade the office.

Whenever one of these incongruous gifts arrived, Miss Emmons wore a superior smile, which Tom Page easily interpreted, but to which Martha remained sublimely impervious. The thanks of Miss Emmons for her share in these gifts were delicately ironical. This also missed fire with honest Martha.

One morning the usually prompt Mr. Brice arrived late. It was evident to the least observant that he was suffering with a stiff neck. Mr. Brice at his best was an unapproachable person; Mr. Brice in pain was formidable even to his most courageous relative. Mr. Pendleton wisely postponed certain business matters that he had intended to mention; Tom Page quietly effaced himself; Miss Emmons as quietly became a piece of insensate office furniture; but Martha, nothing daunted, exclaimed sympathetically:

'Mercy, Mr. Brice; you must be feeling just awful! I had one of those necks once, and it hurt like all possessed. I'm real sorry for you.'

Mr. Brice glowered, Mr. Pendleton gulped, Tom Page controlled his treacherous lips. Miss Emmons shot a satirical, yet guarded, glance in Tom Page's direction.

'Don't worry,' assured oblivious Martha; 'it won't last long.'

That noon Martha was late; she was likewise flushed and dishevelled from unusual exertion. She placed a tall, brown bottle on Mr. Brice's highly-polished desk.

'Sorry I'm late,' said she, easily; 'but I had to go 'way out to Cousin Sarah Calliper's for this mixture. It's the best stuff ever made for stiff necks. Take off your collar and rub this liniment on the cords. Don't be afraid; Cousin Sarah made it herself.'

Even on the hottest day of midsummer Mr. Brice had never committed the impropriety of removing his coat or loosening his collar in that austere office, but now, under Martha's compelling eye, the collar came off, the evil-smelling liniment went on.

'Now,' said Martha, producing a compact roll of coarse flannel, 'wrap this about your neck.'

Mr. Brice, still glowering, obeyed. There was simply nothing else to do with those kindly, insistent brown eyes compelling him. Mr. Pendleton considerably removed himself from the premises; Tom Page discovered instant and pressing business within the fireproof vault.

At intervals during the afternoon Martha insisted on fresh applications. At closing time, Mr. Brice, whose bravest relative would have hesitated, in a matter of life or death, to ask him to carry a parcel, walked meekly out of the office with a big, brown bottle distending the pocket of his faultless coat. A muffler, impulsively borrowed by Martha from Tom Page, mercifully concealed the red flannel.

And then Miss Emmons, who felt that matters had gone far enough, turned to beaming Martha. In cold, cutting, unmistakable words she told her that she was a simple-minded greenhorn; that office-girls were expected to work, not to conciliate their employers with foolish gifts; that when a business firm employed a girl it did not wish to be burdened with obligations to all that girl's relatives. She ridiculed the apples, the pears, the pumpkin pies, and the brown liniment. She made poor Martha see how ludicrous a thing it was for old Grandma Pratt to send her home-grown bouquets to such men as Messrs. Brice and Pendleton and Tom Page.

There was no doubt that Martha needed some such lesson; but, as the well-aimed blows landed neatly, the girl fairly staggered under the battery.

'I—I didn't know,' she gasped. Then, plunging blindly into her wraps, Martha fled toward the elevator.

'That was a hanged shame,' confided Tom Page to the contents of his desk. 'No man could have knifed her like that.'

Thereafter there were no more apples, no more pears, no more pies. When Tom Page came down unmistakably with quinsy, Martha, knowing that her home contained the perfect remedy, remained outwardly as impassive as Miss Emmons herself.

Then came the startling days of the panic. Brice and Pendleton found themselves suddenly and uncomfortably involved. For a week even obtuse Martha could see that Messrs. Brice and Pendleton were exceedingly troubled. She gathered vaguely that an alarmingly large sum of money was needed for some immediate contingency; that the money was not forthcoming, and that the world in general was not to be apprised of the pressing need. She learned, too, that both Mr. Brice and Mr. Pendleton had tried, and failed, to secure a large portion of the needed amount; and that both men were surprised, shocked, and bewildered at finding the firm in this unlooked-for predicament.

But Martha was now sophisticated. She knew now that she lived in a world where it was not considered proper to 'rush in' with eager offers of assistance. It was not in Martha, however, to permit even an ice-clad employer to sink with human aid in sight. A month previously, the task would have seemed simple. Now, enlightened by Miss Emmons, Martha found it exceedingly hard to extend to the drowning men her straw even though it proved, like her apples, pears, and pies, rather a substantial straw.

Yet, gathering all her courage, she forced herself to cross the room under the fire of Miss Emmons's hard, inquiring eyes, and to stand, inwardly cringing; beside Mr. Brice's desk.

'Mr. Brice,' said she, abject in her consciousness and crimsoning and paling by turns, 'I know now that it isn't proper for me to offer to do anything more in this office than you tell me to do. I've learned that—and I'm awfully sorry I have learned it, because we Pratts like to do things for others. I guess it's part of our religion out in Ridgeway; but I see now that it isn't that way in towns. But—but—well, would eighteen thousand dollars be of any use to you?'

'Use!' gasped Mr. Brice, clutching the arms of his chair. 'Use! Why, girl, if I could have that sum before noon to-morrow it would just about save Brice and Pendleton.'

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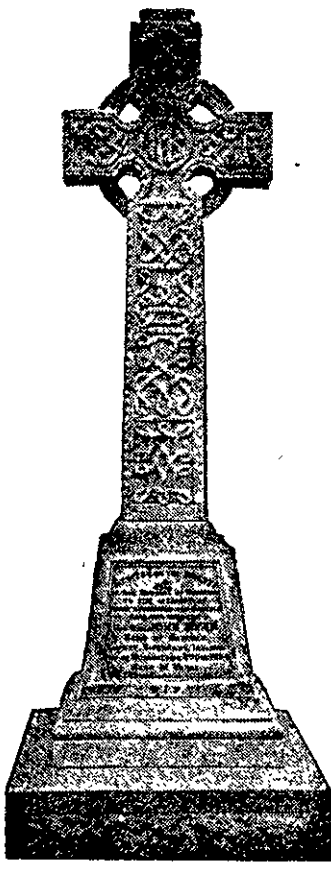
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'Well,' returned Martha, now as calm as if she were lightly proffering eighteen cents, 'Uncle Ben, Uncle Rowan, and Uncle Henry—he's Aunt Julia's husband—could lend you that much money and hold their tongues about it. If you'll ride out to Ridgeway with me now, you can fix it up with the men folks.'

Leaving Mr. Pendleton, Tom Page, and Miss Emmons gasping like three freshly-landed trout, the senior partner and Martha departed hurriedly to catch the suburban car.

'That girl,' said Mr. Pendleton, recovering finally, 'is as sound and wholesome as one of Aunt Julia's pies.'

'And her kind,' agreed Tom Page, 'is as rare as that apple-tree of Uncle Ben's.'

'Fortunately,' breathed Miss Emmons.

'No,' shouted Mr. Pendleton and Tom in chorus.

ST. VINCENT DE PAUL SOCIETY

PILGRIMAGE TO ROME

The president of the Particular Council of Christ-church, Society of St. Vincent de Paul, through the Superior Council of Sydney, has just received a copy of a communication from the Hon. L. F. Heydon, M.L.C., giving an account of his recent travels and particulars of the pilgrimage to Rome in connection with the Holy Father's Jubilee. The following extracts will prove interesting to the general reader:—

'The St. Vincent de Paul Pilgrimage to Rome, on the occasion of the Pope's Jubilee, closed this morning (April 20), and my brothers in Australia, whom I represented here on the occasion, will naturally expect my report of the proceedings. On the way here I lost no opportunity of interesting myself in our society's doings. In Colombo I called on the zealous priest on whose initiative the conference there has recently been founded. He was most cordial, and explained to me the special difficulties which had to be overcome in inducing the various ranks of Catholics to meet and work together, and the brilliant success which the conference has achieved. Staying for a few days at Nice, en route from Marseilles to Rome, during Holy Week, I was present at a conference meeting there, and saw the French methods. . . I may say that I was surprised at the piety of the French people in Nice. The churches were thronged at all the Masses from an early hour. And on Holy Thursday a vast crowd circulated between the numerous churches of the city. I fancied that Nice might be exceptional, but I have been assured by French members of the society here on the pilgrimage that all the cities of France are the same now, and that it is the peasants in the country parts who have lost the faith.'

'Arriving in Rome, I at once called on M. Calon at his hotel, and was received most cordially. He was surrounded by able assistants, leading members of the Council General. He is 73 years of age, and a little infirm. In personal appearance he very much resembles our old founder in Australia, Charles O'Neill. He is affectionate, sagacious, and devoted to the society. He told me with delight of the excellent standing of our society at headquarters in Rome, because of its staunchness to its principles, and of the magnificent welcome they had received. The offering for the Holy Father already to hand amounted to £3500, and he felt sure of the total reaching £4000. I was pleased to learn that Australia's contribution averaged more per conference than most other countries.'

'The programme of the pilgrimage commenced by Benediction at the National French Church, of San Luigi dei Francesi, given by a French Bishop, on Thursday, April 15, in the evening. Next morning, at the Church of St. Mary Major, we all went to Communion together, at a Mass celebrated at 8 o'clock, by Cardinal Vicent Vannutelli, the Cardinal Protector of the society. The crowd was large, about 1200 of the society, including their relations male and female, came to Rome for the pilgrimage, and most of them were there. That was the day of the audience, and at 11.30 a.m. an immense crowd assembled in the Cortile di San Damaso, at the Vatican. I was summoned by an officer in the Pope's uniform from the throng, and joined M. Calon and the special group who went in first to the Holy Father, and were presented to him by name. Then we accompanied him, as a guard of honor, amongst his Noble Guard and officials in various uniforms, to the room where the main body of pilgrims was assembled. There, after saluting the pilgrims, he took his seat on a throne, and M. Calon read the address of our society and made the presentation of our offering. The address was in French, and the reply also, and this was read for the Holy Father accordingly by one of his attendant clergy. Interestingly enough, this was a priest

named Bailly, son of the president of the first conference and our first President-General. The assemblage was splendid. The three French Cardinals were there, Cardinal Vannutelli, and many Bishops. After the address and reply, the Holy Father gave us his blessing, and the audience terminated.

'On Saturday, in the afternoon, a General Assembly and Congress of our members took place in the great Hall of the Palazzo della Cancelleria, presided over by our Cardinal Protector. The Congress consisted of a discourse by Cardinal Vannutelli, a statement by M. Calon, a study on Ozanam by a Mr. Faulquier (a member of the Council General), a statement by Prince Luigi Boncompagni (President of the Superior Council of Rome), and a discourse by Mgr. Amette (Archbishop of Paris). The Archbishop of Paris's speech was magnificent; one of the most perfect displays of oratory in every respect that I have ever heard. Then came on the celebrations of the Beatification of Joan of Arc. There were 40,000 French people in Rome for it; and St. Peter's, which holds 75,000, was densely crowded (Here Mr. Heydon describes the ceremonies in connection with the Beatification of the Maid of Orleans, an account of which has already appeared in our columns.) Continuing, he says: 'At dinner at M. Calon's and at our reunions I met many interesting members of our society, and made friendships which I hope will be useful in the future. I met a Father Ozanam, nephew of our founder, Mr. Maignan, the head of our society in Canada, and brothers from New York; and, in particular, Count de Torre Diaz, next to Lord Ripon in England, and uncle to Cardinal Merry del Val, was specially kind to me. I have seen something of the working of our society in the conference, and of boys' clubs here in Rome. I shall attend the annual meeting in London in July, and I hope to visit our brothers in Manchester and in Dublin. So I should learn something which may be of use to me when I am back amongst my Australian brothers.'

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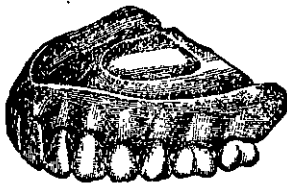
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Current Topics

The Fortune-telling Superstition

Cardan, one of the official astrologers or fortune-tellers of the old English Puritan Parliament, predicted a good many things in his time. But his prophecies, however vaguely he managed to word them, kept 'gangin' agley' with a frequency that was decidedly disconcerting—for Cardan. At length, like 'Jubilee Juggins,' he made a 'plunge'—he foretold that his own death would take place within a stated time. To ensure this particular prediction coming true, he starved himself to death, and thus lost his life to save his credit. The present-day (unofficial) successors of Cardan do not resort to such heroic measures to ensure the verification of their prophecies. They draw their fee (which is, with them, the main thing), and leave their predictions, as the mother-frog leaves her tadpoles, to their own fate. And many there be in our time that dilute their failing faith with belief in this and other forms of superstition, or fill with superstition the place that religious faith once occupied. It is the old, old story: history is merely repeating itself. And there thus was something in the plea set up a few weeks ago by a fortune-teller 'across the water,' that she was 'supplying a want' of the time. It did not, of course, stave off the penalty provided by statute against 'any person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to defraud or impose on any other person.' The fortune-teller was fined, despite her plea. Her 'subtle craft, means, or device' evidently did not enable her to foresee, in her own immediate future, events which she professed to see traced in lines of light in the future of her dupes.

*

Many years ago a clever fortune-teller escaped a penalty in Paris by a plea that was somewhat more adroit. This particular 'futurist' plied her trade *al fresco* at a stand on the corner of the Rue de Bussy. She was 'pinched' at length and haled before the tribunal of correctional police. The President of the tribunal was a first-class wit, but, for a magistrate, rather over-given to jesting from his place upon the bench.

'You know how to read the future?' said he to the lady sorcerer.

'Assuredly, M. le President,' the dame replied.

'In this case, then, you know the judgment I intend to pronounce.'

'Certainly.'

'Well, what is going to happen to you?'

'You will acquit me.'

'Acquit you!'

'No doubt about it.'

'But why?'

'Because, M. le President, if it had been your intention to condemn me, you would not have added irony to misfortune.'

The President of the court was visibly taken aback by the adroitness of the sorcerer, and outwitted by her wit. There was a hasty consultation between the President and his fellow-magistrates, the fortune-teller was acquitted, and went her way to freedom.

A Wairarapa School

A recent attack on the Christian Churches, by a rationalistic Jew, at a Wairarapa State school, gives a point to the 'afferism' of Josh Billings: that some people are like blind mules, 'anxious to kick, but kan't tell where.' On a previous occasion we had to pass some strong strictures on sundry savage utterances of that individual in a Wellington secular paper. He must have been both 'anxious to kick,' and reckless as to where his flying heels struck, when he chose a distribution of prizes to school-children as the occasion for an attack upon the Christianity of which he knew as little as he apparently does of the decencies that guard the social life of civilised peoples. To suggest, for instance, to a lot of school-children of mixed sexes that some of our Christian customs of church-going are provocative of 'immorality,' is a bit of wanton brutality unpardonable even in one who is notorious for his antics of voice and pen. The wonder is that a Wairarapa newspaper could be found to make itself the sounding-board of such a man on such a theme. It is, in all the circumstances, pleasant to learn that the affair has created a bit of a buzz, and that there is hot indignation among the parents of the children who had to sit still under such yapping insults. The remedy is in their own hands—at least, to the extent of putting it out of the power of such aggressive infidels to outrage again the faith and the religious sentiments of their children. The incident fur-

nishes a curious comment upon the alleged 'neutrality' of the State school system. The local school committee cannot well leave the matter where it stands.

A Grave in the Abbey

Westminster Abbey, that great old Catholic fane, has long been the Pantheon or Valhalla of England's great ones, and of many others whose title to greatness has failed to pass the *experimentum crucis*—the crucial test of time. An influential effort (we are told) was made to obtain the distinction of burial in Westminster Abbey for another of those passing notabilities whose fame is as the snowflake on the river—to wit, George Meredith. But the Dean refused the application on the ground that Victorian literature was already sufficiently represented in the Abbey. Meredith's religious beliefs—or, more correctly, his bountiful lack of them—may, possibly, have had something to do with the decision of the Dean of Westminster. Be that as it may, the poet-novelist's shell was burned to ashes and returned to mother-earth at Dorking. 'Rare Ben Jonson' will not thus be crowded in his narrow corner with the ashes of a passing rushlight of a later day. And, incidentally, Meredith's heirs will be spared the heavy fees that offset a grave in the Abbey. Aisle and chapel of the grand old monastic fane are crowded by the effigies of sages, poets, warriors, politicians, kings, queens—a motley gathering of monuments that seem to jostle each other and strain in a stony way to attract the eye of the visitor. Built long ago on grandiose lines as a house of prayer, Westminster Abbey has long been an unhappy combination of mediæval museum and modern Valhalla. Its olden associations bring Catholics there at times for prayer in odd sacred nooks. 'Do people sometimes come here to pray?' said a Catholic priest to the verger. 'I sometimes *ketches 'em at it!*' quoth the verger in reply. The story recalls the other Westminster verger who rudely interrupted a devout Catholic as the latter knelt to pray. 'Hif this sort of thing goes hon,' the verger declared, 'we shall soon 'ave people praying hall hover the Habbey!'

The Spy Mania

Rabelais tells of people who 'tickle themselves in order to laugh. There are others who conjure up imaginary ghosts and hobgoblins to scare themselves withal. To a section of the British press there have lately been 'visions about'—'visions' of German spies, and German invaders, and fleets of German military airships (more correctly termed 'scareships') whirring over the land o' nights and scaring the Harmsworth combine out of its seven senses. It turns out that the German 'scareships' were nothing more substantial than toy balloons, plus (it is said) a solitary British experimental airship, and that the rest of the Rawhead-and-Bloody-bones business was (to adapt a couplet of Samuel Butler's) merely

'Writ for regulation
Of scaring to inform the nation.'

Most peoples get occasional fits of funk or panic or piety. The 'Prussian spy' mania during a critical period of the Franco-German war cost the lives of many quiet and respectable and innocent persons. The recent German scare in England was, happily, mostly a newspaper one. The Harmsworth terrors do not seem to have awakened—at least, to any notable extent—a responsive panic in the breasts of the usually phlegmatic British public. Such newspaper terrorists, however, do infinite mischief, and their aberrations are a real menace to international peace. Lord Northcliffe's manifesto served as a much-needed cold douche to sundry journalists in newspaper offices which should have, as part of their regular equipment, an ice-bag each for their editors' heads.

Another Slander Nailed

It is well to make the path of the libeller hard, as well as that of the magsman and the 'crook.' Hence we rejoice in the poetic justice that recently overtook a slanderer of convents some weeks ago in Plymouth, England. And, as the slander is likely to reach our shores in due course, we here place it and its exposure upon record. We quote from an editorial paragraph in a recent issue of the *Catholic Times*: 'When Dr. Horton complained *Urbi et Orbi* that the journalists on the daily press do not, as they should, suppress information as to the progress of the Catholic Church and that they look with suspicion on contributions assailing and belittling her, Mr. Chesterton replied that the Fleet street sub-editors are gentlemen of experience, who know what they are about; that they have had to deal with too many attacks on "Rome" which were mere fictions and libels; and that that is why the stories about monks and nuns and the rest of the stock-in-

trade of the regular Protestant controversialist are regarded with distrust. Mr. Chesterton evidently wrote as one familiar with what has taken place in newspaper offices again and again. There are journalists in Plymouth who have just been keenly regretting that they did not before now learn and take to heart the rule of caution adopted by their Fleet street colleagues. Miss Elsie Sander, "Deputation Secretary, Women's Protestant Union," wrote to the *Western Daily Mercury* a letter in which various hints and insinuations were thrown out about immorality in convents. In one case, unfortunately for herself, she descended to specific particulars. She affirmed that the Belfast *Evening Telegraph* of November 15, 1905, reported "the inquest on a baby taken by a Mrs. Hanna (who, unlicensed, received inconvenient infants) from the Ballynafeigh convent." Miss Sander added: "The agreement stated that the Rev. Mother of the convent would pay for it weekly. The accused woman Hanna stated that two years previously she had received one other infant from the Mother Superior." The sequel to this charge appeared in a subsequent issue of the *Western Daily Mercury*. The editor humbly apologised for having admitted Miss Sander's letter into his columns, declared that no report of the kind mentioned had appeared in the Belfast paper, and said there was a very simple explanation of the evidence given at the inquest. The child was that of a servant who took it to the Sisters of the convent to care for in their orphanage. As it was too young to be managed in the orphanage it was sent out to nurse, and died while in charge of Mrs. Hanna. "There was no reflection whatever upon the convent and no suggestion of a scandal of any kind." Miss Sander is shut out from the columns of the *Western Daily Mercury*, but she will, no doubt, continue to attack convents as the Deputation Secretary of the Women's Protestant Union.

'Romanising'

The 'Romanising' movement in the Church of England proceeds apace. And there is 'dour work' ahead for the Auckland Laymen's League, which has set itself the task of shivering the timbers of this long-established and well-organised and growing tendency to 'undo the work of the Reformation.' In England, as we pointed out in our last issue, the flattery of imitation of 'Rome' in doctrine and ritual has been carried to a point which—so far as its external expression is concerned—would almost deceive the elect. Anglican popular Protestant sentiment is not yet prepared, in these countries, to accept, for instance, some of the very 'high' ritual and doctrinal teaching of St. Alban's, London. Neither would it witness, without winning, some of the evidences of 'Romanising' that peep out of the literary and advertising columns of the *Church Times*, the great and influential organ of the 'high' party in the Anglican Establishment. We have not been a reader of its interesting pages for a good while past. But we cull a few extracts here and there from a writer in the *Edinburgh Catholic Herald* of May 29, who takes them from the *Church Times*. 'In that newspaper,' he writes, 'six weeks ago appeared an advertisement from the Protestant parson of Stornoway, asking if any of its readers would subscribe "for a sanctuary lamp to burn before the Blessed Sacrament in the most isolated parish in Britain, or who would give the Stations of the Cross" to be put up in the church. The *Church Times* of 23rd April last contains four advertisements in which the word "Mass" occurs. I copy exactly one—as the others are similarly worded—as follows: "Priest Wanted in Northern Town. Six Points. Daily Mass. Apply —." The six points, I may mention, are six well-known Catholic usages—such as unleavened bread, mixing water with chalice, lights, etc. Here is another sample: "Community of St. Katherine's, Normand House, Normand road, London. Retreat will be given by Father Black on —. Apply Rev. Mother." Last week the same paper has also four advertisements for assistant ministers where "Daily Mass" is mentioned. Here is a specimen of an advertisement, typical of most of the advertisements under the heading "Clerical," appearing week after week in the newspaper already mentioned: "Priest Wanted. Catholic. Daily Eucharist. Apply —." Other two advertisements, also in last week's *Church Times*, are worded thus: "St. Saviour's, Poplar. Seventh year's mind of Father Dolling. Friday, 14th May, 8.30 p.m.—Vespers of the Dead and Sermon. Saturday, 15th May, 7 a.m.—Sung Mass of Requiem." "Saturday, May 15th, seventh anniversary of the death of Father Dolling—A Requiem will be sung at St. Cuthbert's, Earl's Court," etc. In the same newspaper I read that "the dedication anniversary"—the 1200th—of the first abbey church "by St. Wilfrid, Bishop of York, was held at Evesham in All Saints Church by a *Missa Cantata* (sung Mass) celebrated by the Vicar on 1st May. On Sunday the Abbot of Caldey preached three times in All Saints. At the afternoon service, for men only, the Mayor

and Corporation attended in state, with the band and men of the local Territorials, etc. The Abbot of Caldey gave a powerful address on 'Character.' There were crowded congregations at all the services. The Abbot of Caldey gave a beautiful address on 'Perfection,' illustrating his remarks by reference to the Benedictine Order now so happily revived in England." The Abbot of Caldey is a Monk of the Protestant Church of England as by Law Established. . . I have just received from Messrs. Mowbray, publishers, London, a little book entitled *A Guide to High Mass Abroad, Being a Manual for the Use of English Churchmen Attending the Celebration of the Eucharist in Roman Catholic Countries*. By Athelstan Riley, M.A., member of the House of Laymen of the Province of Canterbury.

*

The Laymen's League is 'up against' a big proposition. And judging by the past and present, its anti-'Romanising' movement will be (in Mr. Mantalini's words) 'a dem'd horrid grind'—with little of the red meat of success to reward its self-imposed and well-meant toil.

ENCYCLICAL LETTER

Of our Most Holy Father Pius X

BY DIVINE PROVIDENCE POPE

(Continued from last week.)

And His Appeals to Princes.

And since silence or indolence on our part, as unfortunately is not unfrequently the case among the good, would incriminate us too, let every one of the sacred Pastors take as said to himself for the defence of his flock, and bring home to others in due season, Anselm's words to the mighty Prince of Flanders: *As you are my Lord and truly beloved by me in God, I pray, conjure, admonish, and counsel you, as the guardian of your soul, not to believe that your lofty dignity is diminished if you love and defend the liberty of the Spouse of God and your Mother, the Church, not to think that you abase yourself when you exalt her, not to believe that you weaken yourself when you strengthen her. Look round you and see; the examples are before you; consider the princes that attack and maltreat her; what do they gain by it, what do they attain? It is so clear that there is no need to say it. And all this he explains with his usual force and gentleness to the powerful Baldwin, King of Jerusalem: As your most faithful friend, I pray, admonish, and conjure you, and I pray God that you live under God's law and in all things submit your will to the will of God. For it is only when you reign according to the will of God that you reign for your own welfare. Nor permit yourself to believe, like so many bad kings, that the Church of God has been given to you that you may use her as a servant, but remember that she has been recommended to you as to an advocate and defender. IN THIS WORLD GOD LOVES NOTHING MORE THAN THE LIBERTY OF HIS CHURCH. They who seek not so much to serve as to rule her, are clearly acting in opposition to God. God wills His Spouse to be free and not a slave. Those who treat her and honor her as sons surely show that they are her sons and the sons of God, while those who lord it over her, as over a subject, make themselves not children, but strangers to her, and are therefore excluded from the heritage and the dower promised to her. Thus did he unbosom his heart so full of love for the Church; thus did he show his zeal in defence of her liberty, so necessary in the government of the Christian family and so dear to God, as the same great Doctor concisely affirmed in the energetic words: In this world God loves nothing more than the liberty of His Church. Nor can We, Venerable Brothers, make known to you our feelings better than by repeating that beautiful expression.*

How They Apply to Bishops.

Equally opportune are other admonitions addressed by the Saint to the powerful. Thus, for example, he wrote to Queen Matilda of England: 'If you wish in very deed to return thanks rightly and well and efficaciously to God, take into your consideration that Queen whom He was pleased to select for His spouse in this world... Take her, I say, into your consideration, exalt her, that with her and in her you may be able to please God and reign with her in eternal bliss.' And especially when you chance to meet with some son who puffed up with earthly greatness lives unmindful of his mother, or hostile or rebellious to her, then remember that: 'It is for you to suggest frequently, in season, and out of season, these and

If you are interested in the quality of the tea you drink, just try Hondai Lanka 'Cock o' the North.' It's prime!

'Hech, McPhairson, but yon's gran' tea yon "Cock o' the North." It's as sweet as the skirl o' the pipes hersel'.

other admonitions, and to suggest that he show himself not the master, but the advocate, not the step-son, but the real son of the Church.' It behoves us too, us especially, to inculcate that other saying so noble and so paternal of Anselm: 'Whenever I hear anything of you displeasing to God and unbecoming to yourselves, and fail to admonish you, I do not fear God nor love you as I ought.' And especially when it comes to our ears that you treat the churches in your power in a manner unworthy of them and of your own soul, then we should imitate Anselm by renewing our prayers, counsels, admonitions 'that you think over these things carefully, and if your conscience warns you that there is something to be corrected in them that you hasten to make the correction.' 'For nothing is to be neglected that can be corrected, since God demands an account from all, not only of the evil they do, but also of the correction of evil which they can correct. And the more power men have to make the necessary correction the more rigorously does He require them, according to the power mercifully communicated to them, to think and act rightly... And if you cannot do everything all at once, you must not on that account cease your efforts to advance from better to better, because God in His goodness is wont to bring to perfection good intentions and good effort, and to reward them with blessed plenitude.'

These and similar admonitions, most wise and holy, given by Anselm even to the lords and kings of the world may well be repeated by the pastors and princes of the Church, as the natural defenders of truth, justice, and religion in the world. In our times, indeed, the obstacles in the way of doing this have been enormously increased, so that there is, in truth, hardly room to stand without difficulty and danger. For while unbridled licence reigns supreme the Church is obstinately fettered, the very name of liberty is mocked, and new devices are constantly being invented to thwart the work of yourselves and your clergy, so that it is no wonder that 'you are not able to do everything all at once' for the correction of the erring, the suppression of abuses, the promotion of right ideas and right living, and the mitigation of the evils which weigh on the Church.

The Reason of the Church's Difficulties.

But there is comfort for us: the Lord liveth and 'He will make all things work together unto good to them that love God.' Even from these evils He will bring good, and, above all, the obstacles devised by human perversity He will make more splendid the triumph of His work and of His Church. Such is the wonderful design of the Divine Wisdom and such 'His unsearchable ways' in the present order of Providence,—'for my thoughts are not your thoughts, nor my ways your ways, saith the Lord'—that the Church of Christ is destined ever to renew in herself the life of her Divine Founder who suffered so much, and in a manner to 'fill up what is wanting of the sufferings of Christ.' Hence her condition as militant on earth divinely constrains her to live in the midst of contentions, troubles, and difficulties, that thus 'through many tribulations she may enter into the kingdom of God' and at last be united with the Church triumphant in heaven.

Anselm's commentary on the passage of St. Matthew: 'Jesus constrained His disciples to enter the boat,' is directly to the point. 'The words in their mystical sense summarise the state of the Church from the coming of Jesus Christ to the end of the world. THE SHIP, THEN, WAS BUFFETED BY THE WAVES IN THE MIDST OF THE SEA, while Jesus remained on the summit of the mountain; for ever since the Saviour ascended to heaven, holy Church has been agitated by great tribulations in the world, buffeted by various storms of persecution, harassed by the divers perversities of the wicked, and in many ways assailed by vice. BECAUSE THE WIND WAS CONTRARY, because the influence of malign spirits is constantly opposed to her to prevent her from reaching the port of salvation, striving to submerge her under the opposing waves of the world, stirring up against her all possible difficulties.'

How They are to be Combated.

They err greatly, therefore, who lose faith during the storm, wishing for themselves and the Church a permanent state of perfect tranquility, universal prosperity, and practical, unanimous, and uncontrasted recognition of her sacred authority. But the error is worse when men deceive themselves with the idea of gaining an ephemeral peace by cloaking the rights and interests of the Church, by sacrificing them to private interests, by minimising them unjustly, by truckling to the world, 'the whole of which is seated in wickedness' on the pretext of reconciling the followers of novelties and bringing them back to the Church, as though any composition were possible between light and darkness, between Christ and Belial. This hallucination is as old as the world, but it is always modern and always present in the world so long

as there are soldiers who are timid or treacherous and at the first onset ready to throw down their arms or open negotiations with the enemy, who is the irreconcilable enemy of God and man.

It is for you, therefore, Venerable Brothers, whom Divine Providence has constituted to be the Pastors and leaders of the Christian people, to resist with all your strength this most fatal tendency of modern society to lull itself in a shameful indolence while war is being waged against religion, seeking a cowardly neutrality made up of weak schemes and compromises to the injury of divine and human rights, to the oblivion of Christ's clear sentence: 'He that is not with me is against me.' Not, indeed, that it is not well at times to waive our rights as far as may lawfully be done and as the good of souls requires. And certainly this defect can never be charged to you who are spurred on by the charity of Christ. But this is only a reasonable condescension, which can be made without the slightest detriment to duty and which does not at all affect the eternal principles of truth and justice.

The Necessity of Gentleness for Bishops.

Thus we read how it was verified in the cause of Anselm, or rather in the cause of God and the Church, for which Anselm had to undergo such long and bitter conflicts. And when he had settled at last the long contest Our Predecessor Paschal II. wrote to him: 'We believe that it has been through your charity and through your persistent prayers that the Divine mercy has been persuaded to turn to the people entrusted to your care.' And referring to the paternal indulgence shown by the Supreme Pontiff to the guilty, he adds: 'As regards the great indulgence We have shown, know that it is the fruit of our great affection and compassion in order that We might be able to lift up those who were down. For if the one standing erect merely holds out his hand to a fallen man, he will never lift him, unless he too bends down a little. Besides, although this act of stooping may seem like the act of falling, it never goes so far as to lose the equilibrium of rectitude.'

In making our own these words of Our most pious Predecessor, written for the consolation of Anselm, We would not hide Our very keen sense of the danger which confronts the very best among the pastors of the Church of passing the just limit either of indulgence or resistance. How they have realised this danger is easily to be seen in the anxieties, trepidations, and tears of most holy men who have had borne in upon them the terrible responsibility of the government of souls and the greatness of the danger to which they are exposed, but it is to be seen most strikingly in the life of Anselm. When he was torn from the solitude of the studious life of the cloister, to be raised to a lofty dignity in most difficult times, he found himself a prey to the most tormenting solicitude and anxiety, and chief of all the fear that he might not do enough for the salvation of his own soul and the souls of his people, for the honor of God and of His Church. But amid all these anxieties and in the grief he felt at seeing himself abandoned culpably by many, even including his brethren in the episcopate, his one great comfort was his trust in God and in the Apostolic See. Threatened with shipwreck, and while the storm raged round him, he took refuge in the bosom of the Church, his Mother, invoking from the Roman Pontiff pitiful and prompt aid and comfort; God, perhaps, permitted that this great man, full of wisdom and sanctity as he was, should suffer such heavy tribulation, in order that he might be a comfort and an example to us in the greatest difficulties and trials of the pastoral ministry, and that the sentence of Paul might be realised in each one of us: 'Gladly will I glory in my infirmities that the power of Christ may dwell in me. For which cause I please myself in my infirmities... for when I am weak then am I powerful.' Such, indeed, are the sentiments which Anselm expressed to Urban II.: 'Holy Father, I am grieved that I am not what I was, grieved to be a bishop, because by reason of my sins I do not perform the office of a bishop. While I was in a lowly position I seemed to be doing something; set in a lofty place, burdened by an immense weight, I gain no fruit for myself, and am of no use to anybody. I give way beneath the burden because I am incredibly poor in the strength, virtue, zeal, and knowledge necessary for so great an office. I would fain flee from the insupportable anxiety and leave the burden behind me, but on the other hand I fear to offend God. The fear of God obliged me to accept it, the same fear of God constrains me to retain the same burden. Now, since God's will is hidden from me and I know not what to do, I wander about in sighs, and know not how to put an end to it all.'

The Reward of Obedience.

Thus does God bring home even to saintly men their natural weakness, in order the better to make manifest in them the power of strength from above, and by a humble and real sense of their individual insufficiency to pre-

serve with greater force their obedience to the authority of the Church. We see it in the case of Anselm and of other contemporaries of his who fought for the liberty and doctrine of the Church under the guidance of the Apostolic See. The fruit of their obedience was victory in the strife, and their example confirmed the Divine sentence that 'the obedient man will sing victory.' The hope of the same reward shines out for all those who obey Christ in His Vicar in all that concerns the guidance of souls, or the government of the Church, or that is in any way connected with these objects: since 'upon the authority of the Holy See depend the directions and the counsels of the sons of the Church.'

How Anselm excelled in this virtue, with what warmth and fidelity he ever maintained perfect union with the Apostolic See, may be seen in the words he wrote to Pope Paschal: 'How earnestly my mind, according to the measure of its power, clings in reverence and obedience to the Apostolic See, is proved by the many and most painful tribulations of my heart, which are known only to God and myself... From this union I hope in God that there is nothing which could ever separate me. Therefore do I desire, as far as this is possible, to put all my acts at the disposition of this same authority in order that it may direct and when necessary correct them.'

The same strong constancy is shown in all his actions and writings, and especially in his letters which Our Predecessor Paschal describes as 'written with the pen of charity.' But in his letters to the Pontiff he does not content himself with imploring *pitiful aid and comfort*; he also promises assiduous prayers, in most tender words of filial affection and unswerving faith, as when, while still Abbot of Bec, he wrote to Urban II.: 'For your tribulation and that of the Roman Church, which is our tribulation and that of all the true faithful, we never cease praying God assiduously to mitigate your evil days, till the pit be dug for the sinner. And although He seems to delay, we are certain that the Lord will not leave the sceptre of sinners over the heritage of the just, that He will never abandon His heritage and that the gates of hell shall not prevail against it.'

In this and other similar letters of Anselm we find wonderful comfort not only in the renewal of the memory of a Saint so devoted to the Apostolic See, but because they serve to recall your own letters and your other innumerable proofs of devotion, Venerable Brothers, in similar conflicts and similar sorrows.

(To be continued.)

VERY REV DEAN SMYTH, HASTINGS

FAREWELL DEMONSTRATIONS

(From our Hastings correspondent.)

July 3.

Occasion was taken of the presence of Very Rev. Dean Smyth at the half-yearly meeting of the Catholic Young Men's Club to place on record the members' appreciation of his efforts on behalf of the society and their sincere regret at his coming departure. Messrs. Frank Vickers and T. Downing spoke of the deep interest Dean Smyth had always taken in the welfare of the young men in the parish, and referred to the affection and esteem in which he (Dean Smyth) was held by them.

Very Rev. Dean Smyth feelingly replied, and urged upon the young men to band together and unite their efforts towards making their club a fine Catholic body and a credit to the district. He always had the welfare of his young men at heart, and they could best show their gratitude towards him by loyalty to their Church and being true to themselves and their country.

Rev. John Hobbs, vicar of St. Matthew's (Anglican) Church, Hastings, paid a graceful tribute to Very Rev. Dean Smyth at the morning service in his church last Sunday. Mr. Hobbs referred in eulogistic terms to Dean Smyth's modesty and of his kindly consideration to other denominations, though, in so doing, he never compromised his own principles, or asked others to do so. 'Years ago,' said Mr. Hobbs, 'Dean Smyth and I worked together in canvassing for the relief of those who had suffered by the floods in Hawke's Bay, and he then proved himself to be distinctly characteristic of the warm-hearted Irish race.' Continuing, Mr. Hobbs said he understood that on Monday, July 5, some form of testimony was to be given to show the admiration and respect in which Dean Smyth is held, and he hoped St. Matthew's congregation would be strongly in evidence on that occasion.

Unmistakable proof, if any proof were needed, of the affection and esteem in which Very Rev. Dean Smyth

is held by the younger members of his flock was shown yesterday morning, when the children attending the convent schools assembled in St. Patrick's schoolroom to bid farewell to their devoted pastor, who has been appointed to take charge of the Meanees Seminary. A large number of parents was present, as well as a number of former pupils of the schools. A nicely arranged programme of vocal and instrumental items was contributed by the pupils and reflected great credit on the Sisters of St. Joseph, the singing being exceptionally good. The programme was as follows:—Song, 'The minstrel boy,' senior pupils; action song, infants; song, 'My native land,' boys; recitation, 'Tiny Tot,' Miss Alma Poppelwell; song, 'In happy moments,' senior girls; piano solo, 'Killarney,' Miss Ella Pothan; song, 'Come to the hedgerows,' junior girls; Indian clubs, junior pupils; recitation, 'Give the little boys a chance,' Master Peter Bridgman; song, 'The shamrock,' senior girls; piano duet, 'Wearin' of the green,' Misses Pimley and Conway; flower drill, little girls. At an interval in the programme Rev. Father Quinn, on behalf of the children, spoke of the great love and respect they had for the Dean, who had endeared himself to them by his kindly and affectionate nature. They were very sorry to hear of his removal, and felt very sad at having to part with him, because he had done so much for them. Through Father Quinn the children said they would remember Dean Smyth in their prayers, and hoped God would bless him in his new duties. Master Willie Blake then read the following address:—

'Dear Very Rev. Dean,—It has been our happy privilege on many past occasions to assemble in festive group in order to greet you and offer you our gratitude and love. These were bright, happy days—days when we were full of happy thoughts and earnest wishes. To-day we are assembled to perform a very sad duty—the saddest that has befallen our lot—to express our deep sorrow at your departure from our midst. There are no happy hearts or smiling faces among us, for our loss is great and keenly felt. Must that cruel word "farewell" be spoken? We are filled to overflowing with sorrow and regret. Dear Very Rev. Dean, in glancing over the past, how many marks of your paternal solicitude do we review. Look at your interest in our schools—your great devotedness and self-sacrifice in everything regarding our spiritual and temporal welfare. Grouped around you, then, we thank you a thousand times for all the care and attention lavished upon us. We know you look for no material recompense, for your thoughts and aims are directed towards that land "Where the golden sun never sets, and where sorrow never comes." Amidst the sorrows of this day there is at least a consolation: you are not going far away; therefore we shall look forward with delight to your visits. And now, dear Rev. Dean, we ask you to accept this little address as a souvenir of love and esteem. We pray that God may bless you in every undertaking, and we ask a kindly remembrance in your prayers, and beg ever to be, your loving and devoted children, the pupils of the Catholic schools.

The address was beautifully illuminated by the Sisters of St. Joseph, and was enclosed in a handsomely-bound album containing photos of the school children and of the members of the sodalities and societies connected with the parish.

Very Rev. Dean Smyth replied in a feeling speech, in which he thanked the children sincerely for their beautiful address, which, he said, he would cherish far more than anything they could have given him. He always had a warm corner in his heart for the pupils of his schools, because he considered that their welfare was the most important of his duties. He could not tell them how much he regretted having to be separated from them. Dean Smyth also thanked the Sisters of St. Joseph for all they had done during the last twenty years in the work of educating the children, who, he said, were an honor to their Church, their schools, and their country.

The children were dismissed shortly after for their mid-winter holidays, but before dispersing they gathered round Dean Smyth, all eager to shake hands with him before leaving.

July 7.

St. Patrick's Hall was crowded on Monday night, when Very Rev. Dean Smyth, after spending 23 years in charge of the Hastings parish, was tendered a farewell concert by his old parishioners, and presented with an address and a purse of over one hundred sovereigns. The heavy down-pour of rain did not affect the attendance, which numbered close on five hundred. The gathering was presided over by the Mayor (Mr. J. A. Miller), and was a thoroughly representative one, including members of the legal and medical profession and of the various local public bodies.

On the stage were the guest of the evening (Very Rev. Dean Smyth), Very Rev. Dean Regnault (Provincial), Rev. Father Quinn, Drs. Macdonell and Barcroft, Rev. J. Hobbs, the Mayor, Mr. A. Dillon, M.P., Mr. A. L. D. Fraser, and

Mr. H. Ian Simson. The visiting clergy were Rev. Fathers Cahill (Dannevirke), Johnston (Waipawa), Tymons and McDonnell (Meeanee), and O'Connor (Napier).

The proceedings opened with an overture by the Hastings Orchestral Society, and during the evening musical items were contributed by Miss Ruby Cronin, Messrs. Hudson and Avison, the Sacred Heart choir (assisted by St. Matthew's choir). The accompaniments were played by Mrs. V. R. Roach.

The Mayor said that a noticeable and pleasing feature of that evening's gathering was the assemblage of all classes of the community, irrespective of creed, which was proof of the respect and esteem in which the Very Rev. Dean Smyth was held. During his twenty-three years' residence in Hastings Dean Smyth had labored diligently for the good of his parishioners and Church, and also for the advancement of the district, and he (the speaker) trusted that the Dean would be long spared to continue his good work.

Mr. J. T. Blake said that he, as one of the oldest parishioners, could not let the present opportunity pass by without thanking Dean Smyth for the many kindnesses he had shown to him and his family, and for his kindly and valuable advice he felt deeply grateful. Mr. Blake, on behalf of the parishioners, then presented Dean Smyth with a beautifully illuminated address, which read as follows:

'Very Rev. and Dear Father,—It is with deep regret we meet to say farewell to you. We cannot permit you to depart without placing on record our appreciation of your noble priestly labors amongst us. For over twenty-three years you have been our devoted pastor and trusted guide, working unceasingly on our behalf, giving of your best, spending yourself to promote our interests both spiritual and temporal. You have been a true father to your people. Your zeal for our spiritual welfare has ever been the same—earnest and unflagging. Thousands have been blessed by your priestly ministry. Your untiring energy and administrative ability stand revealed in our beautiful church, fine convent, large and comfortable schools, commodious hall, and neat presbytery, all of them worthy monuments to your name and memory. We are very grateful for all you have done for us and our parish. We had fondly hoped to see you spend the remainder of your days in our midst, but Providence has ordained otherwise. While we regret your approaching departure, we desire to appreciate the high estimation in which you are held by your superiors as testified by your appointment to so important and responsible a charge as the Meeanee Seminary. We earnestly hope that God's grace may be ever abundantly with you to enable you to fulfil the onerous duties of your new position, and whether near or far from us you will always hold the same place in our hearts that you have ever held. Signed on behalf of the parishioners—C. O'Donoghue, D. O'Reilly, F. Pimley, J. A. Pothan, J. Hennessy, C. Hughes, W. Y. Dennett, J. T. Blake.'

Mr. W. Y. Dennett, speaking as an old parishioner, said that during Dean Smyth's many years of labor in this district the people had learned to love him, which made the pain of parting so very much greater. He (the speaker) well remembered the time of the Dean's arrival in Hastings. In those days there was only a very small church—there was no presbytery, convent, or school. But very shortly after the Dean arrived he set to work to enlarge the church, then followed the presbytery, convent, and the magnificent church; and his latest labor was the fine hall in which they were assembled. The Dean's devotion to his people would make his memory live long in their hearts. Dean Smyth had also been the means of bringing the Sisters of St. Joseph to Hastings to teach in the schools, and the formation of a branch of the St. Vincent de Paul Society. He had also established a Young Men's Club. On behalf of the parishioners, he had much pleasure in handing Dean Smyth a purse of sovereigns, which little showed the wealth of the kindly feeling in the hearts of the subscribers.

Mr. A. V. Avison, conductor of the Sacred Heart choir, on behalf of the members, presented Dean Smyth with an enlarged photograph of the choir and a silver inkstand, suitably inscribed.

Master Patrick Carroll, on behalf of the altar boys, presented the Dean with an enlarged photograph of themselves; and on behalf of the Children of Mary, Master Lee handed Dean Smyth a beautifully-bound photographic album, containing photographs of the church buildings and parish societies.

Mr. Alfred Dillon, M.P., referred to the good work done by Father Reignier in the early days, and said the Dean was a worthy successor to such a man, and was respected by all classes and denominations. Meeanee had sustained a great loss in the departure of Dr. Kennedy, but the Dean would prove an able successor.

The Rev. Mr. Hobbs (Anglican) said that he had to apologise for the absence of Rev. Mr. Kayll, who was unfortunately unable to be present that evening. Dean

Smyth had been a very intimate friend of the speaker for many years. He believed, however, that the parish of Hastings, and far beyond it, would benefit by what at present appeared to be their grief, as the good labors in which the Dean would be engaged would be a distinct gain to the district. He felt that he must congratulate the Archbishop of Wellington on being able to supply this diocese with a man who was both severe and gentle to train the students for the very solemn work before them. In conclusion, he had to thank the Dean on behalf of himself and his congregation for the many kindnesses extended by him, and he hoped Dean Smyth would be long spared to continue his good work.

Mr. A. L. D. Fraser said that he had been asked by Sir William Russell to say a few words on his behalf, and he could assure those present that it was with regret that Sir William had been unable to attend, as he was a very old friend of Dean Smyth politically. Personally, he had known the Dean in connection with works for the public welfare, and all through his career he had not been found wanting.

Dr. Macdonell and Mr. Ian Simson also added their need of praise, and expressed their regret at Dean Smyth's departure.

Rev. Father Quinn said that to see such a large gathering, representative of every class and creed, was indeed a great source of pleasure to him, as it was an indication of the high esteem in which the Dean was held. It was now about two and a half years since it had been his good fortune to be associated with the Dean. 'You have to live with a man before you know him,' said Father Quinn, 'and I can honestly say that even with the aid of the most powerful microscope it would be impossible to find any fault with Dean Smyth.' Continuing, Rev. Father Quinn said the Dean was indeed a man who forgot himself in his zeal to help others. He was one he could look upon as a wise counsellor; in fact, his departure was to him like the parting of father and son. He trusted that God would bless him in his new work.

On rising to reply, Dean Smyth received a great ovation. He said there had been certain philosophers who, we were told, denied their own existence, and he thought there were times when people were placed in such extraordinary circumstances that they might be pardoned if they did not know themselves. This reminded him of a little legend which is said to have happened in Limerick. In the olden days the people of Limerick could not come to an understanding with regard to the election of a Mayor. At last they agreed to elect, as chief magistrate of the city, the first man that crossed Thomond Bridge leading to the town. It so happened that the lucky individual was a poor man carrying a bundle of rods. People laid gentle hands on him, telling him they were about to make him Mayor, and led him into the city, where he was clothed in the robes of office. The poor man was naturally almost beside himself, and a little later on in the day his dear wife, who had been anxiously searching for him, found him seated in the Mayor's chair, clad in his magnificent robes. Regardless of conventionalities, she ran up to him, saying, 'Shon! Shon! don't you know me?' 'How could I know you when I don't know myself!' came the reply. The Dean said he felt himself to be very much in the same plight. When listening to the beautiful address and the eloquent speeches, prompted, no doubt, by kindly and generous feelings of heart, he asked himself, 'Am I Father Smyth at all, or has there been a transmigration of souls?' He sincerely hoped that this had not happened, and that he was still the same old Father Smyth. In the address and eloquent speeches he had been spoken of as priest, pastor, and citizen, and reference had been made to the success which had attended his efforts in the parish during the past twenty-three years. Well, he could say without any shadow of vanity or egotism that he had tried to conceive the true idea of priesthood, and what a priest should be in himself, in his relations to his people, and to the public at large. A priest was not placed merely to fulfil certain functions, but he was there to educate and bring out what was best and noblest in the human composition; to do his share towards increasing the reflection of the adorable Trinity which is in man, and thereby to bring out the noble qualities of the mind, the heart, and the will—the mind to know, the heart to love, and the will to do. To succeed in these it required that he should not only be in his church every Sunday, but also in the nursery of the churches—that is, the schools. They had referred to this in their address to him. And it was on this account that priest and people united to build and maintain their own schools, and this he considered was one of the noblest works in the parish. His Grace Archbishop Redwood, in speaking to them of the necessity of attending to their schools, had said he would rather see a school in a parish than a church, because if we had no schools our churches would be empty. When he came to the parish of Hastings

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twenty-three and a half years ago, there was a small, neat church, but no school or presbytery, and he might tell them that the offerings he received on the first Sunday were spent in buying that necessary commodity—a bed. In 1885 their school was established with an attendance of 50, which had now increased to 285. It would be ungrateful of him were he not to avail himself of the present opportunity of testifying his gratitude to the Sisters of St. Joseph for the excellent work they had done in every department of school training, and also controlling the Christian education of the young. The increasing population had demanded a larger church, and again the parishioners had come forward, and the present church was opened on May 12, 1895. Three years later the new convent was built. They had now built the hall in which they were seated at a cost of £900, thus making a total of £10,000 having been spent since he came. To whom was this due? It was to the people themselves, who with their generosity and constant efforts had assisted him in the further advancement of religion in the parish. He offered them his sincerest thanks for what they had done, and he also offered his thanks to the other religious bodies who had so kindly given them their support and good wishes in the furtherance of their works. The address had given him proof of their sympathy, and their loyalty was shown by being present that night to wish him 'Good-bye and God-speed' in his new work. They had also given him a tangible token of their appreciation of his efforts on their behalf. The poet had said, 'Man wants but little here below, nor wants that little long.' In his case that was so, and it was his intention to tell them that to-morrow he would be taking to Meeanee half his heart and leaving one half in Hastings. He would also be leaving one half of the purse of sovereigns in Hastings, and the other half he would take with him to Meeanee, where he was to conduct a college for students. There in the new church he would have erected a stained-glass window from the parishioners of Hastings. The other half he would ask them to accept towards the liquidation of the debt on St. Patrick's Hall, which was now £400. He wished to thank them one and all for their kindness to him during the period he had been in Hastings. He had worked in harmony with them, and he did not think any people could have placed greater confidence in their priest than they had done with him. He wished to thank Rev. Mr. Hobbs for the kind words that he had spoken that evening, and also for the kind reference he had made to him in St. Matthew's Church the previous Sunday. He (Dean Smyth) had always held Mr. Hobbs in the highest esteem, and knew him to be a man devoted to his people. In the floods of 1897 he had found Mr. Hobbs devoted to one and all regardless of creed and class. And he hoped that Mr. Hobbs would long be spared to the parishioners of St. Matthew's. Dean Smyth also thanked Mr. Dillon, M.P., who had come so far in unfavorable weather to be present that night; the other speakers, the orchestra, and the organisers of the gathering. In thanking the medical profession, of which Drs. Macdonell and Barcroft were representatives that night, the Dean spoke highly of the kindness and courtesy extended to him whenever their respective duties brought them in contact. Dean Smyth paid a high tribute to Father Quinn, who, he said, had been his right hand for nearly three years. Continuing, Dean Smyth said that in a few weeks they would have another priest—one who had been admired and esteemed by every creed and class, and whose fame had gone far and wide. He wished Father Keogh all success in his new work, and hoped they would all be united in the bonds of holy charity. 'Duty calls me from you,' concluded Dean Smyth, 'and I must say good-bye, and may God bless you.'

After the speeches, the function took the form of a conversazione. Dean Smyth then mingled with the people in the body of the hall, and received a hearty handshake from nearly everyone present.

At the Sacred Heart church on Sunday evening, Very Rev. Dean Regnault, S.M., preached an eloquent discourse on the dignity, duties, and responsibilities of the priesthood. He made particular reference to the work accomplished by the zeal and energy of the Very Rev. Dean Smyth during his stay of over twenty-three years in Hastings. Such fruitful labors, combined with his wide experience, sound judgment, and other high qualifications, eminently fitted him to fill the responsible position of superior of St. Mary's Seminary at Meeanee, so long and ably filled by his learned predecessor, Very Rev. Dr. Kennedy.

Confidence always gives pleasure to the man in whom it is placed. It is a tribute which we pay to his merit; it is a treasure which we entrust to his honor; it is a pledge which gives him a right over us, and a kind of dependence to which we subject ourselves voluntarily.

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OTAKI MAORI MISSION

(From an occasional correspondent.)

June 26.

For some years past strenuous efforts have been made by our missionary clergy to lift up the Native race and provide it with all the means of redemption that our holy Church has at her disposal. In August, 1908, a fair number of Maori girls were assembled together on our 'marae' to receive a special training and be made the first members of an association of Children of Mary, devoted to the purification of Maori life. Encouraged by the success that rewarded this initial attempt, we have since that date notably increased the membership of the association. Acting on the same principle, we convened on June 6 a general meeting of young men and catechists in order to give them a more uniform training and fit them for the battle of life. Never in the whole history of the Catholic Church in New Zealand, so far as this archdiocese is concerned, has there been such a representative gathering as the one now at an end. From the Bay of Plenty in the far north to Kaikoura in the South Island, nearly every tribe had sent its contingent, catechists, influential men and chiefs of the highest rank being present in large numbers. Amongst these we may mention: Wiki Taitoko (daughter of Major Kemp), Te Heuheu Tukino, of Taupo, Erena te Ara, of Te Awahuri, Matene Kahuariki, of Kaikoura, Te Piwa, of Hastings. Mr. J. R. McDonald, of Levin, always willing and ready to help us in all our undertakings for the benefit of the Maori race, spared neither time nor trouble to secure the success of the meeting. From a clerical point of view, our Otaki staff was reinforced by Rev. Fathers Maillard and Vibaud, the latter being accompanied by a deputation of the Wanganui tribes. Later in the week his Grace the Archbishop and Dean Regnault, Provincial of the Society of Mary, were present at the final solemnities.

The meeting began on Sunday, June 6, after Mass. Previous to this, the Maaupoko tribe had taken the management of our 'marae,' and together with our Otaki Catholic Natives had extended a warm welcome to all our visiting guests. Many of the speeches delivered on these occasions would be worth recording. Every speaker praised the idea that was being carried out by such gatherings, and expressed the wish that they should be repeated from time to time. In his introductory remarks with regard to the object of the meeting, Father Cognet explained that a programme of instructions had been arranged by his confreres (Fathers Melu and Delach) and himself, covering the essential truths of our holy faith, the meaning of the most important ceremonies of the Church, and the line of conduct which the Maori young men, and especially the catechists, should be prepared to follow. This programme was successfully carried out during the week, three or four instructions being delivered every day. The intervals were filled up by singing, innocent recreations, etc. Throughout the whole meeting the most perfect order and discipline prevailed, and no complaint whatsoever was heard. On Thursday, June 10, a rather sad event marred the joy and fervor of our flock. One of our best young men belonging to the Hawke's Bay district, who had come here too soon after a severe attack of pleurisy, had a relapse, and, in spite of all the care bestowed on him at the local hospital, passed away, duly and perfectly prepared. Ordinarily in such cases anyone acquainted with the Maori customs would have expected our meeting to collapse and be turned into a tangi. But, no! After giving due expression to their grief, the assembled tribes unanimously decided to go on with our programme, and to keep the remains of their departed friend for the last day of the meeting.

On Wednesday afternoon, and also on the following days, the Confessional was scarcely ever left empty. Altogether 283 Confessions and 257 Communions were recorded during the week. In addition to these satisfactory figures, there were three marriages, sixteen Baptisms, and 107 Confirmations as the outcome of our gathering. Should we not conclude that our efforts as well as the generosity of our benefactors have not been in vain?

On Thursday, at noon, a hearty reception, with display of green boughs, hakas, and congratulatory speeches, was extended to Dean Regnault, S.M., who made a very felicitous reply. The same ceremony was repeated on Saturday at noon, when his Grace Archbishop Redwood arrived. Speeches of greeting were delivered by Messrs. J. R. McDonald, Te Heuheu Tukino, Te Piwa, and Matene Kahuariki, as representatives of the different tribes present. His Grace, for whom Father Cognet acted as interpreter, in acknowledging the hearty welcome given him, expressed his extreme pleasure at being with them that day and witnessing such a large and representative gathering of Catholic Natives. He trusted the good they had de-

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rived from the teaching received during the week would be lasting, and that they would spread it around them on reaching their homes. His Grace concluded by expressing his deep sympathy with the relatives and friends of the deceased, whose sterling generosity and piety was now his best claims to a glorious reward.

In honor of his Grace's visit, and also with a view to decorating the grounds for the procession of Corpus Christi, Father Melu and his band of workers had erected an archway over the gate and decorated the path with poles and gay bunting. Viewed from the road, the ensemble of these decorations presented a very picturesque appearance.

On Sunday six Masses were celebrated nearly in succession, at which many received Holy Communion. At the last Mass, celebrated by Dean Regnault, the church was crowded to overflowing; several English and Maori hymns were sung with great effect by both races alternately. Then a procession of the Blessed Sacrament was formed, and wended its way through the grounds, the monstrance being carried by his Grace, attended by Fathers Cognet and Vibaud. Messrs. J. R. McDonald and Te Heuheu Tukino bore the canopy. A halt was made at a pretty repository erected in the grotto of Pukekarakara, and from that improvised throne Benediction was given. This was the first time that the procession of Corpus Christi took place in Otaki.

It might seem a matter of surprise how we could accommodate such a number of Natives. Besides two large meeting-houses, erected years ago for our purpose, and several tents, we had also secured a large marquee (50ft x 20ft), where day after day a devoted number of waiters provided for all our needs. Very great credit is due to the Muaupoko tribe, who worked this department with such marked ability under the skilful and untiring direction of Father Delach and Mr. McDonald. Shortly after dinner the candidates for Confirmation (107 in number) were marched into the church, where his Grace addressed them at some length, explaining to them the meaning and the effects of the Sacrament they were about to receive. In conclusion, he exhorted them to persevere, and amongst the many shoals to avoid he warned them most especially against the reckless and easy way in which too many Maoris treat the Sacrament of Matrimony. The recent Pontifical decrees bearing on this important subject were then explained. After the conclusion of the ceremony Dean Regnault officiated at a reception of six members of the sodality of the Children of Mary, and at a distribution of medals and badges of the League of the Sacred Heart to over 80 men (young and old). Mr. J. R. McDonald and Mrs. Mackin (of Wellington) acted as sponsors during the ceremony of Confirmation; indeed, by their devotedness to the Maori race and their kind interest in our labors they were naturally selected for these functions.

In the evening, after dusk, the hill and grounds were beautifully illuminated with Chinese lanterns. Night prayers having been recited in the open air, and the 'Ave Maris Stella' sung by the whole crowd, Father Cognet delivered from the grotto a Maori address, in which he impressed on all present the necessity of living clean, faithful, and holy lives, following the example of the saints whose statues stood before them. Words of advice were addressed to those who were confirmed that day, to the girls who were made Children of Mary, and to the men who were now so proud of their badges and medals. The speaker concluded his address, which was listened to with marked interest, by thanking his Grace and Dean Regnault for being present at the festivities. At night several matters affecting the welfare of the Native race and the furtherance of our holy religion were fully and quietly discussed, and then laid before his Grace and Dean Regnault for their favorable consideration. The publication of a Catholic Maori Bible, the re-arrangement of our Maori prayer and hymn books in an easier and more uniform style, the advisability of starting a Maori quarterly review, the practical support that should be extended by the Catholic Maoris to these various concerns, etc.—such were some of the matters for consideration.

On Monday morning, June 14, at 10 a.m., the remains of our deceased friend were taken to the church, where Mass was celebrated by Rev. Father Vibaud, S.M., the Absolution being given by Dean Regnault. His Grace delivered a very touching and sympathetic discourse. Then the funeral cortege was formed, and, headed by Fathers Cognet and Melu, proceeded to the Catholic cemetery, where the last rites were performed.

The whole of the following night was spent in farewell speeches—a distinct and important feature of every Maori meeting. This gathering will remain for a very long time in the memory of those who were privileged to take part in it. And for all those who have at heart the extension of God's kingdom amongst our Maori neighbors it should be a duty of love to help and assist such gatherings, as they are obviously excellent means for fostering the Catholic faith.

PICTURESQUE IRELAND

LECTURE BY BISHOP GRIMES

A great deal of interest was created by the announcement made some time ago that his Lordship Bishop Grimes had consented to deliver a lecture entitled 'Picturesque Ireland.' That the lecture would prove an intellectual treat of a high order was what was naturally expected, considering his Lordship's descriptive powers, his first-hand knowledge of the country and the people, and the excellence of the pictures which he had secured for the occasion. The expectations of the very large audience that assembled on the evening of July 1 in the Opera House, Christchurch, were more than realised, as the lecture was one of the best ever delivered by his Lordship, and was in every way an unqualified success. We take the following report of the proceedings from the *Press*:

It is not often that it is possible to get at first hand, as it were, a faithful impression of the beauty and picturesqueness of Ireland, and more particularly a vivid description of the stately religious edifices which the faith of her people has reared throughout the land. This, however, was what the audience last night at the Opera House obtained, when his Lordship Bishop Grimes personally conducted a large and enthusiastic assemblage on a most interesting and instructive tour through the Green Isle. It was not a mere Cook's tourists' scramble through the country, inasmuch as the Bishop, in the case of a large number of the places of historic interest to which he acted as cicerone, had many personal reminiscences to relate of his own connection with the spots. Added to this he had a rich store of legendary lore, which made the lecture intensely interesting, not only to many who knew the country, but to the newer generation, whose only knowledge was by hearsay from their parents. This remark applies especially in the case of the beautiful cathedrals and churches, representations of which formed a large portion of the pictures with which the tour was illustrated. In several of these edifices his Lordship had himself preached when on his visit to Ireland, and in some of them well-known ecclesiastics in New Zealand were ordained or had held office. In his introductory remarks the Bishop referred to the beautiful scenery of the various countries of the Old World with which he was familiar, and said that he could fearlessly assert that in no other part of the world was the scenery so beautiful as in Ireland. Its people were warm-hearted and generous, and he had spent there many happy years. It was there that he was ordained, and it was during his residence in the country that he had learned to love both it and its people. Since then he had re-visited it several times, and always with delight. Commencing with Dublin, the capital, his Lordship most ably filled the part of guide to the many beautiful spots renowned for their scenery or hallowed by their historic associations. As has been said, the greater portion of the pictures dealt with the large number of cathedrals, strikingly beautiful from their architectural design, which are scattered so profusely throughout Ireland. Respecting these, the Bishop had a good deal to say that was intensely interesting. The history and principal features of nearly all of those buildings represented in the limelight views were touched upon in a way that made this part of the tour full of information. Interspersed were anecdotes, illustrating the well-known genial humor of the Irish peasants, notably the car-drivers, which were told with keen appreciation. Perhaps the most notable feature of the evening consisted in the pictures of the ruins of the abbeys, monasteries, and churches, some of which dated back to the time when Malachi wore the crown of gold, and there were kings of Ireland. The fervor of the description given by the Bishop of the ancient glories of Erin awoke the patriotism of the audience in a marked degree. These pictures, comprising as they did representations of the remains of the most ancient ecclesiastical edifices of Ireland, were amongst the most interesting of the many shown during the evening. The world-renowned scenery of the Lakes of Killarney, the spot immortalised by Moore in his 'Meeting of the Waters,' Shandon Bells, made equally famous by Father Prout as 'The bells of Shandon that sound so grand on the pleasant waters of the River Lee,' and the Titanic beauty of the Giant's Causeway, were all described with great facility and power. During the evening 'The Meeting of the Waters' was given by twelve girls, wearing green sashes, whose singing and training were very creditable to the Sisters of the Missions. Vocal items were also contributed by Messrs. O'Keefe and Fottrell. A meed of praise is due to the energetic secretary, Mr. James Power. The lantern was effectively manipulated by Mr. E. W. Seager. At the close a hearty vote of thanks was accorded his Lordship.



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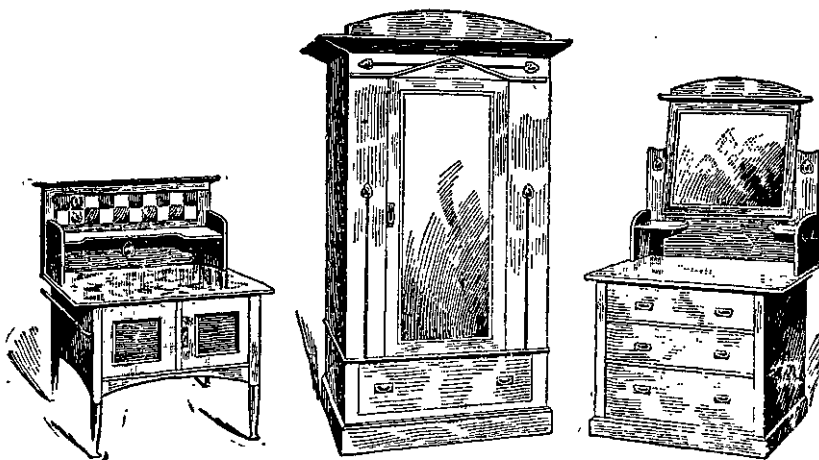
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Palmerston North

(From our own correspondent.)

July 11.

The half-yearly meeting of the local branch of the H.A.C.B. Society was held on Tuesday last. Brother Ed. Butler (president) was in the chair. The election of officers for the ensuing term resulted in Bros. Butler, Ellis, and Morris being returned unopposed as president, secretary, and treasurer respectively, and Bros. W. Scanlon, J. Gleeson, and J. Lynch vice-president, warden, and guardian, after which Past President R. J. McLean, assisted by V. Dallow, P.P., conducted the installing ceremony. At the conclusion of the meeting a supper and social evening was tendered to Brother Rice, who is leaving for Australia, by the newly-elected officers, a most enjoyable evening being spent. The quarterly Communion of the members of the branch took place on Sunday, 11th inst., when there was a large attendance of members in regalia.

The parishioners of St. Columba's, Ashhurst, gave a most successful concert and social in the Town Hall on Wednesday last in aid of their stall fund for the coming bazaar in St. Patrick's, Palmerston. A large party journeyed out from town to assist, and a most enjoyable evening was spent. The energetic secretary, Mr. J. J. Lynch, is to be congratulated on the great success of his efforts.

Masterton

(From our own correspondent.)

July 10.

The many friends of Mother Bridget will be pleased to hear that she is progressing very satisfactorily at the hospital in Auckland, and is now able to sit out in the fresh air for a while.

It is with great regret that I record the death of Miss Nana Collier, daughter of Mr. and Mrs. E. A. Collier, who passed away last Sunday evening, after an illness of some months. The deceased, who was not seventeen years of age, died fortified by the rites of the Holy Church. The funeral, which took place on Wednesday, was largely attended. The service at the graveside was conducted by the Rev. Father Sanderson.—R.I.P.

The half-yearly meeting of St. Michael's branch of the H.A.C.B. Society was held on last Tuesday. The president (Bro. Connor) presided over a good attendance. The following officers were elected for the ensuing term: President, Bro. L. Richards; vice-president, Bro. J. Curry; guardian, Bro. T. Price; warden, Bro. C. Hennessy; treasurer; Bro. J. Waters; secretary, Bro. S. O'Regan; auditors, Bros. B. Chapman and Richards. After the meeting a social evening was spent, and numerous toasts were honored. Songs were given by Bros. O'Regan, Allen, Connor, and recitations by Bros. Chapman and Hennessy.

Westport

(From our own correspondent.)

June 30.

In order to mark in a special manner the closing of the renewal mission conducted by Rev. Fathers Hunt and Whelan, during the past two weeks, the members of St. Canice's Club and H.A.C.B. Society approached the Holy Table in a body on Sunday last. At 8 o'clock a special Mass was celebrated by the Rev. Father Hunt, and over 80 members of both societies were present. After Mass the members of the Hibernian Society, wearing their regalia and the club members their rosettes, marched to the club rooms, where a breakfast was partaken of. The beautifully decorated tables bore eloquent testimony to the efforts of the ladies. Mr. F. O'Gorman (president St. Canice's Club) presided over the gathering. The clergy were represented

by Ven. Archpriest Walshe and Rev. Father Hunt, Mr. E. Casey (representing St. Columba Club, Greymouth) being also present. The following toasts were honored: 'The Pope and King,' proposed by the chairman; 'The H.A.C.B. Society,' proposed by Mr. J. Radford, responded to by Messrs. D. Dennehy and J. Murphy; 'The Clergy,' proposed by the chairman, responded to by Ven. Archpriest Walshe and Rev. Father Hunt; 'Federated Catholic Clubs,' proposed by Mr. P. Hughes; responded to by Messrs. E. Casey and J. L. Leydon; 'The Ladies,' proposed by Mr. L. Devere, responded to by Mr. J. McGee. At the conclusion of the proceedings the members attended 11 o'clock Mass, at which Rev. Father Whelan preached a special sermon.

On Monday evening a ping-pong tournament between teams representing Wesley and St. Canice's Clubs was played in the rooms of the latter club. Twelve games were played, the Catholic team winning eleven.

Oamaru

(From Our Own Correspondent.)

July 12.

The box plan for 'Our Boys' opened at the Dresden on Friday morning, and already a large number of seats have been reserved. It is a considerable time since any production by local amateurs has caused so much interest and anticipation, and a full house is almost assured.

On Wednesday evening last the members of St. Patrick's Club held a mock parliament, which proved one of the most successful functions of the session. Mr. J. Breen, representing the Premier, introduced a bill dealing with the taxation of bachelors, and an amusing debate was the result. Mr. J. Cagney, sen., was elected speaker, and Mr. F. Mulvihill represented the leader of the Opposition. The bill was supported by Messrs. E. Curran and F. Cooney, and vigorously opposed by Messrs. J. Wallace, T. Cooney, and P. Bree. After the introduction of new clauses, the removal of others, and several amendments, the Bill passed its final stages.

At a meeting of the executive of St. Patrick's Club a cordial vote of thanks was accorded Mr. J. Moore (a non-Catholic friend) for a scallywag table, Mr. J. Reddan for a set of boxing gloves, and Mr. Spiers, of Kurow, for chalk suspenders for billiard table. As evidencing the strides made by the club during the present season it may be mentioned that at the present time there are 100 financial members on the roll. Owing to the removal from Oamaru of Mr. John Spiers, the club has lost a useful member. Mr. Spiers has been promoted to a position in the C.P.O. at Wanganui, and left for his new sphere of labor on Tuesday. His clubmates wish him every success in his future career. Mr. Madden, who for a great number of years filled the position of gaoler at Oamaru, has also been transferred to Wanganui, where he will fill the position of gaoler. Prior to the departure of Mr. and Mrs. Madden from Oamaru a presentation was made to Mrs. Madden on behalf of the citizens, and eulogistic references made to the zeal and faithfulness with which both Mr. and Mrs. Madden had carried out their duties.

Hastings

(From our own correspondent.)

July 3.

The half-yearly meeting of the Catholic Young Men's Club was held on Friday evening, Rev. Father Quinn presiding. Nominations were received for the various positions on the executive committee for the ensuing half-year, and it was decided to hold the election on Friday, July 9. Twelve new members were elected. A motion to delete the word 'young' from the name of the club, and that the club be open to all Catholic men from the age of sixteen upwards, was carried by a large majority. At the conclusion of the business of the meeting, Very Rev. Dean Regnault delivered an address to members on the necessity of belonging to a Catholic club and the advantages to be derived therefrom. He also dwelt on the necessity of Catholic young men being well instructed in the doctrines and teachings of the Catholic faith, and, at the conclusion of a very eloquent address a hearty vote of thanks was passed to him by acclamation.

Three New Zealand ladies give their opinions elsewhere in this issue as to the value of 'Highlander' Condensed Milk for feeding babies. Their recommendations are well worth the serious attention of all mothers....

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Death of the Bishop of Maitland

A cable message was received on Friday conveying the sad intelligence of the death of the Right Rev. James Murray, Bishop of Maitland, who passed away on the previous night. The news of Dr. Murray's death was not wholly unexpected, as he had been in very poor health for several months. The deceased prelate was born on March 25, 1828, and was therefore in his eighty-second year. He was a grand-nephew of the illustrious Dr. Murray, Archbishop of Dublin. He made his first classical studies in Dublin, and subsequently attended Propaganda. He was ordained priest in 1851, and commenced his missionary duties in his native diocese of Dublin. Later on he acted as secretary to Cardinal Cullen, a position which he filled until his appointment to the See of Maitland. It may be mentioned that he was first appointed to the See of Perth in 1864, but on the urgent plea that his constitution being unequal to the climate of that colony he was exempted from that charge. He was consecrated Bishop of Maitland on November 14, 1865, with the late Dr. Matthew Quinn, Bishop of Bathurst. After a visit to Rome, the two Bishops, with a party of nuns and missionaries, left for Australia in July of the following year, and three months later arrived in Sydney. After a few days' rest the Bishops of Maitland and Bathurst set out for their respective sees. In 1872 Dr. Murray paid his first visit to the Home countries, impelled thereto partly by the necessity of seeking further aid of missionaries and nuns to carry on the religious and educational work of the diocese. In his report to the Sacred Congregation at Rome he stated that the diocese extended about 160 miles along the coast, and thence far inland, its remotest district being 800 miles from the city of Mait-

land. The Catholic population was then about 22,000. The clergy numbered 14. There was only one convent. About 2000 children attended the 28 Catholic schools in the diocese. In the matter of education, Dr. Murray from the first day he landed in Australia was a most active and consistent opponent of secularism, and no prelate had labored more indefatigably or more practically to uphold the cause of Catholic education. In 1880, Dr. Murray paid a prolonged visit to Europe, and during his stay was successful in securing for his diocese a community of Redemptorist missionaries. Towards the close of the year 1890, amid the universal rejoicing of his faithful, Dr. Murray celebrated the silver jubilee of his episcopate. The Superior of the Redemptorists in Ballarat, preaching in the Cathedral of Maitland on the occasion of the religious celebration, gave an interesting sketch of the great work that had been done in a quarter of a century. 'Twenty-five years ago,' he said, 'the number of churches in the diocese was 20, and the number of schools all receiving State aid was twelve or fourteen. There was only one religious community. Now within the same territory they had 70 churches, 52 of which were in the diocese, a considerable portion of the diocese having been recently cut off in the erection of new Sees. The schools in the diocese had increased to 43, all carrying on their work without a single penny from the State. They had 22 religious communities with 150 members, and they had 35 priests.' In 1897 the Right Rev. Dr. Dwyer was appointed coadjutor *cum jure successionis*. The latest summary of the Diocese of Maitland is: Churches and chapels, 112; priests, 48; religious Brothers, 12; nuns, 231; boarding schools (girls), 3; superior day schools, 12; primary schools, 42; total Catholic population, 30,000; pupils in Catholic schools, 3879.—R.I.P.

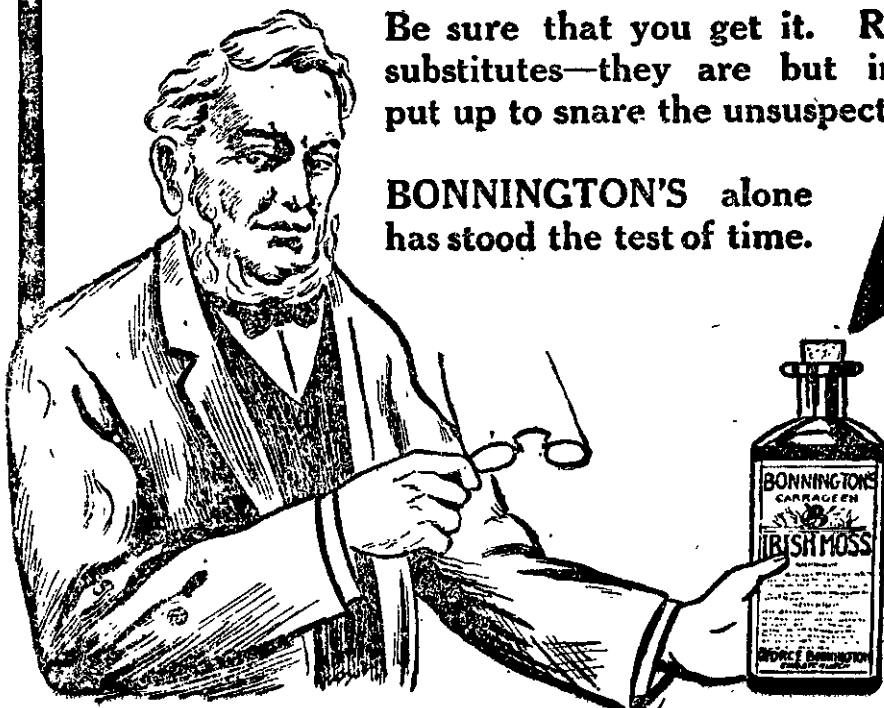
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MARRIAGE

McKAY—HALPIN.—On June 9, 1909, at St. Joseph's Cathedral, Dunedin, by the Rev. Father O'Dea, Patrick McKay, second son of John McKay, of Wedderburn, to Agnes Cecilia Halpin, fourth daughter of the late John Halpin, of St. Bathans.

DEATH

CARROLL.—On July 7, at her residence, Mailer street, Mornington, Johanna Mary, beloved wife of Edmund Carroll; aged 75 years. R.I.P.

IN MEMORIAM

KERR.—In fond and loving memory of Arthur Kerr, who died at Daere, Southland, on July 13, 1905. R.I.P. Sacred Heart of Jesus, have mercy on his soul. Immaculate Heart of Mary, pray for him.
—Inserted by his loving wife and family.

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 15, 1909.

THE MARQUIS OF RIPON



HE achievements and the memory of their great men are a dowry and an inspiration to a people. And, in British statecraft, greatness may with justice be asserted of the Catholic nobleman who, in the person of the Marquis of Ripon, quit this world's stage at the beginning of this week. The late Marquis won distinction as a leader among the men who re-introduced the principle of arbitration into our international disputes, and as the one British Viceroy who reached the hearts of the teeming native populations of India. Other titles he had to distinction, but these were enough to fill the ambition of a modest man. The late Marquis (then Earl de Grey and Ripon) was appointed at the head of the historic British Commission which was sent out by the British Government to Washington to confer with an American Commission to treat the knotty questions arising out of the building and arming and manning of the 'Alabama' and other Southern cruisers, in England, during the American Civil War of the sixties. The 'Alabama' question had kept England and the United States on the verge of war for several years. But, by the Treaty of Washington (May 8, 1871), concluded between the British and the American

Commissions, new and useful rules of international law regarding neutrals in maritime warfare were agreed upon, and (among other things) the settlement of the 'Alabama' claims was left to a tribunal of five arbitrators, one to be appointed by the late Queen Victoria, and one each, respectively, by the President of the United States, the King of Italy, the President of the Swiss Confederation, and the Emperor of Brazil. The tribunal, sitting at Geneva, awarded to the United States a sum of fifteen million dollars in gold (about three and a quarter millions sterling) as compensation for all losses and as settlement of all claims, including interest, in connection with the depredations committed by the British-built and British-manned 'Alabama' upon the commerce of the North during the Civil War.

*

In the autumn of 1874 the late Marquis of Ripon took a step which, in the common estimation of the time, blighted for ever his political career. He resigned the position of Grand Master of British Freemasons, and, on September 7 of that year, was received into the Catholic Church at the Brompton Oratory. A cyclone of journalistic and platform and pulpit protest stormed and eddied around him. It had long spent itself when Mr. Gladstone returned to power, and—making practical amends for his *The Vatican Decrees in their Bearing on Civil Allegiance: A Political Expostulation*—in 1880 appointed the Catholic Marquis of Ripon Viceroy of India. Then the storm broke again, and on June 18 of that year burst in thunderous oratory at Exeter Hall against the appointment of a Papist to the position of representative of the majesty of the British Crown in India. 'Lord Ripon,' says Justin Huntly McCarthy in his *England Under Gladstone* (p. 61), 'had all the qualities that go to make a successful administrator. He was able, he was eloquent, he had learnt in his own person the necessity for religious as well as political tolerance. Some years before he had gone over to the Catholic faith, and his change of religion aroused the greatest indignation among English politicians. Had he committed some act of shame he could hardly have been more fiercely assailed by the newspapers, and the public opinion of the drawing-rooms and clubs. It was confidently announced as an axiom which needed no discussion, that of course after this Lord Ripon could never hope to play any further part in English politics, could never dream of holding any office in any English Ministry. It was assumed as a matter of course that a statesman and a peer who so changed his religion must of necessity be at once relegated to the obscurity, and something more than the obscurity, of private life. Political society was agreed that Lord Ripon's career was closed, but in the years that elapsed since Lord Ripon's conversion political opinion appeared to have altered; the indignation and alarm had cooled down, and people saw Lord Ripon go out to India as Viceroy without any apprehension that the end of the world was coming, and Judgment Day at hand.'

*

Lord Ripon was to India what the good Earl Fitzwilliam tried to be to Ireland in the dark and evil days that preceded 1798. He extended the rights of the native population, curtailed sundry privileges which had contributed to make British rule in that country hateful to the mass of the people—and all this in the face of violent opposition from the Anglo-Indian ascendancy party. 'There never was,' says a biography of the late Marquis, 'a Viceroy so unpopular among Anglo-Indians or so popular among natives.' His departure from India was made the occasion of great popular manifestations of affection such as were displayed by the Irish people when Earl Fitzwilliam left their shores. It was a startling, though hopeful, novelty in the British administration of India. In that great country, as in Ireland, a continuation of the statesmanlike action of the late Marquis of Ripon might, perhaps, have left us to-day an India with a more pacific present and (for its rulers) a more hopeful future.

Notes

A Proposed Anglican Brotherhood

Last week the Wellington Anglican Synod had before it a proposal which the mover voiced in part as follows: 'That this Synod recommend the establishment of a Brotherhood, devoted to voluntary service, in this diocese, for the purpose of coping with the three greatest needs of the day—(1) Religious education of the young; (2) street missions; (3) religious work among bodies of laboring men; and that a committee be appointed to promote and carry into effect the object of this institution.' The *Post*, recapitulating the proposal, says that it 'consists in the

formation of a brotherhood—a "Society of St. Francis," to consist of twelve lay members under a Brother Superior, who will voluntarily devote their lives to the works mentioned in the motion. After having undergone special training, the Brothers would conduct missions among the children where church schools were not practicable; those specially fitted would prosecute their labors among such country industrial establishments as flaxmills, railways, sawmills, shearers, etc., while the preachers would devote themselves to street missions and general religious work in the large centres. The matter of cost and constitution of the society would be the work of a special committee.'

The 'Soupers'

Probably there has never been a more barren enterprise of 'conversion' than that of the 'Irish Church Missions.' Under its more familiar titles of 'soupers' and 'souperism' it has long been a name of execration to Irish Catholics, from Dublin to Galway Bay and from Tory Island to Cape Clear—ever since, in the dark agony of the famine years it bargained and higgled and trafficked with the starving and dying people to

'Sell their souls
For penny rowls,
For soup and hairy bacon.'

Incidentally, the barren 'Irish Church Missions' do one good thing—they provide easy and lucrative positions for a considerable number of officials. Well-meaning old ladies from beyond the Irish Sea provide the funds. And the aforesaid funds are commonly collected by methods borrowed from the Orange-Tory 'carrion crows.' The *Liverpool Catholic Times* of May 21 appeals to decent Irish Protestants to show their detestation of the methods adopted by the 'Irish Church Missions' to extract coins from the pockets of credulous Britons. 'In the *Worthington Gazette* of May 12,' says the *Catholic Times*, 'we read that a special deputation, consisting of the Revs. W. H. Fishe, "of the Dublin Mission," and W. E. Williams, the secretary of the society, attended the annual meetings of the local supporters of the organisation. The Rev. W. B. Ferris, vicar of Christchurch, presided at one of these meetings, and is reported to have said that the Irish Church Missions was a home missionary society, "for it worked amongst the heathen in Ireland who worshipped as did the heathen in foreign lands." And the Rev. W. H. Fishe, the *Gazette* states, "gave several instances of the heathenism of the people of Ireland." Vulgar attacks of that kind betray ignorance and insolence combined, but they do not hurt Catholics, for every enlightened person is aware that the Irish Catholic child who has learnt the Catechism knows more about the Christian truths than these ill-instructed Protestant clerics. But it is a disgrace to Irish Protestants that they should tolerate the anti-Irish bitterness and unscrupulous vilification.'

DIOCESE OF DUNEDIN

The Rev. Father Lynch, C.S.S.R., was lately engaged in conducting a retreat for the Dominican Nuns at Dunedin and Milton. He went thence to conduct a retreat at the Dominican Convent, Invercargill.

St. Patrick's Young Men's Club, South Dunedin, held its weekly meeting in St. Patrick's Schoolroom on Wednesday evening, July 7. There was a good attendance, and the Rev. Father O'Malley presided. The programme for the evening consisted of a very instructive and interesting lecture on Shakespeare's *Julius Caesar* by the Rev. Brother Brady. The lecturer handled the subject in a very skilful manner, and had the closest attention of his audience during the whole course of his address. A cordial vote of thanks was accorded Brother Brady on the motion of Mr. J. Atwill. At the close of the proceedings Miss A. Hefferman contributed a vocal item.

There was a large attendance of members at the usual weekly meeting of St. Joseph's Men's Club on Friday evening, when the Glee Club gave its second concert of the present season. Solos were contributed by Messrs. A. Graham, O. Swanson, T. Hughes, W. McEvoy, J. Quelch, C. Hannagan, T. O'Connell, and J. Flynn; a duet by Messrs. A. Graham and L. Coughlan, and a trio by Messrs. Jos. Swanson, L. Coughlan, and O. Swanson. The two glees, 'The dear little shamrock' and 'Men of Harlech,' were given in a finished style by the Glee Club, the spirited rendering of the 'Men of Harlech' meeting with the warm approval of the audience. At the conclusion of the programme Rev. Father Coffey, Messrs. J. B. Callan, W. P. Rodgers, and others complimented the members on the success of the entertainment, and congratulated Messrs. T. Deehan and F. Heley on the quality of the instruction imparted by them to the Glee Club.

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In the private chapel of St. Dominick's Priory on Friday, July 9, Miss Nora Scully, of Invercargill, was clothed in the habit of the Order, receiving the name in religion of Sister Mary Felicitas. His Lordship Dr. Verdon presided, assisted by Very Rev. Father Coffey, Adm.

The St. Joseph's Harriers ran from their club rooms in Rattray street on Saturday. Leaving St. Joseph's Hall, the trail led up Rattray street, through Littlebourne, and down into the Kaikorai, thence by the Wakari road and Maori Hill, and home via the Town Belt. On returning the runners were entertained by the members of the St. Joseph's Young Men's Club.

The members of St. Joseph's Ladies' Club held a very successful euchre party in St. Joseph's Hall on Wednesday evening of last week. There was a large attendance, and a very pleasant evening was spent. The prizes were won by Mr. Ryan and Miss Fitzpatrick. The following, very kindly contributed items to the programme:—Messrs. Carolin and Anthony, Misses Fitzpatrick and Brady. Miss Sykes played the accompaniments. Light refreshments were handed round at the conclusion of the programme.

A four-days' bazaar in aid of the school funds was opened in the Sacred Heart School, North-East Valley, on Wednesday evening by the Rev. Father Coffey, Adm. The schoolroom presented a very attractive appearance, and the stalls were very tastefully decorated and laden with goods that reflected great credit on the industry and artistic taste of the stallholders and their assistants. The following is a list of stallholders:—No. 1 stall—Mesdames Herbert and Flynn and Miss Woods. No. 2—Mesdames Hungerford, Mowat, and Duffy. No. 3—Misses Carroll, Houlaghan, and Children of Mary. Refreshment stall—Mrs. Moloney. Telegraph office—Messrs. J. Gillick and F. Wood.

The usual weekly meeting of St. Patrick's Men's Literary and Social Club was held on Monday evening. There was a large attendance. Mr. C. A. Shiel presided. The programme was divided into two parts, the first consisting of musical items given by the following: Messrs. E. Kehoe, J. Drumm, J. Mooney, W. Atwill, and W. Olsen, and a recitation by Mr. J. Atwill. The accompaniments were played by Mr. P. Beaumont. The second part was devoted to impromptu speaking, the following taking part: 'Was the offer of a Dreadnought by the Government justified?' Mr. McAllen; 'Should the Drainage Board be absorbed by the City Council?' Mr. Carr; 'Your favorite sport,' Mr. Doucherty; 'The best method of making our club a success,' Mr. Fitzgerald; 'Is coursing a desirable sport?' Mr. J. Atwill. The subjects were capably dealt with by the speakers, and altogether the meeting was a very interesting and instructive one.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

July 10.

The clergy of St. Joseph's Church have removed from Buckle street and taken up their residence at Lauriston street.

The quarterly conference of the St. Vincent de Paul Society will be held on Sunday, 25th inst., at St. Joseph's Presbytery, Lauriston street.

The members of the Wellington Catholic Club sincerely congratulate Mr. Thos. Boyce on his passing the first section for B.A. degree at the recent University examinations.

The presentation of prizes won in connection with the school essay competitions of Industries Week was made at the Concert Chamber of the Town Hall on Friday afternoon. The names of the prize-winners and the subjects of their essays appeared in the *Tablet* of June 17.

The members of the St. Anne's Catholic Club, in conjunction with the Children of Mary, held their monthly Wednesday last. There was a large gathering, and a euchre party and social evening at the club rooms on very enjoyable time was spent.

On Tuesday evening at St. Anne's club rooms the members of the literary and debating branch held its usual weekly meeting, when a very interesting debate took place, the subject being 'The present legislation of New Zealand is in the best interest of the worker.' After a vote being taken the result was in the affirmative.

It is with regret that I have to record the death on Wednesday of Mrs. Ellen McGonagle, wife of Mr. Denis

McGonagle, of Northland, at the age of 62 years. The remains were taken to the Basilica of the Sacred Heart, Thorndon, and from thence to the Karori Cemetery on Friday.—R.I.P.

Mr. W. J. O'Meara, secretary of the Newtown H.A.C.B. Society, has resigned owing to his taking up the position of traveller for a Newtown firm. He was on the clerical staff of the city tramways revenue office for the past four years, and on leaving the service was presented with a travelling bag by his fellow officers.

On August 3, in the Town Hall, the annual concert in aid of the Home of Compassion, Island Bay, and of the Home for Incurables, Buckle street, will be given under the direction of Mr. Robert Parker. The tickets are selling very freely, and it is hoped that Mother Mary Joseph Aubert may receive a substantial sum for her charities.

Notwithstanding the inclement weather on Thursday there was a large attendance of ladies and gentlemen at an invitation progressive euchre party held at the Hotel Windsor, and a very enjoyable evening was spent. At the conclusion of the games light refreshments were handed round. The committee—Misses Q. Doherty, C. Fama, F. Guise, and Mr. A. Amodeo (hon. secretary)—worked hard to make the function a success. The net proceeds will be given to the funds of St. Gerard's Monastery.

The Wellington Catholic Seamen's Conference of the Society of St. Vincent de Paul report that their membership has doubled during the past year. There is ample work for every member and as many more. Each coastal boat, in addition to the boats from outside the Dominion, is visited by the members weekly. The members not only entertain the seafaring men while in port, but also escort many of them to the various Catholic churches. Many sailors have approached the Holy Table after being years away.

A boys' club has been formed in connection with St. Anne's Catholic Club, Wellington South, and at next meeting the members will debate the question, 'Is our present system of volunteer training sufficient for the defence of New Zealand?' It may be a sign of the times, but it is none the less interesting to note that practically every boy is opposed to the present system, and it was only after a lot of argument that the managers induced two boys to consent to speak in its favor. All the rest are in favor of compulsory training.

At the usual weekly concert given by the Wellington Professional Orchestra last Wednesday in the Concert Chamber of the Town Hall, the chief feature of interest was the announcement of results and the distribution of medals to the winners of the school children's singing competition. The first prize went to Master Rupert Christie, of the Island Bay School, who was awarded a £5 gold medal. This boy, who is a Catholic, has sung at many of the Catholic entertainments given throughout the city. Master Jno. Cuming, of the Marist Brothers' School, took the second prize, a £2 medal. Mr. F. J. Oakes, conductor of the choir at the Mt. St. Gerard Monastery, assisted by Mr. G. R. Rowe, were the judges.

A very pretty wedding took place at St. Mary of the Angels', Boucott street, on Wednesday, when Miss E. F. P. Maitland, eldest daughter of Mr. Maitland, solicitor, Elizabeth street, Wellington, was married to Mr. T. D. Moss, youngest son of Mr. J. H. Moss, Patea. The bride was given away by her father. The bridesmaids were Misses A. S. Weaver, E. Maitland, and H. Maitland; while Mr. Jas. McCusker acted as best man. The ceremony was performed by the Rev. Father Venning, S.M. After the marriage the breakfast was partaken of at Mrs. D. A. Smith's (sister of the bridegroom), Willis street, when the usual toasts were duly honored. Mr. and Mrs. Moss left by the Main Trunk train, en route for Auckland, where they will spend their honeymoon, and a large concourse of friends assembled at the railway station to bid them goodbye. Many valuable and useful presents were received. Their future residence will be at Patea.

The half-yearly meeting of the Hibernian Society was held at St. Patrick's Hall on July 5. There was a fair attendance of members, over which Bro. E. F. Reichel presided. The election of officers for the ensuing half-year resulted as follows:—President, Bro. E. F. Reichel (re-elected); vice-president, Bro. W. J. Feeney; secretary, Bro. P. D. Hoskins (re-elected); minute secretary and treasurer, Bro. J. J. Ward; warden, Bro. E. J. Donoghue; guardian, Bro. W. Barrett; sick visitors, Bros. Condon and O'Callaghan; auditors, Bros. J. W. Callaghan and P. M. Moroney; delegate to the Wellington United Friendly Societies Council, Bro. J. W. Callaghan. The installation ceremony was performed by Bro. J. W. Callaghan. The secretary's report and balance sheet for June quarter was read and adopted. Eleven new members were initiated

during the quarter. Accounts for £83 were passed for payment, of which £10 represented sick pay.

Mr. J. Hayes, son of Mr. E. Hayes, Lower Hutt, who is being transferred to Auckland, was tendered a farewell evening, in the form of a smoke concert, in the Oddfellows' Hall on Thursday last at Lower Hutt, by the members of that branch of the Hibernian Society, of which he has been secretary for some time past. There was a very large attendance of members, Very Rev. Father Lane and Rev. Father Walsh were also present, and Messrs. Jas. McCusker (of S. Patrick's branch, Wellington), and Mr. Cashmore. Bro. E. Connelly presided. The principal toast was that of the guest, proposed by Bro. E. Connelly, who, in referring to the sterling qualities possessed by Bro. Hayes, remarked that the Society was losing one of its best members and Lower Hutt one of its best citizens. Rev. Father Walsh then presented Mr. Hayes with an umbrella and travelling rug. Mr. Hayes suitably responded.

DIocese OF AUCKLAND

(By Telegraph from our own correspondent.)

Right Rev. Mgr. O'Reilly is still enjoying his well-earned holiday in Sydney.

A most successful social in connection with the Sacred Heart parish was held last week.

A meeting, thoroughly representative, in connection with the forthcoming bazaar at St. Benedict's, was held on yesterday. Great interest and activity are being displayed, and the results should prove eminently satisfactory.

Last week reference was made to the delay in starting certain municipal works. During the week the first instalment of a general drainage loan of £100,000 came to hand, and in two months a start will be made with the undertaking, which embraces Auckland and its extensive suburbs and boroughs.

Very Rev. Father Keogh, of Wellington, returned last Saturday from Rotorua after his first visit to our wonderland. He was astonished at its peculiar and awesome character, and expressed the opinion that no idea can be gained of it from reading or hearing about Rotorua—'you must see it,' he said. Father Keogh preached a charity sermon at the Cathedral in aid of the St. Vincent de Paul Society.

His Lordship the Bishop, accompanied by the Right Rev. Mgr. Gillan, yesterday viewed a site in St. Benedict's parish which, it was thought, would be a desirable place for a school, and which it was proposed to purchase. In the Mount Eden district a property has already been secured for church purposes. The Bishop is keenly alive to both the present and future needs of Church in our growing city.

The monthly social, under the auspices of St. Benedict's Old Boys' Club, was held on last Friday evening in St. Benedict's Hall, which was crowded. The social proved a magnificent success. A billiard tournament commences to-night at the club rooms. On August 10 a dinner will be held to commemorate the anniversary of the opening of the Marist Brothers' Old Boys' Club.

Rev. Father Holbrook, at the Cathedral last evening, delivered a discourse on cremation, which attracted the attention of the Auckland *Star*, which devoted over half a column to it. The rev. preacher showed the reasons why cremation was a practice which the Church condemns. The arguments put forth by the advocates of cremation were interestingly treated, and the large congregation listened with keen attention to it.

A pleasing testimony to the popularity of Father Carran, of St. Francis' Church, was to be found in the large gathering at the Oddfellows' Hall last night (says the *Thames Star* of July 3), when a valedictory social was accorded him. The programme opened with a pianoforte duet by Miss Dunbar and Mrs. Mullins. This was followed by vocal items by Misses Mountain, McPike (2), and Messrs. Rickit and Armstrong. Master Cooney delivered a recitation, and Mr. Chapman delighted the audience with a recitation and ventriloquial items. Mr. T. E. Mullins then briefly stated the object of the meeting—viz., to bid farewell to the Rev. Father Carran, and as a slight token of this appreciation and the general esteem in which he was held he asked him to accept a purse of sovereigns, and with it the heartiest wishes of his people that he might be long spared to continue the good work he had so nobly begun. Father Carran suitably replied, stating that when he was first informed of his appointment under the Right Rev. Mgr. O'Reilly and among his own folk, he was more than gratified. A few evenings previous, at St. Francis' Church, Mr. Ed. Whittaker presented Father Carran with a handsome travelling bag prior to his departure from Thames. The choir was present in full muster, and general regret was expressed at Father Carran's contemplated departure. Mr. Whittaker,

in making the presentation, wished him, on behalf of the choir, who subscribed to the gift, a successful career. The recipient suitably responded, and said that he would always reserve a warm place in his heart for Thames.

DIocese OF CHRISTCHURCH

(From Our Own Correspondent.)

The Rev. Father O'Connell, S.M., assisted by the Rev. Father Tyler, M.S.H., Darfield, concluded a successful mission on the Midland Railway works at Broken River last week. The various services were largely attended by Catholics and non-Catholics alike.

In a football match on Saturday, after a fast and close game, the Marist Brothers' Old Boys drew with the Linwood Old Boys, neither side scoring. Bro. Virgilius was referee. In the primary schools competition the Marist Brothers' School team defeated the Addington School by 11 points to 3.

His Lordship the Bishop made reference in the Cathedral on Sunday to the death of the Venerable Bishop of Maitland. The late Bishop Murray visited Christchurch with Cardinal Moran on the occasion of his Eminence's last visit to this city. Of a group of prelates and local and visiting clergy, numbering 20, photographed at the time, no fewer than six are now deceased, including five that belonged to the diocese of Christchurch.

Following a short preparatory retreat in the Convent of the Sacred Heart, conducted by the Ven. Archpriest Le Menant des Chesnais, S.M., seven religious of the Institute of Notre Dame des Missions received the habit in the convent chapel on last Thursday afternoon. The Ven. Archpriest Le Menant des Chesnais, S.M., presided at the ceremony, assisted by the Rev. Dr. Kennedy, of the Cathedral. Others of the clergy present in the sanctuary were the Very Rev. Dean Ginaty, S.M., V.G., Very Rev. Dr. Kennedy, S.M. (Rector of St. Patrick's College), Rev. Fathers Hyland, O'Hare, Hoare, S.M., Gilbert, S.M., Graham, S.M., and Drohn, M.S.H.

A large audience gathered in the Hibernian Hall on last Thursday evening, when a most enjoyable picture entertainment was given under the auspices of the Christchurch Catholic Club by Mr. Foley. The programme consisted mainly of a fine series of cinematographic views, wherein the humorous, pathetic, and instructive were judiciously blended. Several vocal items, very well rendered and suitably illustrated, formed an attractive addition. At the conclusion of the entertainment the president (Mr. J. R. Hayward) cordially thanked Mr. Foley for his kindness in providing an evening's amusement which had so well pleased all present, and also materially augmented the funds of the club.

Under the auspices of St. Joseph's Conference Society of St. Vincent de Paul one of the most successful and enjoyable evening's entertainments yet given in Lyttelton took place on last Wednesday evening in aid of the fund for providing a suitable hall for the purposes of the Mission to Catholic Seamen. The attendance was very large, and taxed the capacity of the schoolroom to the utmost. A card tournament proved an attractive portion of the programme, and among the prize-winners were Miss G. Knight, Miss Flynn, and Mr. Hancock. Musical items were given, Miss M. Williams being accompanist, and refreshments were provided by lady friends. Thanks are due to Miss Williams for much appreciated help, Mr. J. Maher (of the Lyttelton Club), and Mr. Bradley for assistance, and to the Lyttelton Marine Band for the use of piano. At the conclusion of the entertainment the Rev. Father Cooney warmly thanked Mr. H. Anthony for promoting such an enjoyable gathering, and congratulated him on the success of his efforts in a cause which appealed to the generosity of everyone.

OBITUARY

MRS. JOHANNA CARROLL, MORNINGTON.

An old colonist in the person of Mrs. Johanna Carroll, wife of Mr. Edmund Carroll, Mornington, passed away on July 7, at the age of 75 years. The deceased, who was born in Moycarkey, Tipperary, was a niece of the late Rev. Father Dee, of Moycarkey, and sister of the late Mr. David Dee, merchant, Dublin. She left her native land at the age of 20 years, and was married in Hobart 49 years ago. The remains were taken to St. Joseph's Cathedral on Wednesday evening, and on Thursday morning a Requiem Mass for the repose of the soul of the deceased was celebrated by the Rev. Father Corcoran. The funeral, which was private, took place immediately after the Mass. The Rev. Father Coffey, Adm., assisted by the Rev. Father Corcoran, officiated at the interment in the Southern Cemetery.—R.I.P.

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Irish News

CARLOW—Evicted Tenant Reinstated

Mr. Daniel Maher, Newcastle, who over 20 years ago was evicted from a farm of 80 acres, situated near Abbey-leix, Queen's County, as a result of his adherence to the principles of the plan of campaign, has been fortunate in the recognition of his claim for reinstatement under the recent Act. He has been provided with a farm of 40 acres in Carlow, his native county, which has been stocked and equipped for his use by the Estate Commissioners. Mr. Maher, with his family, has been residing in Newcastle for the past six years, and lately occupied a laborer's cottage under the Kilkeel Rural District Council, within a short distance from Newcastle.

CORK—No Foundation for Report

We (*Freeman's Journal*) understand that Mr. William O'Brien, who is spending the summer in the Apennines during recovery after his recent illness, is engaged in writing the inner history of the Conciliation Movement of the past seven years, the object of which was to win over the Irish Protestant minority and the British people of both political parties to the cause of domestic self-government for Ireland. There is no foundation for the statement that Mr. O'Brien is retiring to Jerusalem.

DUBLIN—Aid from America

The Trustees of the United League, Dublin, received recently the following cablegram from Boston: 'National Treasurers United Irish League to-day forwarded thousand pounds. Answer Ireland's friends to factionists. This makes six thousand pounds since Convention. We stand by United Ireland.'

Memorial to Mangan

On Saturday afternoon, May 22, a memorial to James Clarence Mangan erected by the National Literary Society in the Park, St. Stephen's Green, was unveiled by Dr. Sigerson, F.R.U.I., president of the society. The monument takes the form of a bust of the poet in bronze, by Mr. Oliver Sheppard, mounted on a solid limestone pedestal. Within the enclosure reserved for those who had received invitations to the ceremony there was a large gathering of ladies and gentlemen, and there was also a large body of people outside. Dr. Sigerson, who unveiled the memorial, said: 'In the name of the National Literary Society of Ireland, I now unveil and confide to the custody of the commissioners and to the care of the public this memorial of Clarence Mangan. Against the dark background of his life he raised a fabric of fair poetry, which shines bright as 'apples of gold amid foliage of silver'—the admiration of other lands, the glory of his country. In gratitude for his genius, in memory of his patriotism, in evidence that our generation is not forgetful of benefactors, and in the hope of inspiration to future times, we erect this monument. Here, in the city of his birth, in the land of his love, we erect it, bearing its beautiful symbol of our Ideal Erin, whose desire and whose honor abide in the noble affection of an undivided nation.'

The National University

The National University Commissioners (says the *Freeman's Journal*) have accomplished the first part of their task with expedition. They have made their statutes for the government of the National University and its constituent colleges. A large part of the statutes is occupied by the elaboration of the provisions of the various charters and the enactment of such supplementary provisions as are required by the charters. In these matters the commissioners have been bound by the Act of Parliament and the charters, and have had to accept settled conditions. In several directions, however, they have been able to exercise statutory powers of their own, and it is in the exercise of these powers that they have given their work a characteristic stamp. Thus in the case of the University they were free to appoint the various faculties in the University, and in naming them they have given the University what, it is to be hoped, will prove a characteristic tone. Thus, in addition to the older groupings of studies, we find faculties of Celtic Studies, of Philosophy and Sociology, and of Commerce, while Architecture is given its rank in the faculty which used to be known as the faculty of Engineering. So with the degrees. To the old distinctions are added the degrees of Master and Doctor of Celtic Studies, Bachelor and Master of Architecture, and Bachelor and Master of Commerce. The elevation of the Celtic and the Commercial Departments of the University to the rank of faculties will be heartily approved by the Irish public. It gives these subjects the importance due to them in an Irish University, and will impress upon the student mind the

value that attaches to the studies in the economy of the national life.

GALWAY—Address to the Bishop

A beautiful farewell address from the priests of Galway, Kilmacduagh, Kilfenora, has been prepared for presentation to the Most Rev. Dr. MacCormack. The address, which is in album form, consists of six illuminated pages in the Celtic style, each page being a distinct original design. The first contains the title of the address, into the ingeniously monogrammed letters of which is introduced a finely painted miniature portrait of the Bishop, whose coat of arms and crozier and mitre still further embellish this page. Panels introduced into the design of the second and third pages contain miniature paintings of St. Francis Xavier and St. Joseph (his Lordship's patron saints) respectively. The three succeeding pages are furnished with delicately executed paintings of West Bridge, Galway; Clare-Galway Abbey, and Corcomroe Abbey respectively.

KING'S COUNTY—The Judge's Congratulations

County Court Judge Curran, K.C., in opening the business of the Birr Quarter Sessions on May 25, said, in his address to the Grand Jury: 'There is but one case to go before you. It is a charge of forcible rescue from a sheriff's bailiff, and I don't anticipate that you will have any difficulty in dealing with it. I think I may fairly congratulate you upon the state in which I find this division of the King's County on the present occasion.'

LEITRIM—Drowning Fatality

On the afternoon of May 22 a young man named Stephen Moran, of Carriek-on-Shannon, a saddler, went out fishing in a flat-bottomed punt along with his brother, who became ill and was sent home. Soon afterwards Moran was observed to be disentangling his lines, but was heard to shout, and fall head foremost into the river, disappearing immediately. It was not until three-quarters of an hour had elapsed that Moran's body was recovered by grappling irons. The scene on the bank was heartrending, as the victim's brother, Mr. Mat Moran, a noted Gaelic athlete, made desperate attempts to save his brother's life.

LOUTH—A Borrowed Surname

At the Dundalk Quarter Sessions a Russian Jew, who gave his name as Henry Carroll, sued the High Sheriff for illegal seizure. Plaintiff was closely questioned as to how he came to have an Irish surname, and stoutly maintained that Carroll was his proper name. The judge expressed his doubts as to a Russian bearing the name of Carroll. The jury found for defendant.

TYRONE—Parliamentary Vacancy

Currency has been given to a rumor that Mr. T. M. Kettle, M.P., will receive an appointment on the staff of the National University of Ireland, and the Professorship of Economics was referred to. Appointments to the staff of the new University have not yet been made, and most of them may not have been even discussed (says the *Irish Weekly*). But if Mr. Kettle should become Professor of Economics in the National University, he would be one of many professors who represent constituencies in the House of Commons; and it is doubtful whether his acceptance of such an office would necessitate a bye-election. Any M.P. who accepts 'an office of profit under the Crown' automatically ceases to represent his constituency until he is re-elected. But is a professorship in the National University, or in Trinity College, an office 'under the Crown' in the sense of the Chief Secretaryship for Ireland, the presidency of the L.G.B., or a County Court judgeship? What—in Ireland, at least—we may call the moral difference is obvious; the legal difference is a question for lawyers.

GENERAL

Old Age Pensions

In the House of Commons recently Mr. Hobhouse informed Mr. Menzies that out of the £8,750,000 estimated to be required for old-age pensions in the current year about 2½ millions would be payable in Ireland.

Irish Savings

The figures given in the report on the banking and railway statistics of Ireland for the latter half of the year 1908 by Mr. Russell's Department are interesting. The central facts are that the deposits and cash balances in joint stock banks at the close of December stood at £52,068,000 (exclusive of two and a half millions Government and other public balances in the Bank of Ireland), as compared with £50,379,000 at the corresponding date of 1907. The Post Office and Savings Bank deposits were £13,274,000, as compared with £13,026,000 in 1907. The report points out that in the case of the Post Office Savings Banks the number of depositors has more than trebled in the course of twenty years.

Irish-American Pilgrimage

The Washington correspondent of the London *Daily News*, wiring on May 16, says: A number of prominent Irishmen have met here for the purpose of forming a National organisation to promote a pilgrimage of Irish-Americans to the Old Country next year. When Mr. Richard Croker was here he urged a number of the men who are at the head of the present organisation to carry out such a plan, and declared that Ireland was far better to-day than it ever had been. Since Mr. Croker's return the movement has taken more shape, and is now on the high road to success. Mr. Francis J. Kilkenny, who is the originator of the movement, and presided over the first meeting held yesterday of its organisers, declares that fifty thousand Irishmen have signified their intention of visiting Ireland in August and September of 1910. The various steamship companies here have promised to give the pilgrims cheap rates, as vessels bound eastward at that time of the year are running practically empty. The idea has been taken up with great enthusiasm all over the Union, and at yesterday's meeting letters commending the scheme were read from distinguished Irishmen over the whole world. Dr. Douglas Hyde wrote declaring that the pilgrimage should be made an annual one, and that he believed it would have the happy effect of linking relatives and friends in the Old Country and there in closer relations.

Ireland and the Stamp Duty

Against a united protest of the Irish representatives (says the *Freeman's Journal*) the Government carried the resolution doubling the stamp duty now charged in conveyances or transfers on sale of property and leases. The protest was based upon the clear case for differentiation in favor of Ireland owing to the number and character of transactions under the Land Purchase Acts which, in any fairly balanced scheme, would entitle the country to special consideration. But the Chancellor of the Exchequer is not to be shaken in the conviction that Ireland, so far from having any cause for complaint, is rather favorably dealt with—if not by the Budget, by the whole body of British legislation. When it is objected that the spirit duties press very severely upon a country where the manufacture of whiskey is a staple industry, relatively important as the manufacture of English beer, which escapes taxation, he retorts by pointing to the large number of old age pensioners in Ireland, as though the conditions responsible for so many aged poor in this country implied no reflection upon the manner in which it has been governed. When he is told by Nationalist and Unionist that the increased Stamp Duty in land transactions will bear more oppressively on Ireland than on England or Wales, his answer is that the Irish tenant purchaser is given an 'enormous advantage' by the State under the provisions of the Land Act, and should be the last person to complain of his proposal. His whole argument illustrated Mr. Dillon's point, that when the Chancellor of the Exchequer was drafting his scheme for raising thirteen millions he had regard only to the conditions of the country where most of the money was to come from, and had no regard to the different circumstances of Ireland. That is the lesson to be drawn from all British Budgets, but it has rarely been so strongly impressed as by the fiscal scheme drafted by a Radical Chancellor of the Exchequer.

Ireland and the Budget

The All-Ireland meeting called by the Lord Mayor of Dublin to protest against the Budget evoked a representative attendance from all parts of the country. The meeting succeeded in uniting interests and parties usually irreconcilably opposed. Mr. Redmond, who was detained in London by a meeting of the Irish Party, sent an apology for non-attendance, and most of the Irish members were absent for the same reason. Letters of regret were also received from Lord Dunraven, Mr. John Fitzgibbon, and from a variety of politicians and public men, including the Lord Mayor of Belfast, Dr. Douglas Hyde, Lord Iveagh, Mr. William Field, M.P., and others. The Lord Mayors of Dublin and Cork were the first speakers, and Colonel Everard, who is greatly interested in the tobacco industry, followed. Mr. Harrington, M.P., and Mr. A. J. Kettle also spoke, as did Mr. Andrew Beattie, D.L., and Mr. James Talbot Power, D.L. The resolutions passed protested against increased taxation in Ireland as being a further breach of the Act of Union, and also authorised the formation of a committee to take steps to prevent the imposition of the increased taxation proposed and to raise the entire question of readjusting the financial relations between Great Britain and Ireland.

For Chronic Chest Complaints,
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People We Hear About

Rev. Mother Mary Aubert, of the Sisters of Our Lady of Compassion, whose charitable and philanthropic work in Wellington has met with the support and appreciation of all classes, has just entered on her seventy-fifth year.

Miss Florence Nightingale entered on her ninetieth year on Wednesday, May 12. It is 55 years since she went out to the Crimea, with the support of Mr. Sidney Herbert, then Secretary of War, and organised a nursing service for the troops.

According to a letter received by Dr. O'Donnell, of Melbourne, Mr. J. T. Donovan, who, with Mr. Joseph Devlin, M.P., was, in 1906, an envoy to New Zealand of the Irish Parliamentary Party, is threatened with serious chest disease, and has been ordered to the tropics for change of climate.

Last year, when Blessed Gabriel of the Congregation of Passionists was beatified, his brother, a man of seventy, was naturally an object of curiosity to many. Similar curiosity was manifested in Rome by the presence of sisters and nephews of some of the 34 martyrs who were beatified in St. Peter's recently. Two sisters and nine nephews of the priest, Pere Neels, martyred in China; one sister and three nephews of Pere Neron, martyred in Annam by decapitation, and a nephew of Bishop Stephen Cuenot, who suffered martyrdom in the same manner, were received by the Pope.

London has just 'discovered' a remarkable artist in the person of Rev. Father Hickey, an Irish priest of the Franciscan Friars Minor. Soon after his ordination Father Hickey showed such artistic talent that his Provincial allowed him to take regular lessons in art. Father Hickey later on studied abroad, and visited in turn the great centres of Catholic art at Rome, Florence, Venice, Perugia, Munich, and Assisi. The remarkable thing about Father Hickey's method of work now is that he never makes a preliminary sketch, but attacks the canvas right away with his brushes, and finishes the picture by the aid of his eye and hand alone. Father Hickey, who is now in his 37th year, has completed a very life-like and expressive portrait in oils of the Archbishop of Westminster, and he has, besides, many other commissions on hand.

The *Westminster Gazette* says that two of the English Catholic prelates recently assembled in conference at Westminster—Dr. Casartelli, Bishop of Salford, and Dr. Amigo, Bishop of Southwark—bear foreign names, but both were born on British soil. Dr. Casartelli first saw the light in Manchester in 1852, the son of an Italian emigrant from Como. Dr. Casartelli is an M.A. of the University of London, and a Doctor of Oriental Literature by grace of the University of Louvain. He has written various works on Oriental subjects, one of which has been translated by a Parsee priest. He was Rector of St. Bede's College, Manchester, before his appointment to the Bishopric of Salford. He has interested himself in a number of Manchester activities—president of the Statistical Society, the Dante Society, and various other organisations. His Lordship Dr. Amigo was born in Gibraltar in 1864, and ordained in 1888. He ministered in Stoke, Newington, Brook Green, Commercial road, and Walworth before he was appointed Vicar-General of Southwark in 1902. A couple of years afterwards he became Bishop, in succession to Dr. Bourne, promoted to the archdiocese of Westminster.

The death took place at Croydon (England) recently of Mr. Henry Driver Holloway, head of the firm of Messrs. Thomas Holloway, makers of Holloway's pills and ointment. His original name was Driver, but when he inherited control of the business, of which he had previously been manager, and a large fortune from Mr. Thomas Holloway, the founder of the firm, he changed his name. The wealth which the original Mr. Holloway amassed out of the sale of his pills was enormous. Another pill-maker who did remarkably well in his business was Mr. Beecham. He was born at Oxford 87 years ago, was trained as a chemist, and he began business by selling pills from a small stall in the open market at St. Helens. One of his customers, it is said, made the remark that his pills were 'worth a guinea a box,' and the phrase so struck Mr. Beecham that he at once adopted it. Through judicious advertising—at present the advertising bill is said to be well over £100,000 a year—the business extended till Beecham became a household word the world over, and the owner of it amassed a considerable fortune. Mr. Beecham, who was a man of tireless energy, relinquished the control of the business a dozen years ago to his son, Mr. Joseph Beecham.

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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.

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Pius X. to the Editors and Contributors of *The Catholic Encyclopedia*.

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)

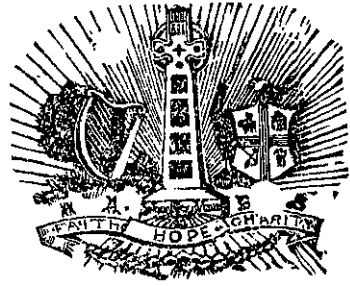
R. CARD. MERRY DEL VAL.

Rome, December 1, 1907.

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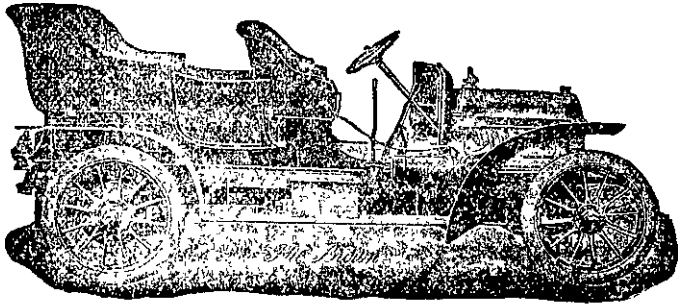
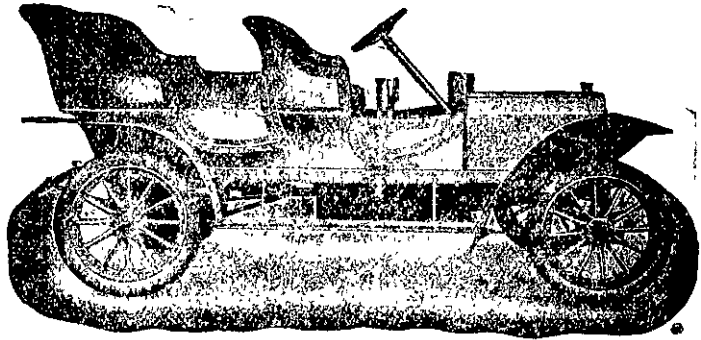
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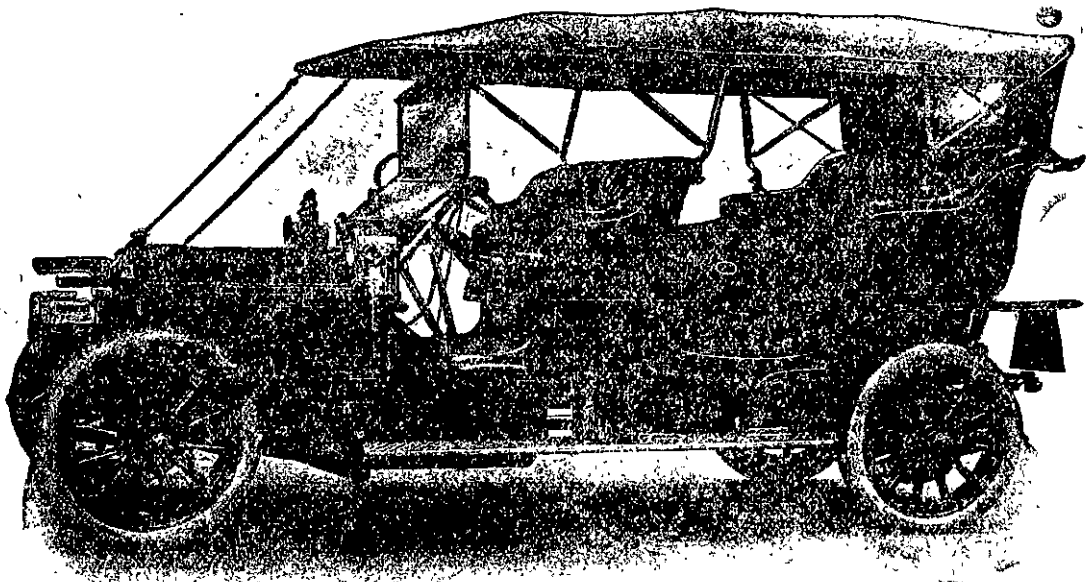
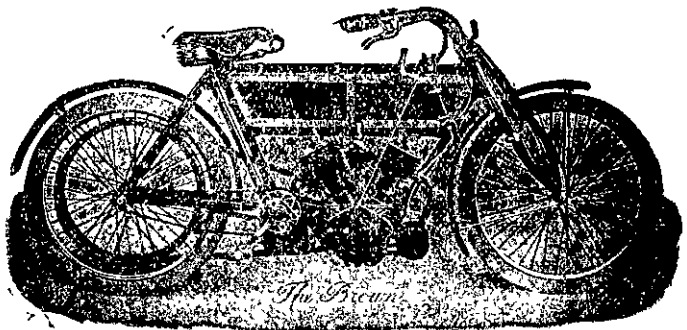


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The Catholic World

ENGLAND—Silver Jubilee

The sacerdotal silver jubilee of the Most Rev. Dr. Bourne, Archbishop of Westminster, occurred on June 11, being the twenty-fifth anniversary of his ordination.

Archdiocese of Westminster

The Right Rev. Patrick Fenton, Bishop of Amycla, and Vicar-General of the Archdiocese of Westminster, has been nominated by the Pope, at the request of his Grace Archbishop Bourne, to the dignity of Provost of the Chapter. He succeeds Bishop Johnson, who held the honor from 1903 to his lamented death this year. By fulfilling the office of Provost, Bishop Fenton completes the whole round of dignities in connection with the Church of Westminster short of being its Archbishop.

Death of Father Kenelm Vaughan

Our Home exchanges report the death of the Rev. Father Kenelm Vaughan, of the Central House of the Archconfraternity of the Divine Expiation, Hatfield. The deceased, who was a brother of the late Cardinal Vaughan, was born in 1840. He was the third son of Colonel Vaughan, of Courtfield, and was educated at Oscott and Rome. He took a leading part in promoting the House of Expiation at Chelsea, and became private secretary to Cardinal Manning. He travelled extensively in Spain and South America, where, with indefatigable zeal, he collected the money for the foundation of the Expiatory Chapel of the Blessed Sacrament in Westminster Cathedral. He was an earnest propagator of the Holy Scriptures, and as a scholar and theologian he took high rank among his contemporaries. He was also an expert linguist. He was a *persona grata* among the Spanish people. Of late the Rev. Father, who had formerly been attached to the Newton Abbot mission, Devonshire, had been suffering from influenza and bronchitis.

BELGIUM—The Government Jubilee

It appears rather strange nowadays to read that a Government has been for 25 years in office, and that on the celebration of its jubilee a Mass of thanksgiving was celebrated. This is what has happened in Belgium. The Catholics have held power for a quarter of a century, and the celebrations to commemorate the jubilee began on Sunday, May 16, with the Holy Sacrifice of the Mass in the Cathedral, Brussels. The Premier, on being congratulated upon the event at a banquet in the evening, remarked that they were not tired of office. They had been installed in it by the Catholic majority to carry out a policy calculated to promote the best interests, both religious and political, of the nation. Having been faithful to their mandate, they were convinced they had the sympathy of the people because they had worked for the welfare of Belgium. The Belgian Catholic statesmen may well plume themselves on what they have done for their country (says the *Catholic Times*). It is questionable if there is another country in the world so well governed. The resources of Belgium are utilised with marvellous skill. There is a teeming population, but no destitution, no discontent. The Government have held the balance fairly in their legislative action, and the wants of all classes have been satisfactorily met.

Louvain University

A supplemental list has been published of those upon whom the degree of Doctor *honoris causa* has been conferred by Louvain University. Amongst the names are: Theology—The Most Rev. Dr. Riordan, Archbishop of San Francisco; Philosophy and Letters—Mgr. Nolan, St. Edmund's House, Cambridge; the Rev. Dr. Brightman, Fellow of Magdalen College, Oxford.

FRANCE—The Beatification of Joan of Arc

The assertion of an Anglican paper (says the *Catholic Times*) that the beatification of Joan of Arc passed off almost without notice in France finds its refutation in events chronicled by the press and in the statements of eye-witnesses. The Paris correspondent of the *Times* wrote: 'The attitude of the crowds who have thronged the various churches to-day (Sunday, May 16), in which special Masses were celebrated, and the language of the press indicate that the memory of the Maid's achievement in uniting a nation divided against itself still lives in French hearts.' So strongly has the editor of the *Eclair* been impressed by the demonstrations in connection with the Maid's beatification that in an article headed 'France Wills It,' he declares the proposal for a national festival in honor of Joan of Arc has been solemnly sanctioned by the voice of the French people. Of course, it must not be assumed that the great majority of Frenchmen will all

at once be induced by their admiration for Joan of Arc to become practical Catholics. But it seems to be pretty certain that a better spirit is arising. The correspondent who has written to us from Paris affirms that nothing could be further from the truth than the idea that 'there is no religion in France.' Having visited various parts of the country, our correspondent has been struck by the fervor and devotion of the people and the earnestness and energy of the priests. There were 15,000 persons in the afternoon at Notre Dame Cathedral when Mgr. Leccour, Bishop of Saint-Four, preached a panegyric of the Maid in the presence of Mgr. Amette, Archbishop of Paris, and there was a procession in which Senators, Deputies, and Municipal Councillors to the number of 60 took part. Many houses were decorated with flags, and some were illuminated.

GERMANY—Cologne Cathedral

A report of the architect of Cologne Cathedral contains the announcement that the condition of the Cathedral is in many respects exceedingly unsatisfactory, although the main frame of the building is thoroughly sound. The cost of the necessary repairs is estimated at many millions of marks.

International Eucharistic Congress

His Eminence Cardinal Fischer, Archbishop of Cologne, in a Pastoral Letter on the coming International Eucharistic Congress, refers to the aim and history of the Congress, mentioning particularly those of Metz and London, the latter being described as an immensely grand, solemn, and peaceful demonstration of faith in the Blessed Sacrament. The Cardinal invites the Catholics of Germany and the whole of Christendom to Cologne, and calls special attention to the great procession of the Blessed Sacrament to be held on the afternoon of Sunday, August 8. An invitation has also been issued by the General Committee.

ROME—The Earthquake Fund

When the last mail left Home the Papal Earthquake Fund had reached a total of £263,000.

Received in Audience

The Holy Father on May 15 received in private audience the Most Rev. Dr. Patrick Foley, Bishop of Kildare, with whom he had a long conversation on the situation in Ireland. On the following day the Right Rev. Dr. Chisholm, Bishop of Aberdeen, was received in audience by his Holiness, who congratulated the Bishop on the loyalty and zeal of the clergy and laity in Aberdeen.

SCOTLAND—The Bishop of Aberdeen

The Right Rev. Æneas Chisholm, LL.D., the venerated Bishop of Aberdeen, attained on May 15 the golden jubilee of his priesthood. Being on that day in the Eternal City, his Lordship celebrated his Mass of Thanksgiving in the Lateran Basilica, where 50 years ago he said his first Mass after ordination. On June 26 his Lordship attained his seventy-third year. After his ordination at Rome he returned to Scotland in 1860, and served at Elgin, Presb. home, Beaulieu, Aberdeen, Glengairn, Banff. He succeeded the Venerable Dr. Grant as rector of St. Mary's Ecclesiastical College, Blairs. Here he labored with marked fruitfulness until 1899, when he was appointed Bishop of Aberdeen by the Holy See, having in the previous year been raised to the dignity of a Prelate of the Pontifical Household.

UNITED STATES—Authors of the Middle Ages

Rev. John D. Maguire, Ph.D., of the Catholic University, Washington, U.S.A., has been engaged by the Carnegie Institution of the United States to re-edit authors of the Middle Ages, whose works in Latin will be reproduced with amended text, an English translation, commentary, and indices.

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THE CATHOLIC CONGRESS

PROVISIONAL PROGRAMME

With the advice of the secretaries and treasurers, his Eminence Cardinal Moran has marked out the following provisional programme for Congress week in Sydney:—

Sunday, September 26.—The religious opening of Congress in St. Mary's Cathedral with Solemn High Mass, and discourse by the Archbishop of Hobart; foundation stone of the extension of St. Mary's Cathedral; luncheon by the Catholic laity of Sydney to the Hierarchy and visiting clergy and distinguished guests.

Monday, September 27.—Forenoon, 10.30.—The official opening of Congress by his Eminence in the Cardinal's Hall. Afternoon—Session on Education at St. John's College, to celebrate the jubilee of the foundation of the University College; president, the Archbishop of Melbourne. Evening, 8 o'clock—Conversazione at the Town Hall, to be organised by the Catholic ladies of Sydney.

Tuesday, September 28.—10.30 a.m.—Session on Education, continued, in the Cardinal's Hall; sectional meetings in the Chapter Hall and other halls at St. Mary's. Afternoon, 3 o'clock—Session at Riverview on Science. Evening, 8 o'clock—Session in St. Mary's Halls.

Wednesday, September 29.—10.30 a.m.—Sessions in St. Mary's Halls. Afternoon, 3 o'clock—Session at the Sacred Heart Convent, Rose Bay, on Art. Evening, 8 o'clock—Musical Festival at the Sydney Town Hall.

Thursday, September 30.—10.30 a.m.—Sessions in St. Mary's Halls. Afternoon, 3 o'clock—Session at St. Patrick's College, Manly, on Catholic Apologetics; laying of the foundation stone of the new College Church. Evening, 8 o'clock—Sessions in St. Mary's Halls.

Friday, October 1.—10.30 a.m.—Sessions in St. Mary's Halls. Afternoon, 3 o'clock—Divisional Sessions on 'Organisation of Catholic Charities,' at St. Vincent's Hospital and Hospice, Lewisham Hospital, and the Little Sisters of the Poor (Randwick). Evening, 8 o'clock—Sessions in St. Mary's Halls.

Saturday, October 2.—10 a.m.—Sessions in St. Mary's Halls. Afternoon, 3 o'clock—Session on 'Education,' continued, at St. Joseph's College, Hunter's Hill.

Rosary Sunday, October 3.—11 a.m.—High Mass at St. Mary's, and religious close of the Congress, with discourse by his Eminence the Cardinal.

Monday, October 4.—Excursion to the Blue Mountains for the blessing and official opening of St. Columba's Missionary College at Springwood.

This skeleton programme is only tentative. His Eminence the Cardinal and the secretaries are still in communication with the religious communities and with various Catholic institutions of education and charity. It has yet to be largely added to before it is finally completed.

A strong will, a patient temper, and sound common sense, when united in the same individual, are as good as a fortune to their possessor.

A contract for £9600 has been let by the Bishop of Sandhurst for additions to St. Aiden's Orphanage, Bendigo. This will make the outlay on this charity over £20,000. The funds have been provided out of Dean Backhaus' estate, whence also the £50,000 for the Sacred Heart Cathedral was obtained.

An astronomer great, he was sitting out late,
With his telescope turned to the stars,
When, to his surprise, there flashed down from the skies
A most palpable message from Mars.
He did not understand, but a code book at hand,
Which he hastened at once to procure,
Made the message quite plain—'Influenza again,
Can you send us Woods' Peppermint Cure?'

THE LATEST TABLET PUBLICATION.

'Secular versus Religious Education: A Discussion.' Edited (and, as to its greatest part, written) by Rev. H. W. Cleary, D.D. 212 pages, stiff paper wrapper: Price 1/-, posted 1s 3d. Cardinal Moran writes of it: 'I have received the brilliant pamphlet, *Secular versus Religious Education*. It is a most useful and instructive contribution to the educational controversy, and cannot fail to do a deal of good.'

Apply MANAGER, TABLET, Dunedin.

Domestic

By MAUREEN

Advice About Eggs.

A writer in an exchange gives some advice about eggs. There is a general impression that eggs, acknowledged to be a complete food, may be safely eaten on all occasions. On the contrary, as the writer alluded to points out, invalids and young children should never be given eggs unless they are very fresh. Persons suffering from biliousness, gastritis, and several other troubles have difficulty in digesting even fresh eggs. Some physicians declare that the slightest tendency towards rheumatism makes eggs undesirable. The white of eggs whipped to a froth with a little water is a good thing to give fever patients, as a rule, but the physician should be consulted before even this is given to a sick person.

Cause of Grey Hairs.

Hair generally begins to turn grey first upon the temples. In most people grey hairs show themselves at about 40 years of age. But there are wide variations in time. The immediate cause of grey hairs is in the failure of the cells at the growing point to manufacture the pigment necessary to give the color to the hair. When this change takes place at mid-life it marks a gradual lowering of the vitality of the skin, and, to some extent, of course, a decadence of general vitality. In estimating, however, the immediate cause of baldness and of grey hair, a very important factor must always be taken into account—namely, heredity.

Don'ts for Business Girls.

Don't be late to your work, and then expect consideration because you are a young lady. Don't expect to be treated as if you were in society. You are probably doing the work that was done formerly by a man, and if in small ways you are not considered as much as you are at home, remember that you are in business. Don't have your friends come in to see you during business hours. Don't let your friends ring you up at the office, even in the lunch hour. Don't complain constantly about your work. If your work is not congenial to you, make up your mind to get some other employment, but don't whine. That never helped anyone.

To Sweeten Butter.

Butter, either fresh or salt, possessing a disagreeable flavor may be rendered perfectly sweet by the addition of a little carbonate of soda. The proportion is 2½ drachms of carbonate of soda to 3lb of butter. In making fresh butter the soda is to be added after all the milk is worked out and ready for making up. The unpleasant smell is produced by an acid which is generated by peculiarities in the constitution of some cows, by the condition of certain foders, or by the length of time the cream is kept before being churned; but too often by the dairy utensils not being kept thoroughly clean.

Household Hints.

The difficulty in cleaning gas globes is largely due to the ornamental roughness of the glass, and it is often hard to clean them with soap and water, even with the addition of soda. A little salts of lemon added to the soapsuds will make the task easy.

It is not generally known that eggs covered with boiling water and allowed to stand for five minutes are more nourishing and more easily digested than eggs placed in boiling water and allowed to boil furiously for three and a half minutes.

Linoleum may be washed over with milk and water, or kept clean by rubbing with paraffin on a cloth. For polishing linoleum there is nothing better than beeswax and turpentine; but polished floors are better avoided in houses where there are little children or infirm people.

Maureen

I've hunted tigers in Bengal,
And lions at Zambezi's fall,
The elephant and hippo, too,
The rhino, and the kangaroo;
But though I am a hunter bold,
I must confess I funk a cold,
So when I'm hunting, I make sure
Against such risks by Woods' Peppermint Cure.

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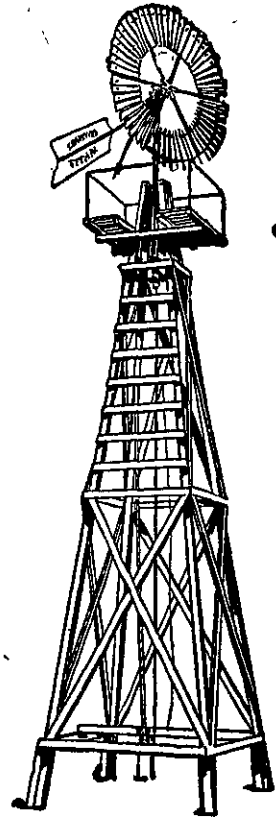
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Science Siftings

BY VOLT

Electric Hair-growing.

At a recent sitting of the Academy of Medicine in Paris Professor Hallopean introduced a young man of 27 with a splendid crop of hair. The professor explained that 18 months ago the young man had been completely bald, but Dr. Chicotot had tried experiments on him, with astonishing success. The treatment consisted solely of the alternate use of X-rays and of electric high-frequency currents. Dr. Chicotot claimed no secrecy for his method, and had merely undertaken the experiment to show what wonders could be worked by electricity in cases of baldness.

Silent Aerial Warship.

Particulars of the new airship Zeppelin II., which is nearing completion, are now published. The Zeppelin I. will be polygonal in form, having 16 angles. It will be 446ft in length, and 42½ft in diameter, and will have a capacity of 530,000 cubic feet. It will be slightly larger and longer than the existing Zeppelin airship. There will be 17 compartments (balloonettes) instead of 16, one of them being covered, as an experiment, with gold-beater's skin, while the rest will be covered with lacquered cotton. Two, instead of three, winged screws will be used, thus, it is hoped, doing away almost completely with the present whirring noise. Hydrogen will be used, and the cost of filling the airship is expected to be about £75.

Something Interesting.

Some 20 years ago a man attended at an office in London for the purpose of witnessing an experiment by a German student in something new in gas lighting. He then saw some small cambric caps, the first five or six of which at once fell to pieces; while four or five lasted a little longer. The latter burnt for a few minutes, and then, on a door being opened, they followed in the wake of their predecessors. Little did those who were present at the experiments imagine that they were assisting at the rise of a planet, which would flood with light the whole universe. The German student was Welsbach, and the caps were the precursors of the mantle which have been of such benefit to the gas industry.

Power of the Tide.

Proposals to use the power of the tides are seldom taken seriously. That there is enormous power in them is admitted, but as no one has ever been able to run machinery with it save on a small scale the average man thinks no one ever will be able to utilise the power on a large scale. A similar view prevailed for a long time regarding the practicability of a rotary steam engine; but inventors kept at it, and now a turbine engine is driving steamships across the ocean at a greater speed than was ever before possible. In like manner someone will discover how to harness the tides and make them do his bidding. A group of men even now believe that they have the secret, for they are planning to dam the rivers which empty into the Bay of Fundy, and to place in the dams motors to be operated by the terrific rush of the waters that pour in and out of these streams every day. As the difference between low tide and high tide is 50ft or more along the bay, it is evident that the power developed is enormous.

The Panama Canal.

President Taft, in an article in *McClure's Magazine*, answers the critics of the Panama Canal. He declares that the lock type was the best type of canal to build, and he dares hope that it will be finished before 1915, and that the cost will fall below Colonel Goethal's latest estimate of £59,400,000. 'The date of completion for the lock type of canal has been fixed as January 1, 1915,' says Mr. Taft. 'I hope that it may be considerably before that. At the rate of excavation now going on in the Culebra cut, it could probably be completed in less than three years; but the difficulty is that as the cut grows deeper the number of shovels that can be worked must necessarily be decreased. Therefore, the excavation per day, per month, and per year must grow less. Hence it is not safe to base the time on a division of the total amount to be excavated by the yearly excavation at present. Then, too, the Gatun Dam and locks and the manufacture and adjustment of the gates may take a longer time than the excavation itself, so that it is wiser to count on the date set.'

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Intercolonial

The *Catholic Press* states that his Grace the Archbishop of Hobart is to preach the discourse at the opening of the Third Australasian Congress in St. Mary's Cathedral at the end of September next.

When Archdeacon Davy, of Benalla, died in January last year he expressed a wish that his remains should be buried in the new parish church, then in course of erection. His wish has been carried out, and his body now rests in a reinforced concrete vault in St. Joseph's, near the chancel.

The golden anchor of Faith (says the *Freeman's Journal*) was reburnished by the men of Woollahra on Sunday, June 27, when nearly three hundred attended Mass in a body and received Holy Communion at St. Joseph's Church. All the parochial societies were represented in full strength, supported by large numbers of parishioners in general.

At a public meeting held in Lismore it was decided that the most fitting memorial to Bishop Doyle would be to purchase for St. Carthage's Cathedral a peal of bells, to be called 'The Bishop Doyle Memorial Bells,' and that for this purpose a fund should be established; also that an annual prize, to be called 'The Bishop Doyle Memorial Prize,' be given to the Lismore Agricultural Society.

The Rev. Father J. Lane, Grenfell, died very suddenly on the morning of June 24. He passed away on the anniversary of his ordination 24 years ago. The deceased was a native of Castleisland, County Kerry, where he was born 49 years ago. Father Lane was educated at Carlow College. He held the post of Professor of Mathematics at St. Patrick's College, Goulburn, for five years, and many of his former pupils have since risen to prominent positions in Sydney and elsewhere.

On Thursday morning, June 24, the Hon. John Gavan Duffy, K.S.G. (chairman), Mr. M. Mornane (treasurer), and Dr. A. L. Kenny, K.S.G., Papal Chamberlain (hon. secretary), of the Archbishop's reception committee, waited on the Very Rev. Dean Phelan, V.G., at the Palace, Eastern Hill, for the purpose of presenting him with an illuminated address in recognition of his eminently successful administration of the Archdiocese of Melbourne during the 14 months' absence of his Grace the Archbishop in Europe. The presentation was made in the Archbishop's library, and the Archbishop himself was present.

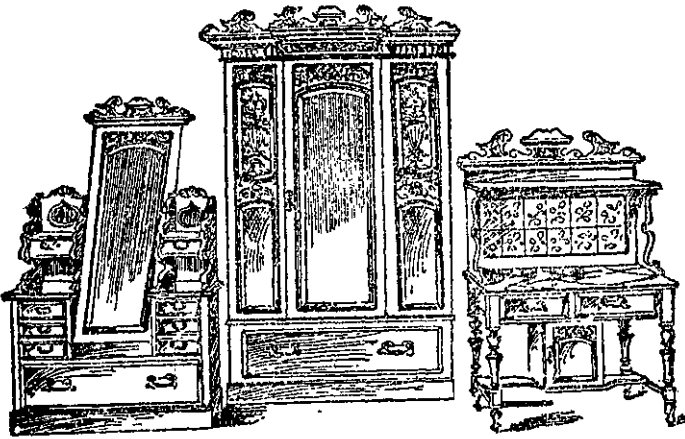
Speaking at the opening of new St. Francis' Church, Haymarket, on Sunday, June 27, his Eminence Cardinal Moran said one of the first missions he attended after his arrival in Sydney, nearly 25 years ago, was at old St. Francis', the demolition of which had commenced. His Eminence remarked (says the *Catholic Press*) that when the foundation stone of the old building was laid there were only 181 places of Catholic worship in all New South Wales, and but 75 priests. Now there are more than 600 churches in the State, and in the archdiocese alone there are over 200 priests. There are over 400 priests in the entire State.

The late Bishop Doyle, of Lismore (says the *Freeman's Journal*), has only left 18d behind him. When the old Lismore church was burnt down on it was a debt of £500, which Dr. Doyle converted to a private debt of his own. Only a fortnight before his death a sum of £400 was paid to his credit, being the Easter and Christmas dues, and the Bishop gave the whole amount to the reduction of the parish building debt, as well as every month having contributed £3 to the parish fund. In his will, made sixteen years ago, the Bishop stated that whatever personal belongings he had, they were to be handed over to the parish fund. He always expressed a wish to die worth nothing, and that desire has been fulfilled.

The Rev. T. Barlow, Penrith (N.S.W.), celebrated recently his sacerdotal silver jubilee, when he was the recipient of several addresses and presentations. The jubilarian, who is an old college companion of the editor of the *N.Z. Tablet*, was entertained at a concert in the Convent School Hall on June 21 by the school children, and presented with a silver-mounted umbrella by the boys, an illuminated autograph album by the girls, and a silver cardstand by the Children of Mary. On the morning of June 23 Father Barlow was presented by the pupils of St. Mary's Convent School with an address and splendidly bound volume of the 'Music of Ireland.' On the following evening he was entertained at a conversazione in the Convent Schoolroom by the parishioners, when he was presented with an illuminated address and purse of sovereigns. There was a large attendance, among those present being several priests from other districts and members of other denominations. Several congratulatory and complimentary addresses were delivered, among the speakers being the Rev. J. McKee (Presbyterian).

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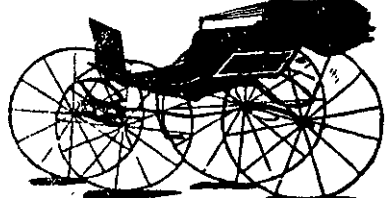
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The Family Circle

SIX TIMES NINE

I studied my tables over and over
And backward and forward too,
But I couldn't remember six times nine,
And I didn't know what to do
Till my sister told me to play with my doll
And not to bother my head.
'If you'll call her "Fifty-four" for awhile,
You'll learn it by heart,' she said.

So I took my favorite Mary Ann
(Though I thought it a dreadful shame
To give such a perfectly lovely child
Such a perfectly horrid name),
And I called her my dear little 'Fifty-four'
A hundred times, till I knew
The answer of six times nine as well
As the answer of two times two.

Next day Elizabeth Wigglesworth,
Who always acts so proud,
Said, 'Six times nine is fifty-two,'
And I nearly laughed aloud,
But I wish I hadn't, for when teacher said,
'Now, Dorothy, tell if you can.'
I thought of my doll, and sakes alive,
I answered, 'Mary Ann!'

HOW MINNIE WAS CURED

Minnie Grey was a very nice little girl, and she would have been perfectly charming, but for one great fault. She seemed to be entirely oblivious of the rule which teaches that children should be obedient to their parents and elders. Minnie was obedient to no one, and was always so ready with excuses to palliate her fault that her mother sometimes despaired of ever curing her. It would be impossible to tell you one quarter of the mischief and annoyance she caused by this failing, and although she was punished over and over again neither punishments nor persuasions seemed to have any effect.

'Minnie,' said her mother one day, 'run into the garden and mind Harry for a little while; he is playing with a big stick, and may hurt himself.'

'Yes, mamma,' answered Minnie, readily enough, but she did not attempt to move.

'Did you hear me, Minnie?' asked her mother a few minutes later.

'Oh, yes, mother, dear,' replied the disobedient one, 'but I really forgot. I will go in one minute. I just want to finish this doll's dress I am making; it will not take me long.'

'You can finish it in the garden,' said Mrs. Grey. 'Go at once and look after the baby.'

'But I have so many things on my lap, and I shall have to upset them all,' grumbled Minnie in injured tones.

'Gather them all up and take them with you,' answered her mother, beginning to lose patience. 'Here is a little cardboard box I will lend you to put them in.'

Minnie began very slowly and deliberately to arrange her scissors, cottons, pins, etc., in the little box, and after dawdling over it for fully ten minutes, her mother urging her all the time to 'hurry up,' she at last rose unwillingly, and was about to leave the room leisurely, when a scream from the garden caused Mrs. Grey to throw down her sewing in alarm and rush out quickly. She found baby Harry with blood streaming from his forehead; he had stumbled over the stick which he had been using as a horse, and had struck his head on one of the rough stones that bordered the path. Minnie was very much distressed when she saw what her disobedience had caused, for she loved her baby brother dearly, and when she saw that he had quite a deep cut very close to one of his eyes, and that the blood would not stop flowing, she became very frightened indeed, and begged her mother to allow her to go for the doctor.

When the doctor came he looked very serious, and said that if the cut had been the least bit nearer the eye poor Harry would never have had the use of it again, and would have probably lost it altogether. He wore a bandage round his head for a long time, and Minnie felt so ashamed of herself every time she looked at it, and was so penitent, that her mother did not scold her, for she felt that the suffering of her little brother was punishment enough. And so it proved, for, although she often felt tempted to find an excuse for not doing immediately what she was told, the sight of a little scar over Harry's left eye, which

never entirely disappeared, was a constant reminder which finally made her one of the most obedient girls that ever lived.

THE CATHOLIC MOTHER

'It is out of the ranks of the poor that the great men of the world come,' said Archbishop O'Connell in a recent address to women. 'They are the men who bring the true nobility of the earth—nobility of mind and of the soul—up to the topmost ranks. It is the Catholic mother who has the true ideal of motherhood. While others are trying to barter their son into some business that will make his life in the world easy, no matter at what cost to the soul, the Catholic mother feels that her child is the child of God and is to be a prince of Christ's kingdom. So she strives to bring up her child as the Church directs. The task may be hard, but we must be patient and kind. The attitude of Christian mothers should be one of happiness. You know how hard life is if we look on the gloomy side. Those who do this always find life miserable. Our religion is one that should make us happy. Let nothing discourage you. Let nothing make you forget that God is with you.'

LOST OPPORTUNITIES

How many, in all climes and in all ages, call sadly and regretfully to mind the thousand golden opportunities forever lost. The lesson is beautifully taught in the following Indian legend:

There was once a beautiful damsel upon whom one of the good genii wished to bestow a blessing. He led her to the edge of a large field of corn, where he said to her:

'Daughter in the field before us the ears of corn, in the hands of those who pluck them in faith, shall have talismanic virtues, and the virtue shall be in proportion to the size and beauty of the ear gathered. Thou shalt pass through the field once and pluck one ear. It must be taken as thou goest forward, and thou shalt not stop in thy path, nor shalt thou retrace a single step in quest of thine object. Select an ear full and fair and according to its size and beauty shall be its value to thee as a talisman.'

The maiden thanked the good genius, and then set forward upon her quest.

As she advanced she saw many ears of corn, large, ripe, and beautiful, such as calm judgment might have told her would possess virtues enough, but in her eagerness to grasp the very best she left these fair ears behind, hoping that she might find one still fairer. At length, as the day was closing, she reached a part of the field where the stalks were shorter and thinner, and the ears were very small and shrivelled.

She now regretted the grand ears she had left behind, and disdained to pick from the poor show around her, for here she found not an ear which bore perfect grain.

She went on, but, alas, only to find the stalks more and more feeble and blighted, until in the end, as the day was closing, and the night coming on, she found herself at the end of the field without having plucked an ear of any kind. No need that the genius should rebuke her for her folly. She saw it clearly when too late.

ONE USE OF A THISTLE

It was late in the summer when Elsie went to visit her grandmother before school should begin. Grandma owned a big farm, where there was almost everything the heart could wish, and one should be happy.

Elsie ran, jumped, played and gathered flowers from early morn till night. One day in her rambles she brushed against a thistle, which left its mark on her little white arm.

'Grandma,' she said, 'I don't see what thistles were made for. They are not pretty one bit, and they only prick people, and spoil their tempers.'

'You must not let such a small thing ruffle your temper, my dear, for you will find as you go through life that there are worse pricks than those of the thistle which we have to bear. Come, sit on this little stool, and I will tell you about the thistle and its use. A great many years ago, in the summer-time, some Danish soldiers planned to capture Scotland. They knew that if they marched into the town, the Scottish soldiers would see them, and shoot; so they waited until evening, then took off their shoes and stockings, and walked quietly until they were almost as far as they intended to go, when one of the foremost ones stepped on a thistle. He was so surprised, and 't hurt so much, that he cried out in pain. This awoke the men who were supposed to be on guard, and they seized their guns and spears, and drove off the enemy. The

thistle has been held in high esteem ever since, for the part it played in saving that country.

GRUMBLING STUDENTS

The president of a Western University relates how, on one occasion, when a certain well-known educator was dean of that institution, grave complaints against the college cook were brought to him by one of the undergraduates.

Whereupon the dean summoned the delinquent, duly lectured him upon his shortcomings, and, in short, threatened him with dismissal unless conditions were bettered.

'Good gracious, sir!' exclaimed the cook; 'you oughtn't to place too much importance on what the young men tell you about my meals! Why, sir, they come to me in just the same way and complain about your lectures!'

WHAT THE BOOK SAID

'Once upon a time,' a library/book was overheard talking to a little boy, who had just borrowed it. The words seemed worth recording, and here they are

'Please don't handle me with dirty hands. I should feel ashamed when the next little boy borrowed me.

'Nor have me out in the rain. Books, as well as children, can catch cold.

'Nor make marks on me with your pen or pencil. It would spoil my looks.

'Nor lean on me with your elbows when reading. It hurts.

'Nor open me and lay me face down on the table. You would not like to be treated so.

'Nor put in between my leaves a pencil or anything thicker than a single sheet of thin paper. It would strain my back.

'Whenever you are through reading me, if you are afraid of losing your place, don't turn down the corner of one of my leaves, but have a neat little book-mark to put in where you stop, and then close me, and lay me on my side, so that I can have a good, comfortable rest.

'Remember that I want to visit a great many other little boys after you are through with me. Besides, I may meet you again some day, and you would be sorry to see me looking old and torn and soiled. Help me to keep fresh and clean, and I will help you to be happy.'

FAMILY FUN

The Spelling Bee Trick.—This is a variation of the alternate card trick which appeared in our issue of July 1. The performer, taking one of the thirteen cards as before, begins to spell 'O-n-e, one,' passing one card underneath for each letter, and turning up the fourth, which is an ace. He then spells 'T-w-o, two,' passing three cards more beneath, and turning up the next in succession, which proves to be a two. 'T-h-r-e-e, three,' and so on. The order of arrangement for producing the cards as above is as follows: Three, eight, seven, ace, king, six, four, two, queen, knave, ten, nine, five. If it is desired to produce, as is sometimes done, the card with the last letter of the word spelt, instead of immediately after it, the formula will in such case be: Knave, four, ace, eight, queen, two, seven, five, ten, king, three, six, nine.

The Trick of 'Thirty-one.'—This is in form a game of cards, though it partakes a good deal of the nature of a trick. It depends upon a certain 'key,' or secret, the possessor of which will infallibly get the better of his un-instructed adversary. From an ordinary pack the aces, twos, threes, fours, fives, and sixes are selected, and laid face upwards on the table. The players then begin to draw or turn down cards alternately, the object of each being, after the manner of cribbage, to either reach the number thirty-one, or to get so near it that the other player cannot turn down any other card without overpassing that number. The secret is to bear in mind the numbers 3, 10, 17, and 24, and to aim at making those numbers in succession. Thus, if the one player has marked 24, it is obvious that whatever number the other plays he cannot on the one hand reach 31, or on the other prevent the first marking that number, when it is again his turn to play. In like manner the player who marks 17 has a similar command of the number 24 at his next turn. Ten gives a like command of 17, and 3 of 10. If your adversary is a tyro, you may safely play indifferent numbers at the outset, trusting to his ignorance to let you mark 17 or 24, but as his knowledge of the game increases he will gradually get to realise that 24 is a critical number, and to play for it accordingly, and you will have to secure your position earlier in the game. If both the players are acquainted with the secret, the first to play must necessarily be the winner, as he will, as a matter of course, begin with 3, which gives him the command of the whole game.

All Sorts

Keep your eye on the coal supply. There may be a large supply of cold-storage weather still in stock.

If some people were to think twice before speaking they would probably forget what they wanted to say.

Teacher: 'What is the highest form of animal life?'

Scholar: 'The giraffe.'

The first illumination with gas was in Cornwall, England, 1792; in the United States, at Boston, 1822.

One pound of cork is sufficient to support a man of ordinary size in the water.

Five and a half miles is the height of the loftiest mountain-peak in the world, while the greatest known depth of the ocean is six miles.

The first printing press in America was set up in the city of Mexico at the request of Archbishop Zumarraga in January, 1536.

'What sorter confuses me,' said Uncle Eben, 'is dat after I gits a lot of advice I's got to go around an' git a lot mo' advice 'bout which advice I's g'ineter take.'

'Yes,' said Mrs. Smith, 'Johnny's all right now. When he was bitten by that strange dog I took him to a doctor's and had the wound ostracised right away.'

The largest steam turbine yet undertaken is the one of 24,000 h.p. that is being built at Mannheim for the Krupp ironworks in Rheinhausen.

Java supplies the greater part of the cinchona bark from which the world's supply of quinine is made. There are about 25,000 acres of this island devoted to its cultivation.

A hospital superintendent says that a baby, to be healthful, should cry three or four times in the day at least. This is interesting, for the reader will observe he carefully leaves the night unmentioned.

'It is claimed by some scientists,' said the school teacher, 'that men have descended from the monkeys, and I want to know from what have the monkeys descended?' Smart boy: 'From the trees, sir.'

'And now,' said the teacher, 'we come to Germany, which is governed by the Kaiser. Tommy Jones, what is a Kaiser?' 'Please, 'm,' answered Tommy Jones, 'a stream o' hot water springin' up an' diturbin' the earth.'

'Why are articles on how to raise children usually written by people who have not families of their own?'

'Probably,' answered the worried mother, 'it's because people who have children are too busy to write articles.'

Mistress: 'Look here, Susan, I can write my name in the dust upon this table.'

Susan: 'Ah, mum, there's nothing like eddication, is there, mum?'

'Are you fond of works of imagination?' said the romantic young lady. 'Very,' replied the matter-of-fact lawyer, 'I read the weather reports in the newspapers every day.'

Little Mary went into the country on a visit to her grandmother. Walking in the garden, she chanced to spy a peacock, a bird she had never seen. She ran quickly into the house and cried out: 'Oh, grandma, come out and see! There's an old chicken in bloom!'

Concrete itself is, of course, very old. The concrete stairs of Colchester and Rochester castles still show the marks of the encasing boards; the dome of Agrippa's pantheon, which is 142ft in diameter, is of concrete; and fragments of concrete buildings are found in Mexico and Peru.

In the reign of Edward III. there were at Bristol three brothers who were eminent clothiers and woollen weavers, and whose family name was Blanket. They were the first persons who manufactured that comfortable material which has ever since been called by their name, and which was then used for peasants' clothing.

Many words of most august sound prove to be of quite commonplace ancestry when traced to their origins. 'Finance' is really only 'settling up.' Literally, it is just 'ending,' and was formerly used in that very simple sense in the English language. Then it came to signify settling up with a creditor, and acquired the special sense of ransom.

A strange comedy and tragedy was woven into the lives of Ibsen and Bjornson. As young men they were great friends; then politics flung them apart; they quarrelled, and never met for years and years. Strange fate brought the children of these two great writers together; and Bjornson's daughter married Ibsen's only child. The fathers met after a quarter of a century of separation at the wedding of their children.