

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- July 25, Sunday.—Eighth Sunday after Pentecost. St. James, Apostle.
- „ 26, Monday.—St. Anne, Mother of the Blessed Virgin Mary.
- „ 27, Tuesday.—St. Veronica Juliana, Virgin.
- „ 28, Wednesday.—St. Victor I., Pope and Martyr.
- „ 29, Thursday.—St. Felix III., Pope and Martyr.
- „ 30, Friday.—St. Martha, Virgin.
- „ 31, Saturday.—St. Ignatius Loyola, Confessor.

St. Anne, Mother of the Blessed Virgin Mary.

St. Anne is proposed to the faithful as a perfect model of a wife and mother, and as special patron of those who have entered into the married state, or are entrusted with the care of children.

St. Veronica Juliana, Virgin.

St. Veronica was a native of Mercatelli, a town in Italy. Having become a nun, she led during 50 years a life of extraordinary mortification and perfect obedience. She died in 1277.

LITANY OF ST. JOSEPH

(Approved by Pope Pius X., March 18, 1909.)

In order to increase devotion to St. Joseph, the glorious Foster Father of Jesus Christ, the Spouse of the Blessed Virgin Mary, and Patron of the Catholic Church, our Holy Father the Pope has added to the four approved Litanies (of the Saints, of the Holy Name, of Our Lady of Loreto, and of the Sacred Heart) a fifth Litany of St. Joseph, which now, like the others, may be privately or publicly said or sung, and has attached an Indulgence of three hundred days, to be gained only once in each day by the recitation. The following translation of the Litany from the Latin is authorised by the Bishops of the Province of Westminster:

- Lord have mercy on us.
- Christ have mercy on us.
- Lord have mercy on us.
- Christ hear us.
- Christ graciously hear us.
- God the Father of Heaven *Have mercy on us.*
- God the Son, Redeemer of the world „
- God the Holy Ghost „
- Holy Trinity, One God „
- Holy Mary *Pray for us.*
- St. Joseph „
- Illustrious Son of David „
- Splendor of Patriarchs „
- Spouse of the Mother of God „
- Chaste Guardian of the Virgin „
- Foster-Father of the Son of God „
- Watchful Defender of Christ „
- Head of the Holy Family „
- Joseph most just „
- Joseph most pure „
- Joseph most prudent „
- Joseph most courageous „
- Joseph most obedient „
- Joseph most faithful „
- Mirror of patience „
- Lover of poverty „
- Model of all who labor „
- Glory of family life „
- Preserver of Virgins „
- Mainstay of families „
- Solace of the afflicted „
- Hope of the sick „
- Patron of the dying „
- Terror of demons „
- Protector of Holy Church „
- Lamb of God, Who takest away the sins of the world, Spare us, O Lord.
- Lamb of God, Who takest away the sins of the world, Graciously hear us, O Lord.
- Lamb of God, Who takest away the sins of the world, Have mercy on us.

¶ He hath made him master of His house.

R. And ruler of all his possessions.

Let us pray,

O God, Who in Thine ineffable providence didst vouchsafe to choose Blessed Joseph to be the Spouse of Thy most Holy Mother, grant, we beseech Thee, that we may be worthy to have him for our intercessor in Heaven whom on earth we venerate as our Protector: Who livest and reignest world without end. Amen.

The Storyteller

MY ROSARY

It is a very beautiful one, composed of smooth pearl beads, ornamented with silver trimmings. It never has been out of my possession, save for a few months, and thereby hangs a tale.

Before becoming mine, my Rosary had belonged to my dear mother. Have I forgotten the joy and pleasure with which she received it from the hands of a priestly relative upon his return from a foreign land? How many times I have seen it pass through her slender white fingers? During her last illness it lay constantly within her reach, and she always said that after her death it should belong to me. In my bitter grief it escaped my memory until I saw her lying in her casket arrayed for the tomb. Some one had twined the Rosary around her hand, and the crucifix lay on her quiet breast. Remembering her wish, I gently removed it, and put it carefully away.

My mother's death left me alone in the world. For a long time she had been an invalid, and I left school to become her helpmate and later her nurse. My girlish aspirations for knowledge were never realised. At the age of 25, instead of posing before an admiring world as 'a woman versed in erudition,' I, Helen Wilson, was earning a livelihood by plying my needle in the homes of those people who, by means of wealth and high position, were supposed to be much more fortunate than I. Yet I was not unhappy. My home was only a room in a quiet house on a side street, but it was cosy and almost elegant in some of its appointments. There were dainty silken hangings, a table of polished wood, a delicate china tea service, some pretty etchings, and a beautiful picture of my mother. I felt the restraint of city life after the freedom of the country, and being by nature somewhat reserved, I did not make friends easily. But if I was sometimes lonely I was, on the whole, as contented as it is given most mortals to be.

I considered myself fortunate when I secured employment in the family of Mrs. Cameron, whose daughter was soon to be married. The Camerons were wealthy and influential, and the trousseau of the bride-elect was very elaborate. Mrs. Cameron was a proud woman, whose word was a command. Besides her daughter, and a son who was not at home, there were two children still in the nursery. Their governess, Edith Crane, was the most beautiful girl I had ever seen. When I learned that she was from the country I became interested in her, and my interest grew when I heard that she was also a Catholic.

One day I heard Mrs. Cameron speak to her daughter of the expected return of her son. From the softened tone and the tender light that shone in her eyes it could readily be seen that the son was the idol of his mother.

'Roland is so sensible,' said she, 'and despite the fact that he is so handsome, he never has foolishly committed himself, I am certain.'

'I am sure his boyish admiration for Katherine will return,' said Miss Cameron. 'She has improved since she went abroad, and now she is a great heiress.'

'Katherine,' I had heard spoken of frequently; she was Miss Norton, and was to be the maid of honor at the wedding.

The next afternoon I went down town to match some silks for Miss Cameron. As I passed by the park, I saw Edith Crane standing on the rustic bridge that spanned a crystal streamlet. She was alone, and as she turned and met my eyes I fancied she looked embarrassed. After we had exchanged pleasant greetings I hurried on. A little later, on my return, I saw her again, this time accompanied by a gentleman. They were engaged in earnest conversation. I had been in the house but a short time when Mrs. Cameron and her daughter, at the sound of a familiar voice in the hall just below our sewing-room, hurried down to welcome home the returned son and brother. With an impulse of curiosity I looked at him as they passed up stairs. It was the same young man I had seen that afternoon walking with Edith Crane.

The next day I sat busily sewing by the window overlooking the garden. While Miss Crane and the children were walking below, young Mr. Cameron sauntered into sight, paused a moment, and said something to his little sisters. They ran off to gather bouquets while he and their governess conversed. When he left she stood perfectly still, with clasped hands and a look of deep distress in her face. At that moment she raised her eyes and encountered mine fixed upon her. A crimson hue covered her cheeks and brow, and then she turned and walked out of my sight.

All day I was troubled in mind. It was really no affair of mine, yet I felt instinctively that something was wrong. Miss Crane avoided me during the remainder of my stay, and I left without seeing her again.

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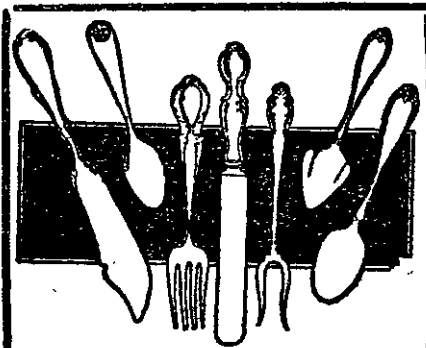
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The following Sunday I chanced to go to the Church of the Holy Rosary. To my surprise, Edith Crane entered the same pew. She looked annoyed when she saw me, but it was too late to retreat. I smiled in recognition, and as she knelt beside me I noticed that she trembled. When Mass commenced I noticed that she had neither prayer book nor rosary. It happened that I had both, so I offered her my Sacred Heart Manual. The sermon, strangely enough, seemed an echo of my own thoughts. The speaker touched upon mixed marriages and said: 'Jesus blessed with His presence the marriage in Cana of Galilee. He desires to be present at every Christian marriage. When a Catholic is wedded to an unbeliever, Jesus is not present to bless the nuptials.'

Edith Crane sat perfectly quiet, with head bowed and eyes downcast. She appeared to be thinking. We left the church and walked together down the street. She thanked me for the use of my prayer book, and said she had left home hastily and forgotten her own.

'What a beautiful Rosary you have!' she added admiringly.

'Yes,' I answered, and told her its history.

'I should think you would prize it highly,' said she.

'I, too, am an orphan, but I have a stepmother,' and she sighed.

I longed to speak to her on the subject that caused me anxiety, but could not. At parting I invited her to call—some impulse made me add: 'I should like to be your friend.'

'Thank you,' she said gently; 'I have few friends, and often feel altogether alone. Will you offer a Rosary for me?' she added timidly.

'Indeed, I will. I will ask the Blessed Mother of God to give you grace to do right.'

She met my gaze unflinchingly. A sad smile flitted across her face.

'Do,' she said earnestly. 'I desire to do right,' and then we parted.

The following week an unexpected occurrence caused me to change my place of residence. As soon as possible after I was settled I called at Mrs. Cameron's house and asked to see Miss Crane.

The lady greeted me pleasantly, but when I mentioned the name of her governess a look of anger passed over her face. 'Miss Crane is no longer in my employ,' she said.

'Is it possible?' I asked; 'can you tell me where to find her?'

'I know nothing of the young woman's whereabouts, and if I were in your place I should not cultivate her acquaintance.'

I felt myself growing cold and faint.

'What has she done?'

'That which no young woman in her station should do, if she wishes to preserve her respectability.'

She spoke severely. Truly there was nothing enigmatical in her meaning, and she evidently believed she was doing me a kindness.

While I sat trying to regain my composure and half consciously regarding the clusters of crimson roses in the soft carpet, perplexing thoughts crowded upon me.

'I cannot think evil of Miss Crane,' I said at length, raising my eyes to the haughty face before me.

'You are charitably inclined,' the lady replied with a slight sneer.

I went away heavy-hearted. Edith's face as I had seen it last rose before me. 'I desire to do right,' she had said, and I could not believe that she had deliberately done wrong.

I prayed for her fervently during the weeks that followed. Many were the garlands that I laid at the feet of the 'Mother of fair love and holy hope.' During the autumn I often saw Roland Cameron and Miss Norton driving together, and in the aristocratic homes where I sewed I heard that their engagement had been announced. One lovely day in mild October I took a holiday. A strange restlessness had come upon me, and I thought a trip to the country would restore my tranquility.

But at almost the last moment I decided to go to visit an old friend, Sister Constance, a nurse in St. Joseph's Hospital. At a florist's I purchased a large bouquet of autumn flowers. They will carry a message of comfort to some weary sufferer, I thought.

After I had chatted a while with Sister Constance, she offered to take me through the hospital. On the way down the long corridor she began to tell me of a case which had interested her greatly. The patient was a young woman who had narrowly escaped death from a dangerous fever. She had left the hospital only the day before.

'I cannot forget her,' said the Sister. 'We see many sad cases, but hers was unusually pathetic. She was young and beautiful, but evinced little interest in life.'

'Had she no friends?' I asked.

'That is the strangest part of the story. No one ever came near her. When she was taken ill her landlady

refused to care for her. She was a music teacher, I believe, and she was sent here. One night when we thought her dying I began to pray aloud, reciting the Rosary. 'Are you praying for me?' she asked. 'Yes, I am offering the Rosary to Our Blessed Lady for you.' She fell back on her pillow. 'There will be two, then, to say the Rosary for me,'—I heard her murmur—'you and the kind girl who promised to say it on her dead mother's beads. I wonder if she has forgotten.' Then she moaned and grew delirious. 'Sister,' she asked, 'should not Jesus be present at every marriage, as He was in Cana of Galilee?'

I grasped the arm of Sister Constance. 'I know that girl!' I exclaimed. 'I am the one she referred to. Where did she go?'

'Are you sure?' asked Sister Constance.

'Yes, her name is Edith Crane. I tried to find her.

I never have forgotten her, poor girl.'

Sister Constance directed me, and in a short time I found her, the pale shadow of her former self, setae before a feeble fire, a heavy shawl about her shoulders. She had said 'Come in' to my knock and turned listlessly toward the door. 'Miss Wilson,' she gasped, trying to rise.

'Edith!' I cried, 'I have found you at last.' I clasped her in my arms and kissed her.

Afterwards, when she was cosily ensconced in my pleasant room and feeling stronger, she told me all that had happened. When I first met her she had been at Mrs. Cameron's for more than a year. For several months an engagement of marriage had existed between her and Roland. Of course, his family never even suspected it. After his return home he tried to persuade her to consent to a secret marriage, and her hesitation to comply with his request displeased him.

Subsequent developments showed that after again meeting Miss Norton and knowing his mother's fancy for her and regard for her fortune, he regretted the advances made to Edith Crane. Though Edith knew nothing of this, after our chance meeting at church her conscience allowed her no peace, and she determined to break an engagement which, by reason of the difference in their religious views and the inequality of social position, could be productive of naught save unhappiness.

She wrote Roland a brief letter asking him to meet her in the library one evening. By some mischance the letter fell into Mrs. Cameron's hands. The lady's anger was great, and she would listen to no explanation. In her distress Edith appealed to Mr. Cameron, who refused to say anything in her defence.

Almost broken-hearted at the conduct of one to whom she had given all of her affection, she left the house. The next day she called at my room, only to find me gone. After some difficulty she found employment in the family of an estimable lady, but one day she saw Mrs. Cameron's carriage at the gate, and after that lady's departure she had been summarily dismissed. She managed to secure a few pupils to whom she gave music lessons, but continually met with rebuffs. To return home was out of the question.

'I worried myself ill,' she concluded. 'That I deserved the punishment for my vanity and presumption did not make it any easier to bear. When I was taken to the hospital I cared little whether I lived or died. But now I thank God, who has tempered justice with mercy.'

I was happy to be able to share my home with her, and during the dark late autumn days she graced my room like a flower. But as time passed I could not help observing that her face grew paler and a hacking cough disturbed her rest at night. She told me once that her mother had died of consumption, then I realised that she was wasting away with the same malady. She was so meek, so patient, so thankful to me for my love and care that I felt that God's benediction rested on my little abode as long as she remained in it.

Her death occurred in the early springtime, when the first flowers shed their fragrance and the mornings were melodious with the song of the robins. It was a calm and peaceful passing, beautiful in its resignation and confidence in the mercy of God. My Rosary had scarcely been out of her hands during the long months of pain and weariness. Indeed, I had offered to relinquish my claim to it entirely, but she shook her head and smiled as she answered: 'Until the end, and then when you pray for your dear mother I know you will sometimes think of me.'

I never have forgotten her. Many years have passed, and I have been blessed in every way. I always think of her when I hold in my hand the talisman of my life—my Rosary.

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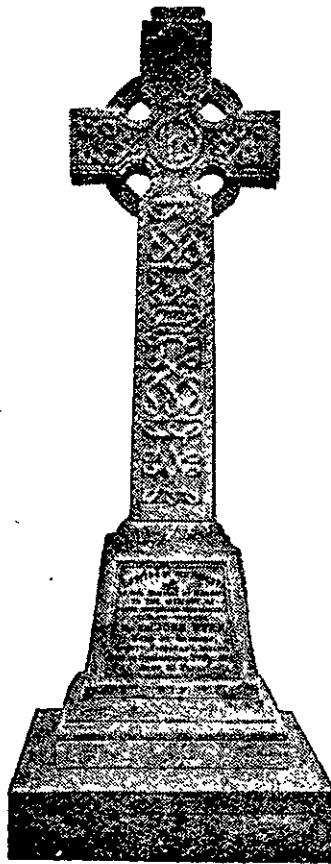
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A NEW PLEASURE

In the beginning of life, Mr. Bolton had possessed a few generous feelings, the remains of early and innocent states stored up in childhood. His mother, a true woman, perceiving the strong selfish and accumulative bent of his character, had sought in every possible way to implant in his mind feelings of benevolence and regard for others.

But so strong was the lad's hereditary love of self, that she ever found difficulty in inducing him to sacrifice what he already considered his own, in the effort to procure blessings for others, no matter how greatly they stood in need. If urged to spend a sixpence of his own for such a purpose, he would generally reply:

'But you've got a great many more sixpences than I have, mother; why don't you spend them?'

To this, Mrs. Bolton would answer as appropriately as possible; but she found but poor success in her efforts, which were never relaxed.

As dollar after dollar was added to his store, his interest in the welfare of others grew less and less active: Early friendships were gradually forgotten, and the first natural desire to see early friends prosperous like himself, gradually died out. 'Every man for himself,' became the leading principle of his life; and he acted upon it on all occasions.

At last he was sixty years old, and his wealth extended to many hundreds of thousands of dollars. But he was farther from being satisfied than ever, and less happy than at any former period in his life.

It happened, about this time, that Mr. Bolton had occasion to go some twenty miles into the country. On returning home, and when within a few miles of the city, his carriage was upset, and he had the misfortune to fracture a limb. This occurred near a pleasant little farm-house that stood a few hundred yards from the road; the owner of which, seeing the accident, ran to the overturned carriage and assisted to extricate the injured man. Seeing how badly he was hurt, he had him removed to his house, and then, taking a horse, rode off two miles for a physician. In the meantime, the driver of Mr. Bolton's carriage was despatched to the city for some of his family and his own physician. The country doctor and the one from the city arrived about the same time. On making a careful examination as to the nature of Mr. Bolton's injuries, it was found that his right leg, above the knees, was broken, and that one of his ankles was dislocated. He was suffering great pain, and was much exhausted. As quickly as it could be done, the bone was set, and the dislocation reduced. By this time it was nightfall, and too late to think seriously of returning home before morning. The moment Mr. Gray, the farmer, saw the thought of the injured man and his friends directed towards the city, he promptly invited them to remain in his house all night, and as much longer as the nature of Mr. Bolton's injuries might require. This invitation was thankfully accepted.

It was a whole month ere the old gentleman was in a condition to bear the journey to town; and not once in the whole of that time had Mr. and Mrs. Gray seemed weary of his presence, nor once relaxed in their efforts to make him comfortable. As Mr. Bolton was about leaving, he tendered the farmer, with many expressions of gratitude for the kindness he had received, a hundred-dollar bill, as some small compensation for the trouble and expense he had occasioned him and his family. But Mr. Gray declined the offer, saying, as he did so:

'I have only done what common humanity required, Mr. Bolton; and were I to receive money, all the pleasure I now experience would be gone.'

Several months passed before Mr. Bolton was able to go out, and then he resumed his old employment of looking after his rents, and seeking for new and safe investments that promised some better returns than he was yet receiving.

One day, a broker, who was in the habit of doing business for Mr. Bolton, said to him:

'If you want to buy a small, well-cultivated farm, at about half what it is worth, I think I know where you can get one.'

'Do you?'

'Yes. Three years ago it was bought for three thousand dollars, and seven hundred paid down in cash. Only eight hundred dollars have since been paid on it; and as the time for which the mortgage was to remain has now expired, a foreclosure is about to take place. By a little management, I am satisfied that I can get you the farm for the balance due on the mortgage.'

'That is, for fifteen hundred dollars?'

'Yes.'

'Is the farm worth that? Will it be a good investment?'

It is in the highest state of cultivation. The owner has spent too much money upon it. This, with the loss of his

entire crop of wheat, rye, corn, oats, and hay last year, has crippled him and made it impossible to pay off the mortgage.'

'How came he to meet with this loss?'

'His barn was struck by lightning.'

'That was unfortunate.'

'The farm will command, at the lowest, two hundred and fifty dollars' rent; and by forcing a sale just at this time, it can be had for fifteen hundred or two thousand dollars—half its real value.'

'It would be a good investment at that.'

'Capital. I would advise you to secure it.'

'That was a good speculation,' said the grey-headed money-lover, when his agent informed him that the deal had been closed.

'First-rate,' replied the broker. 'The farm is worth every cent of three thousand dollars. Poor Gray! I can't help feeling sorry for him. But it's his luck. He valued his farm at three thousand five hundred dollars. A week ago he counted himself worth two thousand dollars, clean. Now he isn't worth a copper. Fifteen hundred dollars and three or four years' labor thrown away into the bargain. But it's his luck! So the world goes. He must try again. It will all go in his life-time.'

'Gray? Is that the man's name?' inquired Mr. Bolton. His voice was changed.

'Yes. I thought I had mentioned his name.'

'I didn't remark it, if you did. It's the farm adjoining Harvey's, on the north?'

'Yes.'

'I have had it in my mind, all along, that it was the one on the south.'

'No.'

'When did you see Mr. Gray?'

'He was here about half an hour ago.'

'How does he feel about the matter?'

'He takes it hard, of course. Any man would. But it's his luck, and he must submit. It's no use crying over disappointments and losses, in this world.'

Mr. Bolton mused for a long time.

'I'll see you again to-morrow,' he said, at length. 'Let everything remain as it is until then.'

Who the real purchaser of his farm was, Mr. Gray did not know, for the broker had bought in his own name. So bewildered was the farmer by the suddenly-occurring disaster that, for several days subsequent to the sale, he remained almost totally paralysed in mind. No plans were laid for the future, nor even those ordinary steps for the present taken, that common prudence would suggest; he wandered about the farm, or sat at home, dreamily musing upon what seemed the utter ruin of all his best hopes in life. While in this state, he was surprised by a visit from Mr. Bolton. The old gentleman, in taking him by the hand, said: 'What's the matter, my friend? You appear in trouble.'

'And I am in trouble,' was unhesitatingly answered.

'Not so deep but that you may get out of it again, I hope?'

Mr. Gray shook his head in a desponding way.

'What is the trouble?' Mr. Bolton inquired.

'I have lost my farm.'

'Oh, no!'

'It is too true; it has been sold for a mortgage of fifteen hundred dollars. Though I have already paid more than that sum on account of the purchase, it only brought enough to pay the encumbrance, and I am ruined.'

The farmer was deeply disturbed, and Mr. Bolton's feelings were much interested.

'Don't be so troubled, my good friend,' said the old gentleman. 'You rendered me a service in the time of need, and it is now in my power to return it. The farm is still yours. I hold the mortgage, and you need not fear another foreclosure.'

As he rode back to the city, reflecting upon what he had done, and recalling the delight shown by Mr. Gray and his kind partner, who had attended him so carefully while he lay a sufferer beneath their roof, his heart swelled in his bosom with a new and happy emotion.

Having once permitted himself to regard another with an unselfish interest, that interest continued; it seemed as if he could not do enough for the farmer in the way of aiding him to develop the resources of his little property. In this he did not merely stop at suggestions, but tendered something more substantial and available. Nor did the feelings awakened in his mind run all in this direction; occasions enough offered for him to be generous to others, and to refrain from oppression for the sake of gain. Many of these were embraced, and Mr. Bolton, in realising the fact that it is sometimes more blessed to give than to receive, found in the latter years of his life a new pleasure—the pleasure of benevolence.

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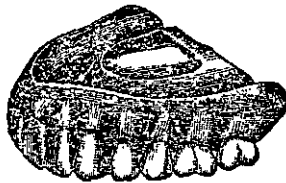
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Current Topics

The Catholic Congress

We desire once more to remind all our readers that membership of the approaching Third Australasian Catholic Congress in Sydney may be secured by payment of an entrance fee of 10s 6d (2ls for a member and two ladies). The card of membership entitles the holders to admission to all the sessions of the Congress, as well as to the various entertainments that are being organised on their behalf. In addition to these privileges, each member will receive a copy of the great Memorial Volume containing the proceedings of the Congress and the papers contributed thereto by (among others) many of the foremost Catholic writers in the English-speaking world. The Memorial Volume alone will be worth several times the amount of the membership subscription, and we cordially commend it to all readers of the *New Zealand Tablet*, whether they can or cannot be present at the sittings of the Congress. The following will receive subscriptions and issue receipts for the same: Very Rev. P. Power (Haveria), Rev. Dr. Cleary (*Tablet* office, Dunedin), Very Rev. Father Ginaty, S.M., V.G. (St. Mary's, Manchester street, Christchurch), and Very Rev. Father Mahoney (Onehunga).

For Our Maidens

'Modesty,' says Fuller, 'being the case of chastity, it is to be feared that, when the case is broken, the jewel is lost.'

Our budding maidens might paste this motto upon their mirrors.

Catholics and Freemasonry

In the first volume of his *Records and Reminiscences* (third ed., p. 301), the great Catholic editor of *Punch*, Sir Francis C. Burnand, writes: 'Logically, no Christian can be a Freemason, unless he be the sort of hedging Christian who, imitating the liberal-minded emperor, Alexander Severus, included a statue of our Lord among those of all the gods with whose names and attributes he was acquainted. As my eminent friend, Sir Crichton-Browne, put the query very neatly to a well-known Mason holding high office in the fraternity: "If Masonry has a secret the knowledge of which would benefit all mankind, then for Masonry to keep such knowledge to itself is immoral. If, on the other hand, the 'secret' is not for the benefit of mankind, in professing to be so Masonry is again guilty of an immoral act. If you Masons say that it is only to benefit certain persons who are prepared to receive such knowledge, then there is an end of the universality of the Brotherhood of Freemasonry." There was no answer to this; and, so far as I can see, there is none.'

Maori Blood in Excelsis

In New Zealand we draw a sharp color-line at yellow and penalise both Jap and Mongol with a heavy poll-tax. Happily, we have no color-line as against the big, handsome brown race upon whose ancient heritage we Caucasians 'sat down.' Every office stands open to the Maori that has grit and industry enough to win it. And it is a happy presage of the future relations of Maori and pakeha that, in the absence of the Prime Minister, the political destiny of this Dominion is in the guidance of one (the Hon. James Carroll) in whose veins runs the blood of the tribesmen who formerly ruled New Zealand. The Acting Prime Minister made a pathetic reference to this when entertained at a social and treated to a presentation at the Trentham Club the other day. He is reported to have 'expressed the belief that he was the first man sprung from the original holders of the soil who, in any part of the British Dominions, had attained such an honor, and went on to plead forcibly for a chance for the Maoris to show what they could do in working out their destiny side by side with Europeans.'

Another 'Scareship'?

The sea-serpent and Will-o'-the-Wisp and the Tantanoola tiger must, so to speak, pale their ineffectual fires before the mysterious light—supposed to be that of an airship—which sundry New Zealand citizens stoutly aver that they have seen hovering, dipping, darting, swooping, and soaring over the Wangaloa Hills, near Kaitangata. 'The light, carried,' said several alleged eye-witnesses in the *Balclutha Free Press*, 'was a strong and steady one, and whenever the ship, or whatever it was, turned, we thought we could see a dark, opaque body. Certainly we could see, without a doubt, the reflection of the light in the clouds. It was a white light with

a reflector. When she was side on we thought we could see the reflection as of a black body above and below. It was a marvellously mystifying sight. After we had watched it for a good half-hour the ship moved off in an easterly direction, whence it had first come into view. I left my companions and made off home, and then a peculiar thing happened. I had been walking for ten minutes, and chanced to look skyward, and, lo and behold! there was the mysterious light, high up in the sky and moving off inland in a westerly direction, towards the Blue Mountains, as it seemed to me.'

Is this, we wonder, the 'wraith' of the 'scareship' that lately kept timid Britons awake o' nights with the fear of a German aerial invasion? Or is it

'The light that never was on sea or land'?

Or is it one of those 'glorious lamps' that (according to Rowe) were made

'To light Tom Fool to bed'?

Or have some wags down Kaitangata way been putting their heads together to hoax the *Free Press*, and thus emulate the tale of midnight flights pawned off upon the London *Daily Mail* by Long-bow Baker?

Died Without Sixpence

Within the past few weeks two Catholic bishops of New South Wales passed through the curtain that separates time from eternity. When Bishop Doyle, of Lismore, passed out, he stood possessed of three sixpences; when the Bishop of Maitland (Dr. Murray) went over to the vast majority, he had not even one sixpence to his name. So much we learn of the venerable chief pastor of Maitland from a cable message in last Friday's daily papers. And our foreign exchanges arriving on the same day contain a touching account of Dr. Alois Benzeiger—a scion of a wealthy Swiss family—who, for love of his people, lives as the poorest among them all, and is known in the Orient as 'the barefoot Bishop of Malabar.'

'Wretched are those who, in pursuit of gold,
Come to mistake the evil for the good;
For getting blinds the inward eye of thought.'

Those noble-hearted prelates knew money only for the good that it would do in spreading Christ's kingdom on earth, and, instead of the miser's selfish and solitary joy of possession, they had the keener joy of dispersion, and of seeing earth's dross work the work of heaven. They are of the truly great

'Who live again
In minds made better by their presence, live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self.'

*

A writer on the staff of the *Dunedin Evening Star* pays, in last Saturday's issue, the following graceful tribute to the memory of Bishop Murray: 'Seldom do clergymen die so wealthy as the good Bishop Murray, of New South Wales. The cable said that he died unpossessed of a sixpence. Truly, did he die a wealthy man. The letters "R.C.," which were attached to the Bishop's name in the columns of the press, tempt one to give them a new interpretation. It is a matter of common knowledge, of course, that they mean Roman Catholic, a title that has caused heads to be broken in less peaceful days. To please an odd fancy, if you will, why not accept the letters, as associated with the wealthy Bishop, now gone from the ways of men, as representing Real Charity, which is rare nowadays. This interpretation, to be sure, may be taken by many clergymen, irrespective of creed, as a motto, "Choose always to have less rather than more."'

Belgium

Belgium was long the cockpit of Europe—the arena in which Frank and Spaniard and Teuton and Austrian and Briton and Dutchman hacked and skewered each other to the best of their respective abilities. But after Waterloo came

'Peace, and no longer from its brazen portals
The blast of war's great organ shook the skies'—

save for the brief insurrection against Dutch domineering in 1830, when Belgium won her independence and took her place in the comity of the nations. Belgium is now the most Catholic, the most thickly populated, the happiest, and the most prosperous country in Europe. And she owes her pride of place chiefly to the unbroken succession of

able and statesmanlike Catholic Governments that have guided her destiny ever since the fall of the anti-Christian Frère-Orban Cabinet in 1884. The Catholic party celebrated, on June 16, the silver jubilee of its accession to power. They have a record of proud achievement to look back upon. The country is (says the *Boston Post*) 'little more than one-third the size of Ireland, and hardly larger than Munster, yet it has a population of about 7,000,000—that is, more than 600 to the square mile. It has thus proportionately a greater population than any other civilised country in the world. Yet this little country, in 1900, exported to the amount of 659,500,000 dollars [£131,900,000] and imported the value of 443,160,000 dollars [£88,632,000]. It has 3000 miles of railways. Its private industries give employment to 1,130,000 persons. Taking the value of her commerce relative to her population, Belgium holds the first place in the world. The record of her increase in industrial and commercial values since 1884 reads like a fairy tale. But Belgium is an agricultural country also. More than two-thirds of the land is under cultivation. Out of 1,200,000 families nearly one million are engaged in agriculture. Through the efforts of the Abbé [Father] Mellaerts, the Canon Donterlungue, Father Lechien, and the Abbé Couturiaux, great organisations of farmers have been formed for the defence of the religious, moral, and material interests of the peasantry. In 1901 there were 776 agricultural leagues, with 13,308 members, where in 1895 there were only 1160 members. The immense progress observable in Belgium has been made since 1884, when the Catholic Government came into power. On ten different occasions since then the country has been appealed to, and each time has returned the Catholics to power. From 1878 to 1884 the Liberals were in power, and when they went out they left a deficit of 59,000,000 francs [£2,360,000]. In 1884 the Catholic Ministry came in; at once a credit balance began to be built up, which has now reached 166,000,000 francs [£6,640,000]. Yet no new tax has been imposed, and some have either been abolished or reduced. In Belgium one never hears of a death from want.'

*

The country is almost entirely Catholic—Protestants numbering only some 10,000 and Jews about 4000. But (says the *London Daily Telegraph*) 'civil liberty in Belgium exists in almost republican profusion. Even the fact that the ultra-montane [Catholic] priesthood garrison the land does not prevent the Belgians from enjoying the utmost freedom in respect of religion. Commerce flourishes, and manufacturing industry advances at a pace so rapid that even we in Britain are every now and then pressed by the shadow of Belgium rivalry.'

Some 30,000 Converts

One of the most maddening features of the great Irish famines of the nineteenth century was this: that there was abundant food in the country to prevent a single death by starvation, but it was seized for rent and exported in the sight of the famishing people, reduced to

'Bone and skin, two millers thin.'

It is estimated that there are in the United States some fifty million persons without church connection—though, of course, not necessarily without religion. They are in a state of spiritual destitution or famine. Yet year by year the United States is exporting men and funds to bring religious faith of some kind or other to peoples in Europe and the East, and thereby creating, in the spiritual order, a situation somewhat analogous to that which Irish landlords brought about in the Niobe of the western nations when the long famine of the forties came,

'Cruel as death and hungry as the grave.'

The *Philadelphia Catholic Standard* of May 22 reports Judge Sadleir as having heavily flailed this policy of sending armies of missionaries to far-off lands while there exists at home so rich a field for spiritual endeavor. 'The judge, says the *Standard*, 'was sentencing a heartless fellow for desertion and cruelty to wife and child, and the details of his barbarity sent a shudder through the court. Unable to restrain his anger at the recital, the Judge, in delivering sentence, said: "It may not be proper for the Bench to make this statement; but I want to say here now that I am surprised that such a thing could happen in a civilised community. I am heartily of the opinion that more mission work should be done at home. One dollar expended in home missions would do more good than 50 dollars in China or Japan. A story such as this, coming from Japan or China, would be horrible; but it is astounding, coming from this community."'

*

Catholics have, happily, an eager and zealous organisation that has been for years flinging itself against the great, spiritually inert, and churchless masses of the United

States. This is the Mission to non-Catholics. Its headquarters are at the Apostolic Mission House, and its reports year by year make cheerful reading. The *Philadelphia Catholic Standard* of June 5 gives the Missionary Fathers' statistics of recorded converts for 1908 as 28,709. 'These figures,' says our able Philadelphia contemporary, 'were given in reports from [diocesan] chancery offices, and while some few returns are missing, still with these few exceptions this number, 28,709, represents the aggregate of adult baptisms in all the dioceses of this country. This record of converts is very interesting. In 1906, in preparation for the [missionary] congress of that year, there were found to be 25,055 converts. Two years later the number had grown to 28,709, or 3644 more. In 1906 it was difficult to get at exact figures, for in many chancery offices there was no note taken of converts at all. In some dioceses they were a negligible quantity. Since that congress of 1906 the idea has so grown that with very little difficulty accurate results have been secured. In compiling the returns the impression has grown that quite a percentage of converts are never recorded. None of the converts who have been validly baptised as Protestants, and therefore received into the Church on simple profession of faith, are included in this list, and also a percentage of adults baptised on reception into the Church and not recorded for one reason or another. Probably 10 per cent. would cover these categories. Adding this to the actual figure of record, it would run the aggregate to 31,580. However, to be conservative, we shall accept as a stereotyped figure for convert making in the United States in one year 28,709, and we feel that we are well within the mark. The figures range from 1491 in New York to a vanishing quantity in some places. It is noteworthy that in the dioceses where apostolic bands are established the numbers rise above the average, as, for example: New York, 1491 converts; Cleveland, 737; Mobile, 488. In New England convert making is very much below the mark. There were only 1772 converts in a population of over 2,000,000, or one in 1200, while the average for the country-at-large is about one in 500. The Southern States have an enviable record of about 2000 converts in a Catholic population of 1,000,000. Catholicity has made its way in these States in spite of strong Protestantism and the opposition of rooted prejudices and bitter antagonism. In these States an active and aggressive missionary work has gone on for the last few decades of years.'

ENCYCLICAL LETTER

Of our Most Holy Father Pius X

BY DIVINE PROVIDENCE POPE

(Concluded from last week.)

Union the Great Bulwark of the Church.

Certainly it is a wonderful thing that the union of the Bishops and the faithful with the Roman Pontiff has drawn ever more and more close amid the hurting of the storms that have been let loose on Christianity through the ages, and in our own times it has become so unanimous and so warm that its divine character is more apparent than ever before. It is indeed Our greatest consolation, as it is the glory and the invincible bulwark of the Church. But its very force makes it all the more an object of envy to the demon and of hatred to the world, which knows nothing similar to it in earthly societies, and finds no explanation of it in political and human reasonings, seeing that it is the fulfilment of Christ's sublime prayer at the Last Supper.

But, Venerable Brothers, it behoves us to strive by all means to preserve this divine union and render it ever more intimate and cordial, fixing our gaze not on human considerations, but on those that are divine, in order that we may be all *one thing alone* in Christ. By developing this noble effort we shall fulfil ever better our sublime mission, which is that of continuing and propagating the work of Christ, and of His Kingdom on earth. This, indeed, is why the Church throughout the ages continues to repeat the loving prayer, which is also the warmest aspiration of Our heart: 'Holy Father, keep them in Thy name, whom Thou hast given me, that they may be one, as we also are.'

This effort is necessary not only to oppose the assaults from without of those who fight openly against the liberty and the rights of the Church, but also in order to meet the dangers from within, arising from that second kind of war which We deplored above when We made mention of those misguided persons who are trying by their cunning systems to overthrow from the foundations the very constitution

and essence of the Church, to stain the purity of her doctrine, and destroy her entire discipline. For even still there continues to circulate that poison which has been inoculated into many even among the clergy, and especially the young clergy, who have, as We have said, become infected by the pestilential atmosphere, in their unbridled craving for novelty, which is drawing them to the abyss and drowning them.

The Conflict Between False Science and Faith.

Then again, by a deplorable aberration, the very progress, good in itself, of positive science and material prosperity gives occasion and pretext for a display of intolerable arrogance towards divinely revealed truth on the part of many weak and intemperate minds. But these should rather remember the many mistakes and the frequent contradictions made by the followers of rash novelties in those questions of a speculative and practical order most vital for man; and realise that human pride is punished by never being able to be coherent with itself and by suffering shipwreck without ever sighting the port of truth. They are not able to profit by their own experience to humble themselves and 'to destroy the counsels and every height that exalteth itself against the knowledge of God, and brings into captivity every understanding even unto the obedience of Christ.'

Nay, their very arrogance has led them into the other extreme, and their philosophy throwing doubt on everything in darkness has involved them; hence the present profession of agnosticism with other absurd doctrines springing from an infinite series of systems in discord with one another and with right reason; so that 'they have become vain in their thoughts—for professing themselves 'o be wise they became fools.'

But unfortunately their grandiloquent phrases and their promises of a new wisdom, fallen as it were from heaven, and of new methods of thought, have found favor with many young men, as those of the Manicheans found favor with Augustine, and have returned these aside, more or less unconsciously, from the right road. But concerning such pernicious masters of an insane knowledge, of their aims, their illusions, their erroneous and disastrous systems, We have spoken at great length in Our Encyclical Letter of September 8, 1907, Pascendi dominici gregis.

The False Systems of Anselm's Time.

Here it is well to note that if the dangers We have mentioned are more serious and more imminent in our own days, they are not altogether different from those that threatened the doctrine of the Church in the time of St. Anselm, and that we may find in his labors as Doctor almost the same help and comfort for the safeguarding of the truth as we found in his apostolic firmness for the defence of the liberty and rights of the Church.

Without entering here in detail into the intellectual state of the clergy and people in that distant age, there was a notable danger in a two-fold excess to which the intellects of the time were prone.

There was at the time a class of light-minded and vain men, fed on a superficial erudition, who became incredibly puffed up with their undigested culture, and allowed themselves to be led away by a simulacrum of philosophy and dialectics. In their inane fallacy which they called by the name of science, 'they despised the sacred authority, dared with impious temerity to dispute one or other of the dogmas professed by Catholic faith... and in their foolish pride considered anything they could not understand as impossible, instead of confessing with humble wisdom that there might be many things beyond the reach of their comprehension... For there are some who immediately they have begun to grow the horns of an overweening knowledge—not knowing that when a person thinks he knows something he does not yet know in what manner he should know it—before they have grown spiritual wings through firmness in the faith, are wont to rise presumptuously to the highest questions of the faith. Thus it happens that while... against all right rules they endeavor to rise prematurely by their intelligence, their lack of intelligence brings them down to manifold errors.' And of such as these we have many painful examples under our eyes!

Others again there were of a more timid nature, who in their terror at the many cases of those who had made shipwreck of the faith, and fearing the danger of the science that puffeth up, went so far as to exclude altogether the use of philosophy, if not of all rational discussion of the sacred doctrines.

The Via Media Between Presumption and Negligence.

Midway between these two excesses stands the Catholic practice, which, while it abhors the presumption of the first-class who 'puffed up like bladders with the wind of vanity' (according to the phrase of Gregory XIV. in the succeeding age) 'went beyond the true limits in their efforts

to establish the faith by natural reason, adulterating the word of God with the figments of the philosopher,' so too it condemns the negligence of the second class in their excessive neglect of true investigation, and the absence of all desire in them 'to draw profit from the faith for their intelligence,' especially when their office requires of them to defend the Catholic faith against the errors that arise on all sides.

Anselm as the Precursor of Thomas and Bonaventure.

For this defence, it may well be said that Anselm was raised up by God to point out by his example, his words, and his writings, the safe road, to unseal for the common good the springs of Christian wisdom and to be the guide and rule of those Catholic teachers who after him taught 'the sacred letters by the method of the school,' and who thus came rightly to be esteemed and celebrated as their precursor.

Not, indeed, that the Doctor of Aosta reached all at once the heights of theological and philosophical speculation, or the reputation of the two supreme masters, Thomas and Bonaventure. The later fruits of the wisdom of these last did not ripen but with time and the collaboration of many doctors. Anselm himself, with that great modesty so characteristic of the truly wise, and with all his learning and perspicacity, never published any writings except such as were called forth by circumstances, or when compelled thereto by some authority, and in those he did publish he protests that 'if there is anything that calls for correction he does not refuse the correction;' nay, when the question is a debated one, and not connected with the faith, he tells his disciple: 'You must not so cling to what we have said as to abide by it obstinately, when others with more weighty arguments succeed in overthrowing ours and establishing opinions against them; should that happen you will not deny at least that what we have said has been of profit for exercise in controversy.'

Yet Anselm accomplished far more than he ever expected or than others expected of him. He secured a position in which his merits were not dimmed by the glory of those that came after him, not even of the great Thomas, even when the latter declined to accept all his conclusions and treated more clearly and accurately questions already treated by him. To Anselm belongs the distinction of having opened the road to speculation, of removing the doubts of the timid, the dangers of the incautious, and the injuries done by the quarrelsome and the sophistical, 'the heretical dialecticians' of his time as he rightly calls them, in whom reason was the slave of the imagination and of vanity.

Against these latter he observes that 'while all are to be warned to enter with the utmost circumspection upon questions affecting the Sacred Scriptures, these dialecticians of our time are to be completely debarred from the discussion of spiritual questions.' And the reason he assigns for this is especially applicable now to those who imitate them under our eyes, repeating their old errors: 'For in their souls, reason, which should be the king and the guide of all that is in man, is so mixed up with corporal imaginations that it is impossible to disentangle it from these, nor is itself able to distinguish from them the things that it alone and pure should contemplate.' Appropriate, too, for our own times are those words of his in which he ridicules those false philosophers, 'who because they are not able to understand what they believe dispute the truth of the faith itself, confirmed by the Holy Fathers, just as if bats and owls who see the heaven only by night were to dispute concerning the rays of the sun at noon, against eagles who gaze at the sun unblinkingly.'

The Domains of Philosophy and of Theology.

Hence too he condemns, here or elsewhere, the perverse opinion of those who conceded too much to philosophy by attributing to it the right to invade the domain of theology. In refuting this foolish theory he defines well the confines proper to each, and hints sufficiently clearly at the functions of reason in the things of divinely revealed doctrine: 'Our faith,' he says, 'must be defended by reason against the impious.' But how and how far? The question is answered in the words that follow: 'It must be shown to them reasonably how unreasonable is their contempt of us.' The chief office, therefore, of philosophy is to show us the reasonableness of our faith and the consequent obligation of believing the divine authority proposing to us the profoundest mysteries, which with all signs of credibility that testify to them are supremely worthy of being believed. Far different is the proper function of Christian theology, which is based on the fact of divine revelation and renders more solid in the faith those who already profess to enjoy the honor of the name of Christian. 'Hence it is altogether clear that no Christian should dispute as to how that is not which the Catholic Church believes with the heart and confesses with the mouth, but even holding beyond all doubt the same faith, loving and living according to it, must seek as far as reason is

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 herse!'

able, how it is. If he is able to understand, let him return thanks, let him not prepare his horns for attack, but bow his head in reverence.'

When, therefore, theologians search and the faithful ask for reasons concerning our faith, it is not for the purpose of founding on them their faith, which has for its foundation the authority of God revealing; yet, as Anselm puts it, 'as right order requires that we believe the profundities of the faith before we presume to discuss them with our reason, so it seems to me to be negligence if after we have been confirmed in the faith we do not strive to understand what we believe.' And here Anselm means that intelligence of which the Vatican Council speaks. For, as he shows elsewhere, 'although since the time of the Apostles many of our holy Fathers and Doctors say so many and such great things of the reason of our faith... yet they were not able to say all they might have said had they lived longer; and the reason of the truth is so ample and so deep that it can never be exhausted by mortals; and the Lord does not cease to impart the gifts of grace in his Church, with whom He promises to be until the consummation of the world. And to say nothing of the other texts in which the Sacred Scripture invites us to investigate reason, in the one in which it says that if you do not believe you will not understand, it plainly admonishes us to extend the intention to the intellect, while it teaches us how we are to advance towards it [aperte nos monet intentionem ad intellectum extendere, cum docet qualiter ad illum debeamus proficere].' Nor is the last reason he alleges to be neglected: 'In the midst between faith and vision is the intellectual knowledge which is within our reach in this life, and the more one can advance in this the nearer he approaches to the vision, for which we all yearn.'

The Scholastic Method

With these and the like principles Anselm laid the foundations of the true principles of philosophical and theological studies which were by other most learned men, the princes of scholasticism, and chief among them the Doctor of Aquinas, followed, developed, illustrated and perfected to the great honor and protection of the Church. If we have insisted so willingly on this distinction of Anselm, it is in order to have a new and much-desired occasion, Venerable Brothers, to inculcate upon you to see to it that you bring back youth, especially among the clergy, to the most wholesome springs of Christian wisdom, first opened by the Doctor of Aosta and abundantly enriched by Aquinas. On this head remember always the instructions of Our Predecessor Leo XIII. of happy memory and those we have Ourselves given more than once, and again in the above-mentioned Encyclical 'Pascendi dominici gregis.' Bitter experience only too clearly proves every day the loss and the ruin ensuing from the neglect of these studies, or from the pursuit of them without a clear and sure method; while many, before being fitted or prepared, presumed to discuss the deepest questions of the faith. Deploring this evil with Anselm, We repeat the strong recommendations made by him: 'Let no one rashly plunge into the intricate questions of divine things until he has first acquired, with firmness in the faith, gravity of conduct and of wisdom, lest while discussing with uncautious levity amid the manifold twistings of sophistry he fall into the toils of some tenacious error.' And this same incautious levity, when heated, as so often is the case, at the fire of the passions proves the total ruin of serious studies and of the integrity of doctrine. Because, puffed up with that foolish pride, lamented by Anselm in the heretical dialecticians of his time, they despise the sacred authorities of the Holy Scriptures, and of the Fathers and Doctors, concerning which a more modest genius would be glad to give us instead the respectful words of Anselm: 'Neither in our own time nor in the future do we ever hope to seek their like in the contemplation of the truth.'

Nor do they hold in greater account the authority of the Church and of the Supreme Pontiff whenever efforts are made to bring them to a better sense, although at times as far as words go they are lavish of promises of submission as long as they can hope to hide themselves behind these and gain credit and protections. This contempt almost bars the way to all well-founded hope of the conversion of the erring; while they refuse obedience to him 'to whom Divine Providence as to the Lord and Father of the whole Church in its pilgrimage on earth... has entrusted the custody of Christian life and faith and the government of His Church; wherefore when anything arises in the Church against the Catholic faith to no other authority but his is to be rightly referred for correction and to no other with such certainty as to him has it been shown what answer is to be made to error in order that it may be examined by his prudence.' And would to God that these poor wanderers on whose lips one so often hears the fair words of sincerity, conscience, religious

experience, the faith that is felt and lived, and so on, learned their lesson from Anselm, understood his holy teachings, imitated his glorious example, and above all took deeply to heart those words of his: 'First the heart is to be purified by faith, and first the eyes are to be illuminated by the observance of the precepts of the Lord... and first with humble obedience to the testimonies of God we must become small to learn wisdom... and not only when faith and obedience to the commandments are removed is the mind hindered from ascending to the intelligence of higher truths, but often enough the intelligence that has been given is taken away and faith is overthrown, when right conscience is neglected.'

But if the erring continue obstinately to scatter the seeds of dissension and error, to waste the patrimony of the sacred doctrine of the Church, to attack discipline, to heap contempt on venerated customs, 'to destroy which is a species of heresy' in the phrase of St. Anselm, and to destroy the constitution of the Church in its very foundations, then all the more strictly must we watch, Venerable Brothers, and keep away from Our flock, and especially from youth, which is the most tender part of it, so deadly a pest. This grace we implore of God with incessant prayers, interposing the most powerful patronage of the August Mother of God and the intercession of the blessed citizens of the Church triumphant, St. Anselm especially, shining light of Christian wisdom, incorrupt guardian and valiant defender of all the sacred rights of the Church, to whom we would here, in conclusion, address the same words that Our Holy Predecessor Gregory VII. wrote to him during his lifetime: 'Since the sweet odor of your good works has reached us, We return due thanks for them to God, and we embrace you heartily in the love of Christ, holding it for certain that by your example the Church of God has been greatly benefited, and that by your prayers and those of men like you she may even be liberated from the dangers that hang over her, with the mercy of Christ to succor us.' Hence we beg your fraternity to implore God assiduously to relieve the Church and us who govern it, albeit unworthily, from the pressing assaults of the heretics and lead these from their errors to the way of truth.'

Supported by this great protection, and trusting in your co-operation, we bestow the Apostolic Benediction with all affection in the Lord, as a pledge of heavenly grace and in testimony of Our good will, on all of you, Venerable Brothers, and on the clergy and people entrusted to each of you.

Given at Rome at St. Peter's on the Feast of St. Anselm, April 21, 1909, in the eighth year of Our Pontificate.

PIUS X., POPE.

THE CATHOLIC CONGRESS

The Right Rev. Mgr. O'Brien presided at a meeting of the executive committee in connection with the third Australasian Catholic Congress at St. Mary's Chapter House, Sydney, on Monday, July 5. Monsignor O'Brien said that secretaries had been appointed in every diocese of Australia, and to the circulars which had been despatched throughout the State a very encouraging response had been made. His Eminence the Cardinal had written to many intelligent citizens, who had promised interesting papers. Even if it were not possible to read all the papers, they would be printed in the Congress volume. The ladies' executive committee had held a meeting that afternoon, which he believed was most successful. The ladies had decided to reserve the Town Hall for the Monday and Wednesday in Congress week. The conversazione had been fixed for the Monday, in order that the Congressionalists would have an opportunity of forming acquaintance with each other. The grand musical festival would take place on the Wednesday, and this would mean a pleasant break in the middle of the week. All members of the Congress would receive invitations for both functions. In about nine weeks' time the Congress would take place, and he (Monsignor O'Brien) was pleased to say that all over Australia people were making inquiries as to the reduction in railway, steamers' fares, and hotel accommodation, and he thought that it would be advisable to form a sub-committee to look into these matters.

After discussion a sub-committee was appointed to make inquiries under these headings.

Monsignor O'Haran said that the donations had totalled £190. The ladies' committee was working very hard, and instead of organising card or other social functions to raise money the ladies had opened subscription lists to meet the expenses of Town Hall engagements in connection with the conversazione and musical festival, and he was sure that they would make their part very successful. In conclusion, Monsignor O'Haran said that Miss

Amy Castles and Miss Kate Rooney had signified their willingness to sing at the musical festival during Congress week.

The Hon. Thomas Hughes observed that it would soon be time for the Catholic laity to bestir themselves in connection with the invitation lunch to be tendered to the Australian Hierarchy and clergy on the opening day of the Congress. He also promised to present a report on the different sections and sub-sections to be dealt with during Congress, also a list of the papers promised and received.

Communications relating to the Congress may be sent to the secretaries, Monsignor O'Brien and the Hon. Thomas Hughes, St. Mary's Cathedral, Sydney; or to the local secretaries in other States. The secretaries in New Zealand are, so far as we are aware at present, Rev. Dr. Cleary (Dunedin), Very Rev. Father Power (Hawera), Very Rev. Dean Ginaty, V.G. (St. Mary's, Manchester street, Christchurch), diocese of Christchurch, and Very Rev. Father Mahoney (Onehunga), diocese of Auckland.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From Our Own Correspondent.)

July 17.

St. Patrick's College will re-open on Thursday, July 22, under the Rectorship of Very Rev. Dr. Kennedy, S.M.

Mr. Moriarty, the *Tablet* representative, has been very successful in his canvass on behalf of the paper through Wellington.

On Monday Miss Ina Haines, of Newtown, was married to Mr. Henry Edmond, of Hokianga, at St. Anne's Church, Newtown. The ceremony was performed by Rev. Father Herring, S.M.

On Tuesday evening, at St. Anne's Club rooms, the members of the literary and debating branch held their usual weekly meeting, at which there was a large attendance of members, who greatly appreciated the address given by Rev. Father McDonald, S.M., on 'Oratory.'

The Treasury Department is having prepared a congratulatory illuminated address to Colonel Collins, Secretary, who has lately had conferred upon him the Imperial Service Order. The address will be in album form, and will be signed by every officer of the department.

An appeal for donations to the St. Vincent de Paul Society's funds in aid of the poor was made in all the Catholic churches last Sunday. The clergy also asked parishioners to become members of the society, as at present there was plenty of work to do in attending to the sick and poor.

The Hibernian Society at Lower Hutt have arranged for a series of socials to take place in order to raise funds for entertaining the delegates to the triennial movable meeting. Two have already taken place in the Town Hall, the last being held on Thursday, and both proved very successful.

Mr. J. Cayle, who has been recently appointed secretary to the Wellington Hospital Board, was for some time clerk of the Pohangina County Council. He was a prominent Catholic in Palmerston North district, being one of the hon. vice-presidents of the Catholic Club. The members, although sorry to part with their esteemed vice-president, wish him every success in his new position.

Mr. Stuart, of the Bank of New South Wales, gave an instructive address to the boys of the St. Aloysius Club on Wednesday in St. Anne's Club rooms, the subject being 'Promissory Notes and Cheques.' The boys thoroughly enjoyed the address, taking a great deal of interest in the various suggestions brought forward. The Very Rev. Dean Regnault, S.M. (Provincial), also addressed the boys (who numbered about 60) on Maori gatherings, referring to the recent meeting of young men and catechists at Otaki, which was of great interest to the boys.

At Monday evening's meeting of the Petone Borough Council the resignation of Mr. D. P. Jones, assistant clerk, who has been appointed clerk of the Pohangina County Council, was accepted with regret. The Mayor (Mr. J. W. McEwan) moved that the resignation be accepted with regret, and that the council places on record its appreciation of the services of Mr. Jones during his term of four years. This was unanimously agreed to. Mr. Jones has been a prominent member of the Petone Catholic Club, whose members wish him success in his new sphere of duty.

Councillor Devine, at the City Council meeting last night, complained of permission having been given to a person to preach in Boulcott street. 'As soon as the people came out of the Catholic Church,' said the councillor, 'this

man harangues them. Permission ought never to have been given.' The Town Clerk said permission was given subject to the approval of the police, but, as there was an adverse report, the permission had been withdrawn. Last Sunday, after the 11 o'clock Mass, the man began talking from the yard of an hotel near the church. He got up a tree to give his discourse, so that he would not be treated as he was last Sunday week by the Catholic parishioners, who jostled him away from the vicinity of their church.

The first round of the third class championships in ladies' hockey is over with the exception of one match, and the Celtic Club has no reason to feel disappointed with its position, both the A and B teams being only one point behind the leading team. Hopes are high for the second round, and the club expects one team at least to gain the necessary point. Some of the new players are showing very good form, the most prominent being Miss Sheehy, who has proved herself a tower of strength to her team on many occasions. Others who deserve special mention are Misses Perry, Strickland, Kenny, T. Breen, and T. Fama. Altogether the venture of forming a Catholic Club has been most successful, and the committee hopes next year to enter teams for the higher grades.

The fifth annual tournament of the Wellington Provincial Literary and Debating Societies' Union opened on Monday night, July 12, in various parts of the city on the subject of the two-Power naval standard. The motion before the house in each case was, 'That it is necessary for Great Britain to maintain the two-Power naval standard,' supported by three and rebutted by three members of the competing societies. Judges were asked to allot points on the following basis: Matter 50, delivery 25, and method 25. The Wellington Catholic Club had an easy victory over the Brooklyn Baptist Society by 275 to 230. The teams were: Catholic Club, Messrs. J. McGowan, P. J. McGovern, and R. Butcher; Baptist Society, Messrs. F. C. McQuarrie, K. C. O'Connor, and E. Beavis. Mr. F. M. B. Fisher, M.P., acted as judge.

The half-yearly meeting of the St. Aloysius branch of the H.A.C.B. Society was held on Tuesday evening. The officers appointed for the ensuing half-year were as follows: President, Bro. T. Pender; vice-president, Bro. J. J. McMahon; secretary, Bro. H. W. Giles; treasurer, Bro. C. J. McErlean; warden, Bro. M. J. Fitzgibbon; guardian, Bro. E. Simon; sick-visitors, Bros. McMahon and Simon; auditors, Bros. J. W. Callaghan and W. J. O'Meara. After the installation of officers by Past President Bro. J. L. Murphy, a banquet was tendered to visiting members of various societies and clubs. Bro. V. H. Clifford, of Melrose Lodge, U.A.O.D., and Bro. C. J. Hickson, of the Island Bay Lodge, U.A.O.D., were present. The toast of 'The Pope and King' was proposed by Bro. T. Pender, responded to by the Rev. Father McDonald, S.M. (chaplain). Other toasts were also honored.

For the purpose of obviating the clashing of functions organised by the various Catholic societies in Wellington, a meeting of representatives was held in St. Patrick's Hall on Friday last. Mr. A. H. Casey presided. The Very Rev. Father O'Shea, S.M., V.G., was also present. Draft regulations were submitted to the meeting, the principal one being that prior to fixing a date for a social or any other function application should be made to the registrar to have the date pencilled, whose decision with regard to the granting of the date would be final. The regulations were unanimously adopted, and Very Rev. Father O'Shea was elected registrar. The appointment of a registrar has been mooted for some time past, and now that the desired end has been brought about, the result will undoubtedly prove mutually beneficial to the various Catholic societies in Wellington.

The Sailors' Rest was crowded to overflowing with seafaring men and their friends on Monday evening, when a very enjoyable concert was given under the management of the Wellington Catholic Seamen's Conference. An excellent programme was submitted, and was greatly appreciated by the seamen from the various vessels in port. A special feature of the programme was the rendering of several musical items by the Foo Foo Band from the s.s. Wakanui, under the conductorship of Bandmaster Martin. The balancing and acrobatic feats by Messrs. Vernon and Barr were loudly applauded by the audience. The following ladies and gentlemen also contributed items: Misses Bowden (song), A. and M. Frith (songs), Greville (song), A. Sullivan (song), E. Scanlon (Irish jig), Wilson (song), C. Hickey and Rooney (Irish jig), Messrs. Conway (song), Hynes (song), Jacobs (pianoforte solo), C. McKay (recitation), V. Cole (violin solo), Barr, Cooze, and Clements (comical sketches), Master James McCarthy (recitations). Mrs. Cole and Miss Frith acted as accompanists. A sum of 10s 2d was thrown on the stage and collected in aid of the unemployed fund during the item given by Messrs. Barr and Cooze.

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The members of the Hibernian Society were entertained on the 14th inst. by the members of the Catholic Club at St. Patrick's Hall, Boulcott street. The entertainment took the form of a card tournament between the members of each society, followed by supper, and winding up with a musical programme, interspersed with elocutionary items. The Hibernians proved themselves to be the champions at the cards, having beaten their opponents by 24 to 16 games. The following gentlemen contributed to the programme: Messrs. A. H. Casey, J. Moriarty (representative *N.Z. Tablet*), J. McGowan, J. D. McPhee, C. Pfaff, and A. Amodeo. On behalf of the Catholic Club, Mr. Casey extended a hearty welcome at all times to the Hibernians to visit the club rooms, and spoke of the excellent feeling existing between both bodies, and trusted that it would continue. He also spoke of the value of such reunions as they were having that night in bringing about this good feeling. Mr. E. F. Reichel, as president of the Hibernians, briefly replied, and thanked the club for the very enjoyable evening's entertainment, and hinted that the Hibernians would at no distant date show their gratitude in a practical manner.

DIocese OF CHRISTCHURCH

(From Our Own Correspondent.)

July 19.

On Monday next, July 26, Feast of St. Anne, his Lordship the Bishop will celebrate the 22nd anniversary of his episcopal consecration.

There will be an ordination ceremony in the Cathedral on next Sunday week, a student from the Meanee Seminary, a native of the diocese of Christchurch.

Mr. Henry Hayward, of the Pathé Pictures, now showing at His Majesty's Theatre, devoted half the takings on last Thursday evening to Nazareth House, which (the announcement stated) is doing such admirable work amongst all classes, irrespective of denomination or creed.

Prominent in the essay-writing competition in connection with the recent Industries Week are several pupils of the Catholic schools, certificates being awarded at a largely attended presentation gathering last week, to Masters John Higgins and Bernard Dobbs, of the Marist Brothers' School, and to Misses Maggie Collins and Ivy Hawkins, St. Mary's Collegiate (Sisters of Mercy).

In a letter received by his Lordship the Bishop written from Tahiti, the Very Rev. Father Price, Adm., states that the throat trouble from which he was suffering when he left Christchurch had considerably lessened and his general health had improved. The heat was intense, but he enjoyed the altered conditions from our winter climate. He was very kindly received by the Bishop and priests of Tahiti and hospitably treated by them until resuming, later on, the voyage to San Francisco.

Since its first settlement Christchurch has drawn its water supply from artesian sources. A high pressure system has now been installed, the source being still artesian. Extensive works have been established at the foot of Cashmere Hills, the dividing range between the port and city, the water being pumped from the lower to the higher level and thence distributed through (when the system is completed) 120 miles of mains, of which 40 miles are already laid and ready for use. For dealing with fires, the pressure is sufficient to throw a stream from a one-inch nozzle to a height of one hundred feet. The main reservoir, at a height of 243 feet from the level of Cathedral Square, has a capacity of 1,300,000 gallons. It is estimated that the pumping plant, running twelve hours a day, will force sufficient water into the reservoir to supply 60,000 people with twenty gallons per head. When all the supply wells are in operation the flow of water into the receiver will be at the rate of from 1500 to 2000 gallons per minute.

GREYMOOUTH

(From Our Own Correspondent.)

July 15.

The Marist Brothers' School football team added another win to their credit when they defeated Taylorville Public School last week by 64 points to nil.

At the annual debate between representatives of St. Columba Club and Trinity Institute, which was held in Trinity Hall on the evening of July 12, the subject for discussion was, 'Considering Japan is an ally of Great Britain and a recognised Power amongst civilised nations and allows British subjects to enter her territories, are we justified in excluding Japanese subjects from British dominions?' There was a very large attendance of the general public. The Mayor of Greymouth presided, and

Mr. R. H. Turton, S.M., acted as judge. Mr. E. Casey (St. Columba) lead off in the affirmative, and based his objection to the admission of the Japanese on economic and moral grounds. He was ably supported by Messrs. A. O'Donaghue, W. Duffy, and T. Heffernan, the latter's address being the best elocutionary effort of the evening. The negative side of the question was placed very well by Mr. L. F. de Berry, M.A. He based his chief arguments on the three premises in the question and enlarged on them in their bearing on the Empire. Messrs. Kelham, Smithers, and Petrie followed in support of the negative. At the conclusion the judge awarded the debate to St. Columba, who were congratulated on their victory by Mr. L. F. de Berry. Votes of thanks to the judge and chairman concluded proceedings, which had been thoroughly enjoyable and educational throughout. Subsequently the St. Columba Club entertained those connected with the debate at a supper at Victoria Tea Rooms, where a pleasant half-hour was spent.

Quite a compliment was paid to our club after the debate, when the Mayor, who is also a vice-president of the Trinity Club, waited on Messrs. E. Casey and T. Heffernan and asked them if they would be willing to debate against Socialism with the two leading Socialists from the State Collieries. The Mayor, in urging them to accept his proposal, said his only regret was that there was not a hall in Greymouth large enough to accommodate the audience that was certain to assemble to hear this all-important matter debated. After mature consideration, Messrs. Casey and Heffernan acceded to the Mayor's request. The debate, which is to be a public one, will take place in the Town Hall within five weeks, the proceeds of same to be devoted to the Grey River Hospital. The Mayor, who is quite enthusiastic over the matter, has promised to make all arrangements.

DIocese OF AUCKLAND

(By Telegraph from our own correspondent.)

July 19.

A social gathering in connection with the Cathedral parish last Wednesday night was most successful.

A billiard tournament is now in progress at St. Benedict's Young Men's Club rooms, and is proving of great interest to members and friends.

It is reported that the Sacred Heart Order of Nuns has purchased a valuable and extensive property in a leading suburb of Auckland as a site for a convent and school.

Rev. Father Bradley, of Paeroa, will, it is said, leave for the Archdiocese of Sydney shortly. It was stated during the past week that Rev. Father Ormond, assistant priest at Gisborne, is to be transferred to the Cathedral.

On next Wednesday evening, at St. Benedict's Hall, a presentation is to be made to the Right Rev. Mgr. Gillan, of robes suitable to his high office, from the Catholics of the city. His Lordship the Bishop is to preside, and the function promises to be most successful.

Councillor Nerheny, at the last meeting of the Auckland City Council, gave notice of motion to rescind a resolution carried some months ago by the council to construct the Grey street front of the Town Hall, now in course of erection, partly of stone and partly of brick and plaster. He moves to have it all of stone, which means the expenditure of another £2000 odd. The local press and public opinion strongly favor stone formation.

Waihi

(From our own correspondent.)

July 12.

Rev. Father Patterson is at present giving a mission in Waihi. Great numbers received Holy Communion yesterday morning. The mission continues another week.

A meeting of the young men of the parish was held on July 11 in St. Joseph's Schoolroom for the purpose of forming a Catholic Young Men's Club, Very Rev. Father Brodie in the chair. Rev. Father Patterson, of Auckland, was present, and spoke of the advantages to be gained and the benefits that would result from the formation of a club. He proposed, and it was adopted, that the Waihi Catholic Young Men's Club be formed, and the following officers were elected: Patron, his Lordship Bishop Lenihan; president and chaplain, Very Rev. Father Brodie; hon. vice-presidents, Rev. Father Patterson and 30 Catholic men of the parish were elected, and Mr. J. S. Ritchie and Mr. Hogan were elected working vice-presidents; secretary, Mr. T. J. Ryan; treasurer, Mr. T. Graham; executive, Very Rev. Father Brodie, Messrs. R. J. Dooley, J. S. Ritchie, T. Graham, W. Sullivan, W. Gaynor, Porter, Hogan, P.

Mullins, T. McCabe, W. McNamara, W. Ganley, and T. J. Ryan; auditors, Messrs. R. J. Dooley and T. McCabe. The fee for membership was fixed at 5s per year. On the motion of Very Rev. Father Brodie, a hearty vote of thanks was passed to the Rev. Father Patterson for the interest he had taken in the young men of Waihi, and especially for his assistance in forming the club.

The half-yearly meeting of the local branch of the Hibernian Society, held on July 13, was largely attended. The clearance of one member from the Dunedin branch was accepted, and one new member was initiated, and another proposed. Officers for the ensuing half-year were elected as follows:—President, Bro. T. J. Ryan (re-elected); V.P., Bro. D. Conlon; secretary, Bro. Collins, P.P. (re-elected); treasurer, Bro. W. Sullivan, P.P. (re-elected); warden, Bro. W. V. Ganley; visitor to sick, Bro. V. Harrington. The newly-elected officers were installed in their respective offices by P.P. Bro. Graham. After the business meeting a very large number of friends were admitted, and a couple of hours were enjoyably spent in harmony. The Rev. Father Patterson was present, and contributed pianoforte selections, songs, humorous stories, and played the accompaniments. Songs were also given by Very Rev. Father Brodie and Mr. Kennedy, a dance by Bro. O'Brien, and a recitation by Bro. Collins. The toast of the Very Rev. Father Brodie was proposed by Father Patterson, and enthusiastically received. The president, Bro. T. Ryan, thanked the rev. gentleman for the interest taken in the business that night, and asked him to put before those present the advantage of being members of the Hibernian Society. Father Patterson then gave an interesting address, in which he related several episodes which had come under his notice during his travels in different parts of the world.

PEACE AND WAR

(From our Christchurch correspondent.)

July 19.

His Lordship Bishop Grimes was among the selected speakers at a mass meeting, held on last Wednesday evening, and promoted by the Canterbury branch of the recently formed National Defence League. On the subject of 'Peace and War,' his Lordship spoke as follows:—

It would be impossible to exaggerate the blessing of Peace, God's grandest gift to His creatures. At the dawn of Christianity the heavens rang forth, 'Glory to God in the highest, and on earth peace to men of good will!' Wherever this glorious message is welcomed, wherever religion reigns, there reigns Peace—peace among men, peace among nations. Even the Pagans declare through their poet that 'the best of things which it is given to men to know is peace; better than a thousand triumphs is the simple gift of peace.' The prophet of old pronounced the world happy only 'where nation should not uplift the sword against nation, nor be exercised any more in war, where swords should be turned into ploughshares and spears into sickles' (Isa. ii. v.). Our own poet (Thomson, Britannia) thus beautifully apostrophises this great gift:

'O, first of human blessings and supreme!
Fair Peace, how lovely, how delightful thou!
O Peace, thou soul and source of social life!
Beneath whose calm, inspiring influence,
Science his views enlarges, art refines;
And swelling commerce opens all her ports!
Blessed be the Man Divine Who gave us thee!

The loftiest panegyric of Peace is that men proclaim its establishment to be the sole justification of war. To enforce the reign of peace is, in the sight of God and men, the only valid reason for war. For war is always an awful calamity. Even when forced upon a people or nation, it is a curse we should strain every nerve to avert. Those who have witnessed the horrors of war dread it most. 'Take my word for it,' says the Duke of Wellington, 'if you had but seen one day of war, you would pray to Almighty God that you might never see such a thing again!' Even the war-like Napoleon declared that 'the sight of the battlefield after the fight is enough to inspire princes with a love of peace and a horror of war.' Stripped of its pomp and parade, of its glittering show, of its tinsel, war is always a cruel, brutal slayer of men. Fellow human beings meeting amid the shock of battle, their brain inflamed with rage, shot and shell rending the air, high and low, young and old reeling and falling like leaves in an autumnal storm, their bodies bleeding and dying and mangled and torn in shreds! This is actual war! Countless homes plunged into agonising grief; wives and mothers and children mourning the loss of husband, or father, or

brother, or son, who fell beneath the foeman's steel or perished in the fever-stricken tent, or who, surviving battle or disease, bring back to their loving ones maimed or shattered or worn-out frames. This is the bitter fruit of war! Would to God that war, with all its horrors, were only the sad echoings of a barbarous past, never again to be known upon earth! Would that the world knew none but men of good will! Then the reign of peace would be universal. Until that blissful day dawns, circumstances will arise imposing upon nations conditions even more to be dreaded than war. When the life of a nation is at stake, when its honor is assailed, when the integrity of its territory is so menaced as to threaten the hearths and homes of its people, or when some grievous wrong is done, defying argument or diplomacy, what other resource is left to that nation not base enough to court death or dishonor but to unsheathe the sword and do battle for truth, and justice, and peace? War is not, then, the repudiating of peace. It becomes the sole, but necessary, means of maintaining or regaining peace. Though ever to be deprecated, occasions like these will arise when war has the sanction of reason and religion and humanity itself. I fearlessly assert that in these and similar cases, when war is necessary and just, it is a holy war, and priest and prelate, sworn as they are to preach peace and good will to all mankind, may and should invoke the blessings of the God of armies upon such a just war. The men who then obey their country's call to arms become heroes; the sword that country then unsheathes is the token of brave sacrifice; the flag unfurled is the emblem of true patriotism; and the shroud that grateful country spreads over its dear dead is the imperishable mantle of glory. Craven and cowardly the country and the people of that country if in such a critical juncture they lack the courage of a just war, no less than of a just peace; craven cowards are the sons unwilling to serve their country alike in peace and in war. We are lovers of peace. We praise and preach and proclaim peace; and it is for this very reason that we cordially approve of the resolution put from the chair to-night. It is for this very reason that we are lovers of peace, that we cordially approved of the action of the Premier and his Cabinet, considering it one of the most effectual means to maintain, uphold, and defend peace. But then it is alleged 'it was an unconstitutional act.' I hold no brief for the Prime Minister, but I take it that when he and most of us were led to believe that a grave crisis had arisen in the country whence we look for help and protection; when 'ts peace, and consequently ours, was threatened, he thought he was voicing the patriotism of the bulk of the Dominion by making a spontaneous offer to sacrifice money rather than men. What true patriot would blame him for this? It was not alone a question of patriotism. It was one of sound policy, too. Whilst upholding the honor of the Mother Country, he was furthering the interests commercial, industrial, and social of the Dominion. What grander advertisement has our Dominion ever received? Let me, in conclusion, recall to your minds two grave unconstitutional acts with far-reaching effects on the whole of the British Empire—acts performed by men justly regarded as among our greatest national heroes. One of our bravest and boldest of naval commanders was Lord Nelson, whose patriotic words, 'England expects every man to do his duty,' have become historical, and are well worthy to be the motto of the National Defence League of New Zealand, under whose auspices we are gathered here to-night. Finding himself face to face with a grave crisis, instead of doing a constitutional thing which he knew would spell disaster for the fleet and the nation, he performed a most unconstitutional act. Placing his telescope to his blind eye, he saved the situation and averted a fearful disaster. The second fact carries us back to the memorable 15th June, 1215. The British nation was face to face with one of the gravest crises in its history. The privileges of Church and State were ignored; the rights and very liberty of the people trampled under foot by the tyrant King John. Barons and bishops—with a patriotic Catholic Archbishop at their head—met together at Runnymede, and wrested from the king a Charter which, though obtained by a most unconstitutional act, is to this very day not only the bulwark, but the very foundation, of our Constitution—the foundation of the laws and liberty which are the boast of Britishers throughout the length and breadth of the globe. For these and other reasons given by the speakers who have preceded and those who will follow me, I have the greatest pleasure in supporting the resolution so ably put from the chair.

The humming of telegraph wires is a phenomenon which has not yet been satisfactorily explained. It is not caused by the wind, for it is heard during perfect calms. It has been conjectured that changes of temperature, which tighten or loosen the wires, probably produce the sound.



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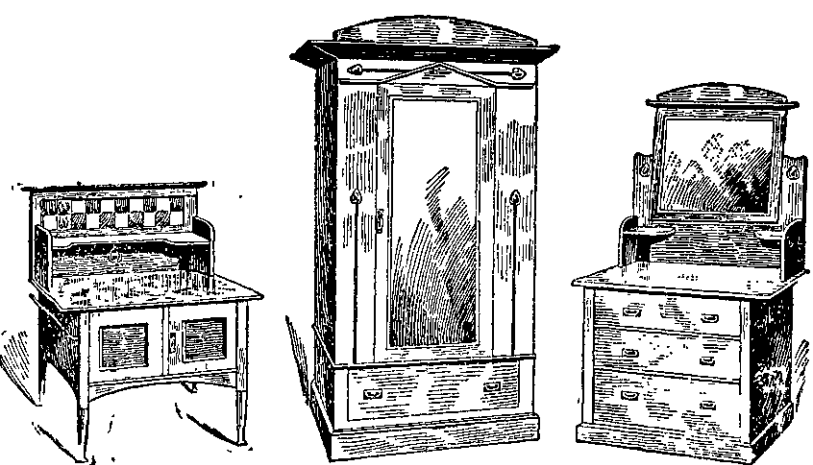
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The Late Brother Sigismund

(From an occasional correspondent.)

News comes from South Africa of the death of Brother Sigismund, of the Marist Brothers, who died at their college, Uitenhage, on May 18. Over 30 years ago Brother Sigismund came to New Zealand as director of a Community of the Order which until then had only one house in the colony. Wellington was to be the second, and there for more than ten years, with much zeal and great success, he labored in imparting knowledge, religious and secular, to a large number of boys, who came both as day pupils and boarders to avail themselves of the teaching of the Brothers. Being by nature kind, genial, and sociable, he was held in high esteem not only by the boys, but by their parents and others, with whom he came in contact. The ties of friendship then formed kept him closely associated with many of them, who will with regret learn that he has passed away. After leaving Wellington he spent some years at the Brothers' College, Sydney; and from there was sent on to South Africa and placed in charge of a school at Port Elizabeth, and afterwards at Capetown. Whilst in the latter city, during holiday time two years ago, he organised an expedition to climb Table Mountain. Whilst scaling the slope he missed his footing, and rolled some distance down before he was able to check his movement, which threatened fatal consequences. On this occasion he received some injuries to his head, which affected his brain and made him subject to fainting fits. After suffering from a severe attack of one of these, he repaired to Uitenhage, in the hope that complete rest and a change of scene and air would help to restore his shattered health. But it was not to be. Other complications supervened, and in a short time he was reduced to a state of utter helplessness and intense suffering, which he endured with great patience and entire resignation until death came to end his earthly sufferings and summon him hence to the reward that God has promised to those who love and serve Him.—R.I.P.

Rating of School Property

His Honor Mr. Justice Chapman, sitting in Chambers, on July 15, delivered his judgment (says the *Dominion*) in regard to the appeal, John O'Meara (Mr. C. P. Skerrett, K.C.) versus the Feilding Borough Council (Mr. Martin), which had been previously mentioned in Chambers. The appeal had been heard by his Honor in the Supreme Court at Palmerston North, and had reference to a decision of Mr. A. D. Thomson, S.M. The magistrate awarded the borough the sum of £8 2s 10d for rates on certain property in connection with a Catholic school, claimed to be exempt under the Rating Act, 1908. The appeal was dismissed by the Supreme Court, with £7 7s costs, his Honor holding that the appellant had not proved his right to the exemption claimed. His Honor, in considering the application of the appellant for leave to appeal to the Court of Appeal, said that the questions raised before the magistrate involved two or three distinct questions of law, which did not appear to his Honor to arise fully from the case as stated, some of which could not be dealt with on the appeal. The appellant asked for leave to appeal, on the ground that he represented the Church, which had many similar properties. This was disputed by Mr. Martin, and his Honor was inclined to think that the circumstances would vary in different cases. If he thought that the rights of the parties could be effectually disposed of by an appeal, and that other questions were likely to be settled by it, he would grant leave to appeal. However, the borough had an interest as well as the appellant, and its interest was to have all the questions that might arise in the action disposed of together. His Honor refused the appeal, as he did not think an appeal would settle the rights of the parties. This refusal would not leave the appellant without redress in the future. He would, presumably, have an opportunity of raising his defence next

year. The borough, if asked to do so, might see fit to sue him in the Supreme Court, so that, after the evidence was taken, the case might be brought before the Court of Appeal, or a court consisting of more than one judge. If not, the appellant would not be without means of obtaining the same end. If the case fell within section 58 of the Judicature Act, 1908, he might find means of going direct to the Court of Appeal. If not, he might appeal to this court in the ordinary way, and ask to have the case heard before the Full Court at Wellington.

OBITUARY

MR. A. PLESCHER, CAMBRIDGE.

Sincere regret was felt in Cambridge at the death of Mr. Anselm Plescher, who passed away at the residence of his parents, Victoria street, on July 10. The deceased went to Australia about eighteen months ago, and secured employment at Bowral, near Sydney, where he remained until a few weeks before his death. He then contracted influenza, which ailment was neglected at the time, and so developed complications, which his medical adviser pronounced serious, and he was ordered home. He arrived back about a month ago, and never rallied, passing away on July 10 as stated, at the early age of 24 years. The funeral took place on Sunday, the burial service being conducted by Rev. Father Murphy. Prior to the cortege moving off to the cemetery, a service was held in St. Peter's Church, where Father Murphy feelingly addressed the large congregation present. On the remains being taken from the church, Mrs. Lundon played the Dead March from 'Saul' on the organ. The members of the Cambridge Fire Brigade, to which deceased formerly belonged, acted as pallbearers. The late Mr. Plescher was held in high esteem by a large circle of friends. As an evidence of their goodwill, his late fellow-employees at Bowral recently forwarded to him a very handsome inscribed gold medal. Much sympathy is felt for the sorrowing parents and family in their bereavement.—R.I.P.

Palmerston North

(From our own correspondent.)

July 18.

The usual monthly euchre party, under the auspices of the Catholic Club, was held in the Zealandia Hall on Monday last, and proved a great success. The gentleman's prize was won by Mr. Reardon, and the lady's prize by Miss Hodgins.

Mesdames Brown, Doolan, and the Misses Ward, Oakley, and Rodgers are giving a social evening in the Empire Hall on August 5 in aid of funds for their particular stall at the coming bazaar. Mr. P. C. Hanley's Zingari Band will be in attendance.

The parish collectors have now fairly got to work, the majority of parishioners having been visited with satisfactory results. Very few refusals were met with, notwithstanding the hard times. It only remains now for collectors to be zealous in their labors, and in a very short time an appreciable effect will be made on our heavy debt. Master J. Devine has been elected secretary of the collectors' committee.

Otaguhu

(From our own correspondent.)

July 16.

A successful progressive euchre party was held in the Papakura Hall on Monday, July 5, in aid of the church funds. The arrangements reflected much credit on the members of the committee, to whom the result of their labor must be extremely gratifying. The takings at the doors totalled upwards of £20.

An entertainment was given by the musical branch of the Auckland Marist Brothers' Old Boys' Club in St. Joseph's Hall on Wednesday evening, July 14, in aid of the new school building. There was a large attendance, and the excellent programme was highly appreciated.

Several members of the crew of H.M.S. Encounter journeyed to Panmure on the evening of Thursday, July 15, and there gave an excellent concert in aid of the local convent of the Sisters of the Mission. A very enjoyable programme of vocal and musical items was given before a large and appreciative audience, the feature of the evening being the rendering of 'Killarney' by Madame Blanche Corollé.



DUNEDIN.

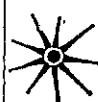
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Invercargill

(From Our Own Correspondent.)

July 19.

A very enjoyable evening was spent in the Catholic Club rooms on Tuesday, July 13. The proceedings took the form of a mock trial. Much amusement was caused during the proceedings, and there was not a dull moment until the verdict was pronounced.

A debating team from the Catholic Club will meet the representatives of the local Y.M.C.A. on August 2. The subject for debate is 'Leasehold v. Freehold,' and the club team (consisting of Messrs. Mulvey, Woods, Morton, and Pound) will support the leasehold tenure.

The half-yearly meeting of the Hibernian Society took place on Wednesday, the 14th inst. The election of officers resulted as follows: President, Mr. J. Mulvey; vice-president, Mr. P. Scully; warden, Mr. F. Byrne; guardian, Mr. J. O'Brien; secretary, Mr. C. Matheson; treasurer, Mr. F. Byrne; sick visitors, Messrs. D. and P. Moloney. It was decided, subject to the permission of the executive, to change the meeting night from Wednesday to Friday.

The Empire Fête in aid of the Hibernian Band promises to be a big success. Already nearly 2000 tickets have been disposed of. The management has obtained the services of a group of dancers from Dunedin, and it is expected that they will prove a big attraction. The band has received support in connection with the Fête from all parts of Southland, and the members are particularly grateful to the Dominican Nuns for their generous assistance.

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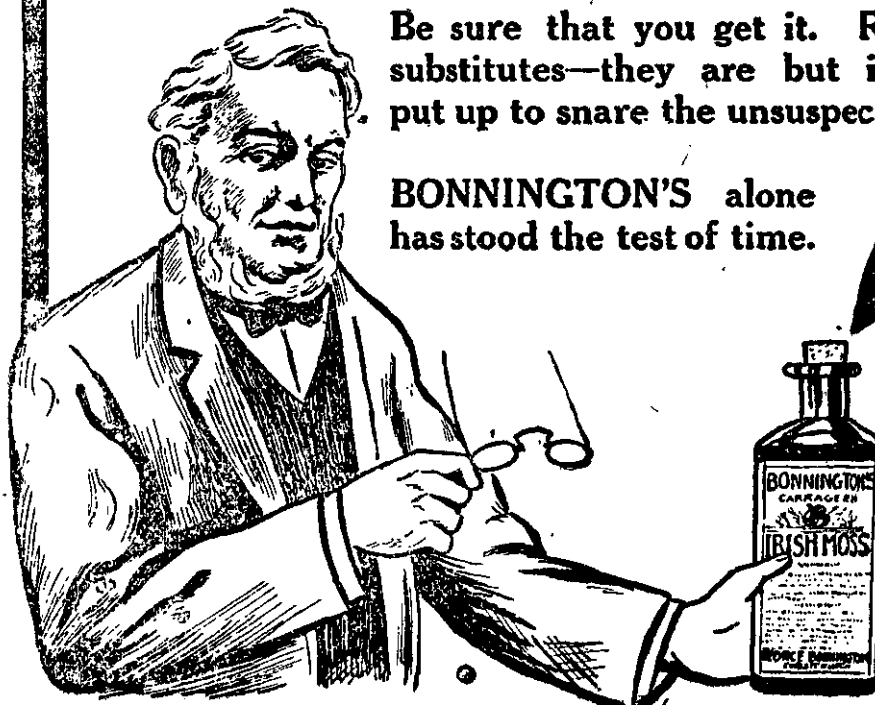
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Dunedin, June, 1909.

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BIRTH

FITZGIBBON.—On Saturday, July 17, at Hansen street, Wellington, the wife of E. J. Fitzgibbon, of a son.

MARRIAGES

GORDON—CONNOR.—On Wednesday, June 9, at St. Mary's Church, Wanganui, by the Very Rev. Dean Grogan, David Michael, second son of Mrs. M. Gordon, Wanganui; to Ellen, eldest daughter of Captain and Mrs. D. Connor, of Castlecliff, Wanganui.

RYAN—DOYLE.—On May 27, at the Church of the Reparation to Sacred Heart, Shand's Track, by the Rev. Father Drohan, M.S.H., assisted by the Rev. Father Tyler, M.S.H., John Joseph, sixth son of Mr. M. Ryan, Broadfields, to Mary Rose, only daughter of the late James Doyle, Tai Tapu.

DEATH

PLESCHER.—On July 10, 1909, at his father's residence, Victoria street, Cambridge, Anselm, the beloved third son of Vincent and Rosalie Plescher; aged 24 years. R.I.P. Interred Cambridge Cemetery, Sunday, July 11.

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 22, 1909.

A SYNOD AND THE EDUCATION QUESTION



RELIGION is the very life of life, and not a mere incident or accident or frill of life. And true school-work is a training for life, a time for shaping souls, not for making mere money-coining dies or Babbage calculators. Our secular school-system is, unfortunately (as we have often shown), based upon sundry propositions of dogmatic atheism or agnosticism; it recognises in the little man or maid at school no higher ultimate destiny than that of a chimpanzee or Barbary ape; and it leaves out of life-training all those things that have gone to make life worth living and Christian civilisation a glorious actuality. Our friends of the Wellington Anglican Synod have been, in effect, re-discovering this during the past week—they have been doing so annually for the past two-and-thirty years, ever since the 'free, secular, and compulsory' Education Act was placed upon the statute book in 1877. 'The present education was defective,' said one speaker, 'just because it did not touch the conscience and will of scholars, and their demand now was for what they believed to be a right on the part of Christian people.' Another speaker deplored 'the Godless condition of the present education system and of the likelihood of the nation being made to suffer therefor in time to come.' And yet another, speaking from the fulness of his heart, took down his harp and prophesied; and the burden of his prophecy was this: 'Before the heads of some of those present had turned grey, he felt that they would be able to see whether a Godless civilisation—one that was not grounded upon the recognition of God—could stand when the winds beat upon it.'

A note of deep despondency was struck by one speaker (the Rev. Mr. Sprott) when he expressed the strong conviction that 'the people of New Zealand had unmistakably shown that they did not wish that ministers of religion should take any part in the education of their children.' Here, however, the facts are happily loaded against so pessimistic a view. For, in the first place, the representatives of the people, in Parliament assembled, offered certain legal facilities to ministers of religion to take some part in the education of children in the public schools. In the second place, they (as appeared from the debates of 1877 and of later dates) desired that advantage should be taken of these facilities. In the third place, they gave the fullest freedom to ministers of religion to open schools and therein bring up the children of their various faiths in the way that the aforesaid ministers believe that such children should go. And, finally, have we not at this present hour, over a great part of New Zealand, an active movement, on the part of large sections of 'the people of New Zealand,' to drive a coach-and-four through the secular clauses of our Act, in order to afford ministers of religion fuller facilities for taking part in the education of the children? Of course, the 'facilities' afforded by the Act are hopelessly inadequate even for religious instruction, much less for religious training. And the freedom to open religious schools, to offset the hard secularism of our Education Act, is hampered with the penal disability of a compulsory double school tax. But it is, we hold, an exaggeration to state that 'the people of New Zealand had unmistakably shown that they did not wish that ministers of religion should take any part in the education of their children.' There are, however, sundry other things to which the people of New Zealand, as of other countries show an unmistakable repugnance. One of these is the severance of the connection between word and deed, between sentiment and action, by so many ministers of religion in connection with this grave question of the religious education of youth. For over thirty years 'the people of New Zealand' have been reading or listening to resolutions of ministers of religion at synods, assemblies, and conferences, affirming the need of religion in education, and failing a system of public instruction which views the life of a school child as something apart from the life of a Christian. For over thirty years 'the people of New Zealand' have been seeing these fervid resolutions carefully packed in cotton-wool by ministers of religion and laid on the shelf till the circling months brought another synod or assembly or conference around. For over thirty years 'the people of New Zealand' have been seeing the ministers of religion of every Church but one wasting in political bickerings, over paltry palliatives to the Godlessness of a school system, energies that would have been much more profitably expended if they had been permitted to follow the normal path of discharge that they have taken in the case of Catholics. 'The people of New Zealand' do not withhold their admiration for what Catholics have done and are doing for Christ's little ones in the schools. Religious prejudice—fostered, in too many cases, we fear, by ministers of religion—and the combined weight of journalistic doctrinaires and a supposed political expediency—have, thus far, prevented that admiration issuing in relief to the Catholic taxpayer. But the whole situation would be changed at a bound if even one great Protestant religious denomination in this Dominion were to translate words into deeds, turn sentiment into action, and, following the inspiring lead of their poorer Catholic neighbors, began to dot the country with educational arguments in weatherboard and brick and stone. 'The religious difficulty in education' would then speedily solve itself. But it is, after all these years, a melancholy spectacle to see the grave and reverend seigniors of the Wellington Anglican Synod wasting further breath and effort in passing inoperative and academical resolutions in favor of the New South Wales system, and mistaking for religious training, in a religious atmosphere, passing efforts at religious instruction in an atmosphere of legalised agnosticism.

*

The grave and spreading evils of a secularised school system are not to be cured, nor even to any substantial extent palliated, by Morrison-pill treatment of this sort—by merely drawing for a brief space the bolts that lock Christ out from His loved little ones, and thereby emphasising in a still stronger way (if that were possible) the rank atheistic or agnostic atmosphere of the remainder of the hapless school-child's day. Our national peril is not divorce nor yet race suicide, blighting as these are. Behind all these is the deeper root of evil which the Apostle of the Gentiles struck at when he denounced those who would have no God in their knowledge, and who (as he prophesied) would therefore be given up to a reprobate sense. The rector of the Apostolic Mission House, Washington, lately told what the exclusion of religious training

from the schools has been working in America. 'America,' said he, 'was in the beginning and for a hundred years and more an essentially religious country, but what a change has come over the spirit of our life! Three generations of universal secular education that banishes God from the class room has turned out a generation of people out of whose lives God and all that He stands for has been banished. As a result all our standards of living are rapidly changing. External respectability is thought more of than internal godliness of the soul. Personal comfort and convenience are to be attained even though the eternal laws of God go down in the struggle. The gospel of clean linen is infinitely better than the gospel of clean living. The most useful man is the one who is shrewd enough not to get caught with the goods on him. The whole system of education, from the kindergarten up through the primary schools on to the college and the university, the system that has the place of honor in our American life, "has no God in its knowledge," and herein lies the appalling danger and catastrophe that we are facing as a people. The terrible recrudescence of juvenile crime in the last decade of years is opening the eyes of some, and they are raising their hands in horror and asking what will be the outcome of it all.' Our well-meaning Reformed friends have, too, a warning lesson from a region nearer home. It is told by the non-Catholic editor of the *Imperial Review* at the close of the story of the great betrayal of the cause of religious education by the Reformed denominations in the Commonwealth State of Victoria. 'No wonder,' says he in a recent issue (quoted in full by the *Melbourne Tribune* of July 3), 'Protestantism is alarmed with its own doings, and seeks new weapons. The Catholic teachers are intent, not on earning a salary, or founding a personal home, but on the sedulous performance of work in the vineyard. A man or woman inspired by religion will go very fast and very far. Possessed with this hobby, they out-distance the diligent followers of routine duty. The Melbourne result is seen in crowded Catholic churches and empty Protestant ones. Cromwell's fanatic Ironsides were invincible. The Irish Brigade at Fontenoy was resistless. The Red Cross of the Knights Templars, the Crescent Oriflamme of Mahomet, made the strength of every fighter as that of ten. Every one of the Christian Brothers and teaching nuns is a magazine of energetic achievement. The glory of spreading truth, of training the young idea to shoot into the green tree of fervent faith, of laying a brick in the monumental edifice of the Church, is an inspiration, an incitement that needs no other spur. The exceeding great reward is inward. The Victorian Protestants sowed the wind of Paganism among their young, and have reaped the whirlwind of irreligious indifference. One of their finest sample churches is the Collins Street Independent, with that lofty campanile so much admired by tourists. With accommodation for a thousand, the congregation is more like a hundred. A timber-yard of pews is the familiar thing in most Protestant churches. They who clamored for secularism to rend the Catholics asunder are equally clamant for their religious teaching to be given at the Catholic expense, but what the Catholics have done, paid, and suffered in the past has invigorated them to challenge the future.'

Notes

Sir Robert's Romance

Sir Robert Stout's statistical romance as to the greater criminality produced by religious schools has been blown into so many smithereens that there is hardly enough of it left to talk about. It is, however, worth while to quote the following remarks of the Rev. Mr. Harper at the Wellington Anglican Diocesan Synod on July 13 (reported in the *New Zealand Times* of the following day): The Rev. Mr. Harper said that 'he and many others had been exceedingly sorry to see that a man holding the exalted position of Chief Justice of New Zealand had in England made a statement which he (Mr. Harper) thought could not be characterised as anything else but quite extraordinary, absolutely unprovable and entirely reprehensible in every way.—(Applause.) "Of course," he went on to say, "we in this country have learned not to take Sir Robert Stout seriously in any matter.—(Applause.) Though he is Chief Justice of the country, I cannot help making this reference when he chooses to say a thing which is absolutely contrary to what many of us know to be true. It is only a few absolutely prejudiced like himself and others who would say such a thing as he did.'"

Calvin

Several subscribers have forwarded us reports of panegyrics preached here and there in connection with the

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recent fourth centenary of John Calvin. Allowance should, we think, be made for the occasion, and for the feelings with which many of our separated brethren view the occasion. And, all things considered, the centenary addresses (so far as they may be judged by the newspaper reports) showed a marked advance in charity and kindly feeling compared with the vitriolic utterances which so frequently marked the celebrations of the fourth Luther centenary in 1883. Panegyric, like poetry, needs elbow-room, and frets itself to death if tied hard down to commonplace and unromantic fact. One does not, therefore, look to a quarter-centenary panegyric for a cool and accurate and scientific statement of historical fact—you might as well expect an algebraic formula or a lesson in anatomy to be set down in terms of poetry. On the whole, however, the celebrations of the Calvin centenary seem to have been, on their oratorical side, conducted in New Zealand with as kindly a feeling towards the Old Faith as could well have been expected in the circumstances. From Wanganui come a few rather bitter question-begging epithets and a hardly ingenuous effort to whitewash the burning of Servetus by Calvin—the latter in marked contrast to the frank and straightforward description of this deplorable incident, as a 'blot,' by the learned ecclesiastic who was the principal speaker at the Dunedin celebrations. Where so much kindly feeling was shown, and where attack of the older Faith was so generally eschewed, it would be evil taste on our part to manifest, on such an occasion, less charity towards others than was, on the whole, shown to us. We recall, too, the words which the great French Catholic author, René Bazin, said to a gathering of students of our faith in 1904: 'It is not enough to hold one's opinions firmly; one must hold them charitably, and carry into opposition all the esteem one can for one's adversaries. . . . It is by this large sympathy that you will gain the hearts of your enemies to be your allies, for their hearts are better than their heads; and in that way they will at last begin to perceive that hate is vain indeed when it sets itself against love.'

Tolerance and Intolerance in Germany

Germany, like England, has its Protestant Alliance. And the soul of one of its representatives in Lorraine (Pfarrer Sell) is grieved over the intolerance of the Catholic majority in that province towards the Protestant minority. But with Pfarrer Sell there have been 'wisdoms about,' for the Catholic Lorrainers show towards their non-Catholic fellow-citizens that broad spirit of tolerance and good feeling which Catholics in the South of Ireland display towards those who differ from them in religious faith. The great German Catholic organ, *Germania*, promptly took Pfarrer Sell to task (we quote the translation of part of its article from *America* of May 1, p. 73): 'Is it "intolerance"?' asks *Germania*, 'that has permitted the Protestant Church in Lorraine to draw from the tax revenues of the Reichsland since 1875 no less than 2,869,000 marks in excess of the sum rightly coming to it on a basis of percentage of population, whilst the Catholic Church on a like basis has received 5,924,000 marks less than its proper share? Is it "intolerance" that allows the Protestant clergy on an average double the salary per caput allowed to their confreres of the Catholic clergy? Is it "intolerance" that grants to the ministers of the evangelical churches in Metz a perquisite of 1200 marks for household expenses, whilst the Catholic priests of the same city receive the sum of 480 marks? Is it "intolerance" which permits the standing burden of a collection in all the Catholic churches of Metz every Sunday, the proceeds of which are handed over to the civic charity officials to be used for the benefit of Catholic and evangelical poor alike, whilst no such collection is asked for in the evangelical churches?' A long series of similar 'evidences of intolerance' are rehearsed, and the final word is added: 'Certainly the Protestants in Catholic Lorraine are far better off than are the Catholics in Protestant Saxony or Mecklenburg, in which provinces Catholics are not permitted to erect church edifices at their own expense, whilst their clergy may not celebrate solemn Church functions without permission in each case from the evangelical ministers.'

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.'

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'THE CATHOLIC ENCYCLOPEDIA'

That great work of reference, *The Catholic Encyclopedia*, has just reached its fifth volume—the third of its course of fifteen bulky double-column tomes, each of nearly 900 closely printed pages. The fourth volume reached us, after long delays, in the hold of a sailing-vessel ('The Star of Scotland'). We have just had time to 'sample' its pages, so rich in interest, and we rise from that pleasant occupation filled with delight at the manner in which this greatest work of reference in our language is developing—how wide its scope, how deep and varied the vast mass of information which it presents to those fortunate enough to possess it. The promoters of this great and spirited enterprise set out to give Catholic readers, in this new *Encyclopedia*, 'full and authoritative information on the entire cycle of Catholic interests, action, and doctrine. What the Church teaches and has taught; what she has done and is still doing for the highest welfare of mankind; her methods, past and present; her struggles, her triumphs, and the achievements of her members, not only for her own immediate benefit, but for the broadening and deepening of all true science, literature, and art—all come within the scope of *The Catholic Encyclopedia*.' The editors, of course, omit facts and information which have no relation to the Church. Yet it is not exclusively a church encyclopedia, nor is it limited to the ecclesiastical sciences and the doings of churchmen. 'It records,' say they in their preface, 'all that Catholics have done, not only in behalf of charity and morals, but also for the intellectual and artistic development of mankind. It chronicles what Catholic artists, educators, poets, scientists, and men of action have achieved in their several provinces. In this respect it differs from most other Catholic encyclopedias. The editors are fully aware that there is no specifically Catholic science, that mathematics, chemistry, physiology, and other branches of human knowledge are neither Catholic, Jewish, nor Protestant; but when it is commonly asserted that Catholic principles are an obstacle to scientific research, it seems not only proper but needful to register what and how much Catholics have contributed to every department of knowledge.'

The fourth volume of the *Catholic Encyclopedia*, like its three predecessors, amply fulfils the generous promise of its editors. It deals alphabetically with fully a thousand subjects, from 'Clandestine' to 'Diocesan,' giving lucid, amply-documented, and authoritative information on a vast number of themes that would otherwise be inaccessible to the ordinary reader. Matters of Catholic doctrine, usage, and history are, as might be expected, treated with satisfying clearness and with an erudition for which the names at the end of the various articles are sufficient vouchers. We might mention, as indicating the wide range and variety of the articles in this fourth volume, the following subjects which find detailed treatment therein: Clandestinity (and the recent marriage legislation), Confucianism, Collectivism, Cremation, Conscience (by Father Rickaby), Clement, Christopher Columbus, Coronation, Cosmogony, Criticism (biblical and historical), Communism, the French Concordat of 1801, the Congo, Communion, Consecration, Confirmation, Coliseum, Crusades, Consubstantiation, Congresses, Commentaries on the Bible, the Epistle to the Colossians, Covenanters, Christian Democracy, Copernicus, Consciousness, Co-education, Counterpoint, Industrial Conciliation, Congregation, Congregationalism, Councils, Counter-Reformation, Cross, Dante, Descartes, Demonology, Divination. These are merely the articles to which we went in order to get an idea of the range and treatment of subjects in the fourth volume. They are excellent examples of all that encyclopedia articles should be. We may add that this volume also fulfils, in its numerous and well-chosen biographies, the promise of the editors to record what Catholics have done, 'not only in behalf of charity and morals, but also for the intellectual and artistic development of mankind.' This great work of reference should be on every priest's bookshelves, and in every convent and college and parish library. It is a work of first-class importance both for the instruction and strengthening of the Catholic layman and for the erudition of the Catholic priest. (Robert Appleton Company, New York. Australasian representative, Henry Ridhalgh, 153 Edward street, Brisbane.)

Messrs. Duthie Bros., drapers, George street, Dunedin, are giving for one month a discount of 10 per cent. on all cash purchases of £1 and upwards....

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DIOCESE OF DUNEDIN

The Very Rev. Father O'Donnell, of Gore, in a letter to a friend in Dunedin, states that he reached Quebec on June 11, after a delightful trip down the St. Lawrence River.

The St. Patrick's Literary and Social Club, South Dunedin, held a very successful meeting in St. Patrick's Schoolroom last week. The programme opened with songs by members, after which followed impromptu speeches on subjects balloted for. Considering that the speakers had no time for preparation, they did remarkably well. The Rev. Father O'Malley presided, and was assisted by Messrs. Shiel, Marlow, and Saunders in seeing that the debaters kept to the subjects under discussion, and did not exceed the time limit.

The sale of work which was opened in the Sacred Heart School, North-East Valley, on Wednesday evening of last week was a great success. Owing to the large quantity of unsold goods on hand on Saturday night, it was decided to continue the sale on Monday afternoon and evening. The net result amounted to about £220, divided as follows among the various stalls: No. 1 (Mrs. Herbert), £52 3s 3d; No. 2 (Miss Carroll and the Children of Mary), £66 10s 4d; No. 3 (Mesdames Hungerford, Mowat, and Duffy), £78 10s; refreshment (Mrs. Moloney), about £12 15s. An orchestra, under Mr. J. Wood, gave selections each evening. The North-East Valley Church and School are now in the very satisfactory position of being free of debt.

The annual meeting of St. Joseph's Cathedral choir was held in St. Joseph's Hall on Thursday evening, 8th inst., Rev. Father O'Reilly presiding. Rev. Father Coffey, Adm., was also present. The usual report of the work done during the year was read and adopted. Amongst other matters, special mention was made of the attendance of members. Owing to removals from Dunedin, the services of some very valuable members were lost, and to fill those vacancies all were invited to hand in names of prospective members, so that arrangements could be made for their enrolment. It was announced that several motets had been procured and bound in volumes, and it was intended to place several of these motets in practice at an early date. A vote of thanks was tendered to the committee for their services during the year. The rev. president, in the course of his remarks, thanked members on behalf of his Lordship the Bishop and the Cathedral clergy for their services during the past year. Rev. Father Coffey, Adm., Messrs. A. Vallis, P. Carolin, T. J. Hussey, Hughes, and M. Curran also spoke of the satisfactory progress made by the choir. In addition to the president (Rev. Father O'Reilly) and the choirmaster (Mr. A. Vallis), the following were elected to hold office for the ensuing year: Hon. conductor, Mr. T. J. Hussey; librarian, Mr. A. Graham; secretary, Mr. M. Curran (re-elected). After refreshments had been partaken of, a short musical programme was contributed by Misses Pound, L. Bryant, and Flynn, and Messrs. Poppelwell, M. Coughlan, and A. Graham.

Oamaru

(From Our Own Correspondent.)

July 19.

A magnificent gift to the Dreadnought Carnival has been presented by Mr. John Bulleid, in the shape of a beautiful and valuable painting in oils, valued at 40 guineas. Signor Borzoni is hard at work in connection with the rehearsals for the carnival entertainments, and his pupils are rapidly improving under Signor's tuition.

There was a very good attendance at St. Patrick's Club room last evening, when the subject for debate was, 'Should military training be made compulsory in New Zealand?' The club's president (Mr. T. O'Grady) occupied the chair, and in a brief address introduced the subject for discussion. Mr. E. P. Curran led for the affirmative, and was supported by Messrs. F. Mulvihill, F. Cooney, and C. Molloy. For the negative, Mr. J. R. Wallace was leader, his followers being Messrs. J. Breen, T. Cooney, J. Cagney, and J. O'Donnell. The debate proved one of the most interesting and instructive yet held, as well as proving the keenest contest, the honors being practically even on the question being put to the gathering. The various speakers showed an excellent grasp of the subject, and were frequently applauded. After Messrs. Curran and Wallace had replied on behalf of their respective sides, the chairman complimented the speakers on their efforts and the marked improvement shown since the opening debate. He then put the question to the meeting, the result being a victory for the affirmative side by a margin of one vote. A hearty vote of thanks to the chair was carried by acclamation.

Timaru

(From our own correspondent.)

July 19

All the Catholic schools re-opened this morning. The attendance is well up to the average of last quarter.

Rev. Mothers Lydon and Janssens, of the Sacred Heart Convent, left by first express to-day for the Order's new foundation in Auckland.

Rev. Father Hoare, of Christchurch, arrived here to-day to give an illustrated lecture to the Catholic Young Men's Society to-morrow night, the subject being 'Illustrated Ireland.'

The Very Rev. Dr. Kennedy, Rector of St. Patrick's College, arrived in Timaru from Waimate this morning, and is the guest of the Rev. Father Tubman at the Priory. He leaves to-morrow for the north, as the college re-opens on Friday next.

Mr. John Jackson, one of the early pioneers of the district, and a prominent business man, died at his residence, Bank street, on Saturday morning. His funeral, which took place this afternoon, was one of the largest ever seen in Timaru.

Rev. Father Barclay, M.A., has been a guest at the Priory for a few weeks. He gave an instructive and interesting address on 'Cardinal Newman' before the Catholic Young Men's Society in their club rooms on Tuesday evening last. He spoke for upwards of an hour, and a hearty vote of thanks was carried by acclamation.

HOKITIKA

SILVER JUBILEE OF A SISTER OF MERCY

(From an occasional correspondent.)

In the year 1878, just thirty-one years ago, the first house of the Irish Institute of Our Lady of Mercy was established in the South Island at Hokitika by the venerable and lamented Dean Martin, S.M. Sister Mary Joseph, known in the world as Miss Margaret Mandl, daughter of Mr. J. Mandl, of this town, was the first New Zealander to join the Sisterhood. Sister Mary Joseph had been the Sisters' pupil for three years, and passed from the schoolroom to the Novitiate. These circumstances were specially emphasised by the impressiveness of the ceremonies in connection with her silver jubilee of profession on July 7. On Wednesday morning St. Mary's Church was densely thronged. The Sisters of Mercy, robed in their white church cloaks, occupied the front benches on the Epistle side, whilst the immediate relatives and friends of the jubilarian occupied the corresponding benches on the Gospel side of the church. As the procession of clergy, preceded by fourteen acolytes, filed into the sanctuary the organ pealed forth its glad strains. The officiating priests were Rev. Father Taylor, S.M., celebrant, Rev. Fathers Kimbell, S.M., and Gilbert, M.S.H., deacon and subdeacon respectively. The vestments worn were specimens of the artistic work of the Sisters of Mercy. Rev. Father Henry, S.M., was master of ceremonies. The other clergy present in the sanctuary were Very Rev. D. P. Carew, S.M. (Dean of Westland and ecclesiastical superior of the Sisters of Mercy on the Coast), Rev. J. O'Connor (Ross), Rev. T. Creed (Kumara), Rev. Fathers Nouyoux and Goodman, M.S.H. (Ahaura), and Rev. Father Creagh, C.S.S.R. The music for the occasion, Wilkins' Mass of St. Anthony, was rendered by the nuns' choir, assisted by Rev. Father Ainsworth, S.M. After the Gospel, Rev. Father Creagh, C.S.S.R., preached an appropriate sermon on the daily life of a Sister of Mercy, taking for his text, 'For which cause I suffer these things, but I am not ashamed, for I know whom I have believed, and I am certain that he is able to keep that which I have committed unto him against that day' (II. Tim. I. 12). The rev. preacher concluded by congratulating the jubilarian and wishing her many years of life in the vineyard of the Lord.

The Sisters entertained the clergy and Mr. Mandl at dinner at the convent, during the course of which the latter made a happy speech, reminiscent of early days and the lamented Dean Martin's devotion and tender solicitude for the nuns. Before leaving the convent Mr. Mandl quietly slipped into Sister M. Joseph's hand a substantial jubilee gift, in the form of a cheque for £100.

In the afternoon the celebration concluded with Solemn Benediction of the Blessed Sacrament in the convent chapel. Very Rev. Dean Carew officiated, and Rev. Fathers Nouyoux and O'Connor were deacon and subdeacon respectively. This important, and in many respects unique, event will fill an honored page in the records of St. Columbkille's Convent.

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Irish News

ARMAGH—Cardinal Logue on the Budget

In replying to an address presented to him in Derry in connection with the dedication of Long Tower Church, Cardinal Logue said: I can say that I love my country, and I heartily wish it well, and do what I can for its welfare when the opportunity arises. There is one thing certain, and that is that there is no one in this assembly more anxious that this country should have its rights and its full measure of its just rights, than I am. I am reminded of the comment of Dr. Johnson at the time of the proposed Union between Great Britain and Ireland. Dr. Johnson had the merit of being a man who always tried to tell the truth if he knew it, and if he did not know it he held his tongue, and his advice to some Irishmen about the proposed Union of the two countries was, 'Do not unite with us, because we will rob you.' We in Ireland have united with them, and they have robbed us, and they are continuing to rob us. We have never had a stronger proof of the absolute need of having the management of our own affairs in our own hands than we have by the Budget now before Parliament. I am not much good at elucidating figures myself, and I cannot go into the details of how exactly all these new taxes will affect us, but I have got the impression that this Budget as a Bill is further proof that Dr. Johnson's advice to Ireland was a prophecy. England had not only robbed us, but continues to rob us, and the heaviest hand laid on us for years was laid on us at present, and by a party about which we were all so enthusiastic—the grand old Liberal Party of England.

CORK—Death of a Priest

The death took place on May 29, at the Mercy Hospital, Cork, of the Rev. Father Ahearne, Newcestown, at the age of 33. He was educated at St. Finbarr's Seminary and All-Hallows, and was ordained for the foreign mission nine years ago. He came out to Australia, and was assigned to Maitland, New South Wales, where he labored, in failing health, until twelve months ago, when he returned home.

DERRY—On Historic Ground

The City of Derry (writes a Dublin correspondent) was the scene of a great ceremony on the last Sunday in May, when a new church was opened and dedicated on the site of one of the most historic churches in the North of Ireland, the Long Tower Church, which traces its connection with a wooden church erected by St. Columille in A.D. 546. The new building and its appointments and ornamentation is truly a work of art, which reflects great credit on Father W. Doherty, Adm., to whose energy its erection is due. It has been erected at a cost of £25,000. Cardinal Logue, Bishops McHugh, O'Donnell, Boylan, O'Neill, Tobill, and Miller (Johannesburg) were present on the occasion. Bishop Miller was celebrant of the Mass, and Bishop O'Donnell the special preacher. In the course of an eloquent discourse, Bishop O'Donnell, referring to certain trials undergone by St. Columba, said that 'in every age the wisdom, if not the motives, of those who sustain an heroic part in great contests is called in question by those whose view or interest is different. This is particularly true of the saints. The clouds are sure to gather from some quarter. Even the great and gentle Anselm, whose eighth centenary the Church has been celebrating, did not escape. The cloud, however, that from some points of view shaded Columba, was only a thin mist compared with the awful thunderstorm that nine centuries later burst in the city of Rouen on this very day of the year, the 30th of May, around an heroic Maid, a true child of Mary Immaculate, who never learned letters, and was indeed concerned in many battles. But the Church of God discerns, and forgets not her saints. Joan of Arc is beatified by Pius X.; and Columba is not forgotten in Leo XIII.'s famous letter to the Scotch nation.'

KILKENNY—The Bishop of Ossory

The Most Rev. Dr. Brownrigg, Bishop of Ossory, who succeeded Cardinal Moran in the Bishopric of that diocese, will celebrate the silver jubilee of his consecration in December.

MEATH—Evicted Tenants

In May the Estates Commissioners visited the County Meath, and parcelled out among a number of evicted tenants and other applicants tracts of grass land lately acquired from the Representative Church Body. Among the partitions dealt with were Newtownmoynagh and Kilboom, near Trim; Dulnane, Knockglass, and Normanstown, on the Williamstown estate, and the Thomastown estate. At a

meeting of the Central Vigilance Committee at Kells, the Very Rev. Dr. Dooley, P.P., V.G., presiding, a vote of thanks to the Commissioners was passed on the motion of Mr. P. P. Maguire, U.D.C., seconded by Mr. Duff.

SLIGO—Death of a Member of Parliament

The death is announced of Mr. P. A. McHugh, M.P., which occurred on May 31 at a private hospital in Dublin. Mr. McHugh (says the *Freeman's Journal*) returned to Dublin from London about a week before his death, feeling very unwell, and, on the advice of his friends, he at once sought medical aid, and was recommended to lie up in a private hospital. Early in the week the illness took a very serious turn, when unfortunately Mr. McHugh was subjected to a stroke of paralysis, and his son, Mr. Eugene McHugh, solicitor, Secretary of the Sligo County Council, was at once summoned to his father's bedside. The announcement of Mr. McHugh's death will, we are sure, be received with deep regret, not only by his colleagues of the Irish Parliamentary Party, but by the public of all sections. There was no more able, eloquent, and strenuous worker in the Nationalist cause since he first entered public life, about twenty years ago, as certainly there was no more amiable, tolerant, and kindly Irish gentleman than Pat McHugh, as he was known to his friends and colleagues. He was the proprietor of the *Sligo Champion*, a weekly paper of large circulation and great influence in the West of Ireland, and he has been on several occasions Mayor of the town. For many years he represented in Parliament a division of his native County of Leitrim, where he was born fifty years ago, and at the last general election he was returned unopposed for North Sligo.

WATERFORD—Copper and Lead Mines

Very rich deposits of argentiferous copper and lead have been discovered recently on Ardmore promontory, West Waterford (says the *Waterford Star*). It seems that very profitable mines were worked there many hundred years ago, and those old workings have been explored recently. The result of this exploration shows that sufficient quantities of ore-bearing lode remain for their future development. These old mines were worked by one of the Earls of Cork and subsequently by Sir Walter Raleigh, and according to tradition they realised large fortunes from their working. The condition of these old workings shows that only the very crudest and most primitive mode of mining was adopted, as the existing levels and cross-cuts are too small to admit of their ever being of any use for vehicular transport of the large quantities which have evidently been removed, and it is probable that this was effected by means of sacks conveyed daily by the ancient miners. An assay of the samples obtained lately shows that the present approximate market value of the ore varies from £13 10s to £31 10s per ton. The successful working of these mines in the near future is now beyond the region of probability. A company is being formed for their development, and in a short time it is to be hoped an improved condition of trade in this long-neglected district will be the result.

WEXFORD—The Gaelic Language

The eighth annual Feis of the Wexford County Committee of the Gaelic League was opened at Enniscorthy on May 30, when there was an attendance of about 10,000 persons. The Rev. Father Fitzhenry, addressing the meeting, said it was his valued privilege to introduce to them the distinguished gentleman who was to perform the opening ceremony. The Hon. W. Gibson was the eldest son of the late Lord Chancellor, and was not only a distinguished student of Dublin and Oxford Universities; he was not only a distinguished writer and author, but he was a distinguished philanthropist, who took a prominent part in every movement for the elevation of mankind, and who for years had been known as a prominent, learned, and sincere advocate of the doctrines of the Gaelic League and the Irish-Ireland Movement. The Hon. Wm. Gibson first addressed the gathering in Irish. He said this was the first time he had been in Enniscorthy, and he had no idea that the people were so interested in the Irish language as they had shown themselves by that enormous gathering. Speaking in English, he said he was proud to stand in their midst in the county which had always been noted for having, perhaps, the most Irish spirit that was to be found in Ireland. He should like to speak to them altogether in the language of their ancestors, but he knew that the language was almost gone out of that part of the country, and therefore for the good of the cause he would ask them to allow him to say a few words in the language of the enemy.

GENERAL

The Land Bill in Committee

Whilst the Irish Land Bill was considered in Committee in the House of Commons last week the Government

managed to carry their proposals by only narrow majorities, especially those relating to the increase of the tenants' annual interest on advances made. Mr. Redmond's amendment had for its object the reduction of the interest to the old rate. Under the 2½ per cent. stock arrangement the Irish tenant paid a purchasing-annuity of 3¼ per cent., to cover the 2½ per cent. and sinking fund. Now that a 3 per cent. stock is proposed, the Bill also proposes a 3½ per cent. annuity, ¼ per cent. being added on each side of the accounts. The issue of a 3 per cent. stock is deemed necessary because the 2½ stock does not bring in enough money, averaging only 88. For instance, £30,000,000 of the 1903 2½ per cent. stock brought only £26,500,000 in money. There is thus a huge loss to be faced. Mr. Birrell, Chief Secretary for Ireland, when introducing the measure last year, stated that the sales then completed under the Land Purchase Act totalled £25,000,000, while agreements were pending for an additional £52,000,000. Instead of £100,000,000 contemplated by Mr. Wyndham in 1903, £180,000,000 was needed. The Irish Secretary announced that he intended to relieve the Irish ratepayers of their prospective losses of half a million yearly. Referring to the issues of stock, he intended to issue 3 per cents., to increase intending tenants' annual interest on advances made, to reduce the bonus to 3 per cent., to increase the present limit to £12,000,000, and to graduate the bonus in order to assist the poorer landlord to sell. Mr. Birrell commented on the Dudley Commission, and remarked that the possession of untenanted or grass lands must be obtained. They must decide which was the better, cattle or people. The Government therefore asked for compulsory powers. He explained that the congested districts board would consist of 18 members, whereof nine would be chosen by the local authorities of each congested district in each county. The finance would be controlled by an administrative committee of non-elected members.

The Irish in Great Britain

Speaking at the annual convention of the United Irish League of Great Britain, which was held at Manchester on May 29, Mr. T. P. O'Connor, M.P., referred in the course of his address to the generous support accorded the Irish Parliamentary Party by the Irish in Great Britain. He said: Of course, as they all know, the whole country, and most working classes of all nationalities, have been going for the last two or three years through a period of more extreme and more continued trade depression than, at all events, in any period for many years in the history of the country. Trade depression hit the Irish people in England, Scotland, and Wales more than any other class in the community, because they belonged almost entirely to the working classes, and, therefore, it was not a matter for wonder that their organisation should have felt the severe brunt of that terrible wave of unemployment which was passing over the country. But it was just as well to remember that their organisation had a glorious financial, as well as political, past. He found that they raised between 1902 and 1908 in Great Britain £26,792 8s, and if he added another year or two to that he could show that in the eight or nine years since the reunion of the Irish Party they had contributed from England the very big sum of £30,000. And if he entered into comparative figures he found that of the total sum which was subscribed from all parts of the world, and which was acknowledged in the *Freeman's Journal*; of that sum he found that in some years they contributed as much as 26 per cent. of the total, and considering these totals included the United States, Canada, and Australia, as well as Ireland herself, he thought that a very creditable and proud result. In one year they were 31.80 per cent. of the entire sum, and last year they were 23.45 per cent. of the entire sum, and on the general average of nine years their proportion of the entire money subscribed was 17.7 per cent.

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People We Hear About

Mr. P. A. McHugh, M.P., who died on May 31, was born in 1858, at Glenfarne, a village in North Leitrim, near the borders of County Cavan. His parents, who were of the farming class, sent him to the primary school in his native place, and he subsequently proceeded to St. Patrick's College, Cavan. Having completed his education there, he went to Paris in 1879. He remained in Paris for a year, devoting himself to journalism. Early in 1881 he returned to Ireland, and in the following year he married Miss Mary Harte. After his marriage Mr. McHugh devoted himself to teaching, occupying the position of Science and Classical Master, first at Athlone Intermediate School, and subsequently at the Classical College in Sligo. But the call of his true career of journalism, with its political associations, was not to be denied, and in 1885 Mr. McHugh gave up his professorial work to become the proprietor of the *Sligo Champion*. To the task of editing this journal, as the exponent of Nationalist principles in the West, Mr. McHugh henceforward gave all his energies. He was elected Mayor of Sligo in 1889, and in 1892 was elected to Parliament for North Leitrim.

The Very Rev. Dean Smyth, S.M., who has succeeded the Very Rev. Dr. Kennedy, S.M., as Rector of St. Mary's Scholasticate, Meeanee, was born in the County Limerick about sixty years ago. In 1870 he entered the Society of Mary at Dundalk, remaining there for three years. The three following years were spent in France in the pursuit of his theological studies. On his return to Ireland he was ordained priest. His first labors in the sacred ministry were at Jefferson College, Louisiana, where for five years he acted as professor with conspicuous ability. After this he was appointed assistant parish priest to the populous parish of the Holy Name of Mary, Algiers, New Orleans. At the end of two years failing health obliged him to seek rest in his native land. A milder climate was considered necessary, and in October, 1885, he arrived in Wellington with Archbishop (then Bishop) Redwood. A little later he was appointed to the charge of Hastings. In 1888, at the earnest request of Bishop Grimes, with whom he had labored in the United States, he undertook the duties of Administrator of the Cathedral Parish, Christchurch. Here again, in consequence of a throat trouble, the climate proved rather severe, and he returned to Hastings in the early part of 1889.

The death is announced of the Marquis of Ripon, who passed away in his 82nd year. It is fifty-seven years since he first entered the House of Commons as member for Hull. To realise how far back that period is, we have only to remember that when he entered Parliament the present cities of Christchurch and Dunedin had scarcely got beyond the canvas-tent stage. Before the end of the fifties he was Under-Secretary for War, with Lord Palmerston for leader, and Gladstone as his colleague. In 1869, under Gladstone the Marquis of Ripon took office as Lord President of Council. In 1871 he became Grand Master of the Freemasons, a position which he relinquished three years later on his reception into the Catholic Church. This took place at the London Oratory in 1874. This step on his part created the utmost excitement, and it was confidently predicted that his public career was at an end. But it was not so. Six years later the Marquis of Ripon was appointed by Mr. Gladstone Viceroy of India, where he made his mark as a wise and strong ruler, in whose impartiality and sense of justice the native races placed implicit trust. Here is what General Gordon said of his work in India—'God has blessed India and England in giving Lord Ripon the Viceroyalty. Depend on it, this vast country will find, in spite of all obstacles, the rule of Lord Ripon will be blessed; for he will rule in the strength of the Lord, not of men.' The truth of these words, written in 1880, was borne witness to by cheers and blessings from millions of tongues when Lord Ripon left India four years later. Since then he had occupied various offices under successive Liberal Administrations. In addition to his public duties, he found time for meetings in support of religious and philanthropic purposes. He was president of the St. Vincent de Paul Society, vice-president of the Catholic Union, and was an active supporter of St. Joseph's Foreign Missionary Society. The *Daily News* in its issue of October 10 paid the following tribute of praise to the Marquis of Ripon for his services to the British Empire:—'Lord Ripon belonged to the old guard, in spirit as well as in time. He carried with him the tradition of a spacious day, and of a rare conception of disinterested labor for the Commonwealth. Above all, he carried with him the memory of inestimable service in a field where few have succeeded. The name of Lord Ripon is honored in India beyond that of any Englishman of our time.'

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

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

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

(Signed)

R. CARD. MERRY DEL VAL.

Rome, December 1, 1907.

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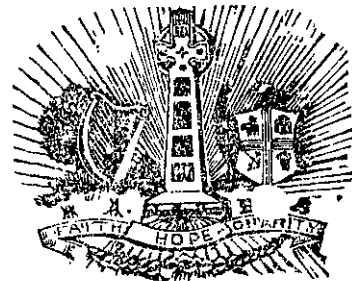
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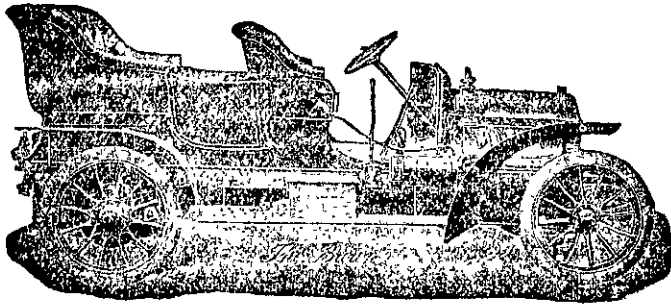
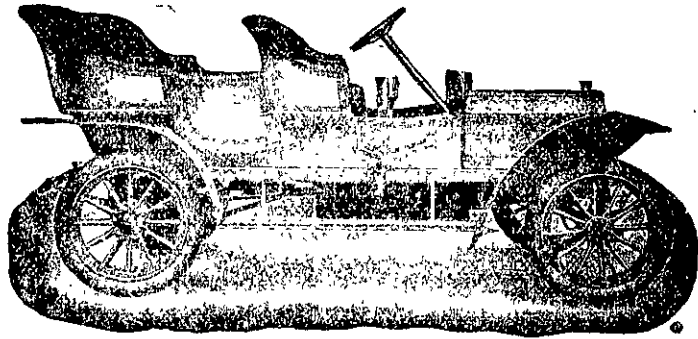
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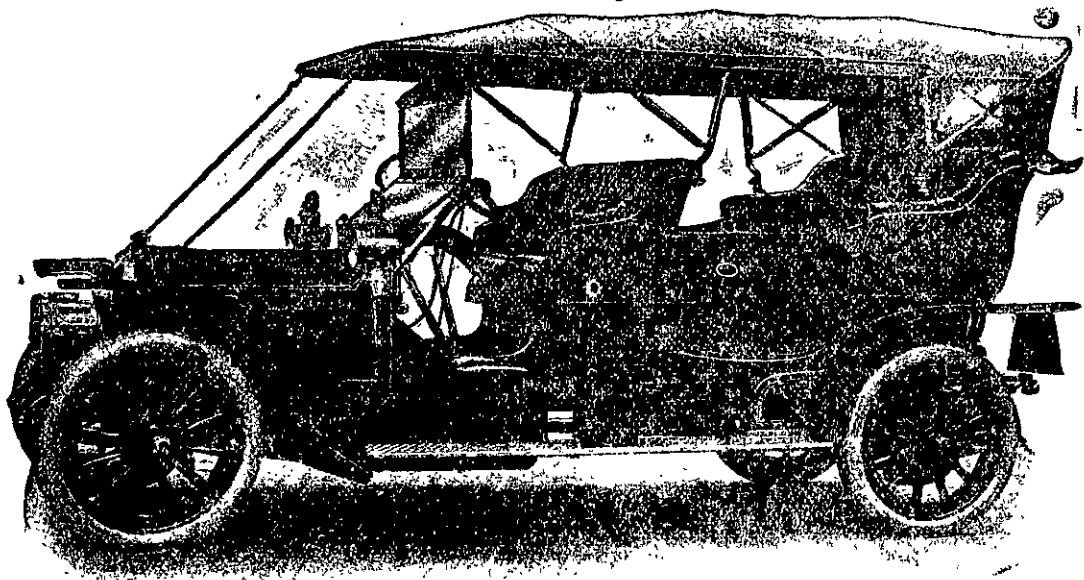
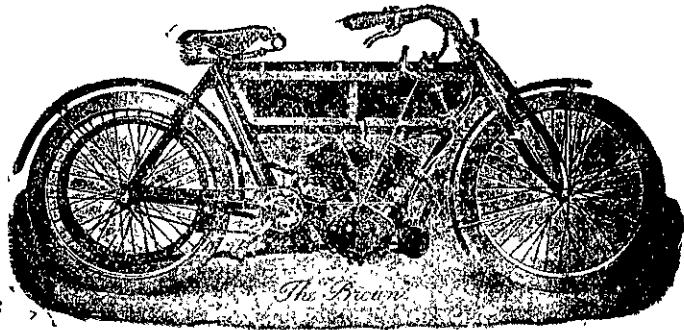


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The Catholic World

ENGLAND—Catholic Young Men's Societies

A hundred and fifty delegates, drawn from an area almost as wide as Great Britain, assembled at Whitehaven on May 29, to take part in the annual Conference of the Catholic Young Men's Society. This year's proceedings afforded striking evidence of the power of the society, and the majority of the reports showed that its influence is increasing in many directions, and that during the past twelve months the efforts of those engaged under its banner in bringing about the regeneration of society on a basis of Catholic principle and practice have been attended by considerable success. At no C.Y.M.S. Conference held during the past ten years has a more earnest and enthusiastic body of men been drawn together. It was a real working assembly in which the sense of Catholic fellowship was strong, and every delegates must have been strengthened and inspired by the feeling of corporate unity which the meetings aroused.

An Old London Church

The new Catholic Church in Kingsway, Central London's finest thoroughfare, which is to replace the ancient Sardinian Chapel a little lower down, is now almost complete. The Sardinian is the oldest Catholic chapel in London, and was originally attached to the residence of the Sardinian Ambassador, Lincoln's Inn Fields. It dates from the year 1648. During the Gordon Riots in 1780 the house and chapel were attacked and partially destroyed, as being the chief resort of the Catholic nobility and gentry. Its days are now numbered, and when its congregation has moved into the new building the housebreakers will speedily get to work and clear away what is virtually the last of the interesting old buildings, sacred and secular, which have been demolished in the making of Kingsway. Of eminent ecclesiastics who have celebrated Mass at its altar (which, by the way, will find a place in the new church) the greatest was the late Pope Leo XIII., the occasion being when, as Monsignor Pecci, Papal Nuncio to Brussels, he paid a visit to London.

FRANCE—Blessed Joan of Arc

Ten thousand persons participated on the last Sunday in May at Rouen in the festivities celebrating the beatification of Joan of Arc, including the British delegation led by Mr. Edward Clarke, of Hastings, a Protestant, who makes a similar pilgrimage every year. A Paris paper states that the Archbishop of Westminster will take a prominent part in the celebration in honor of Joan of Arc, which is to be held in the Cathedral at Rheims at the end of this month.

A Great Catholic Organisation

The pilgrimage of French railwaymen, received recently in audience by the Holy Father, represented a Catholic organisation which has an interesting and, indeed, encouraging history (says the *Catholic Weekly*). The Abbé Reyman and a few railway workers were 'watching' before the Blessed Sacrament in the Church of Montmartre one night, some eleven years ago. That night the idea of forming a Catholic organisation of railwaymen suggested itself to the Abbé. He determined to work out the idea, and the result to-day is that he has a splendid organisation of the kind, numbering over 40,000 members. He has, further, a reasonable hope of being able to increase the membership much more. There are altogether some 400,000 railway workers in France. It cannot be but that the example of the 40,000 will influence thousands of these, and herein lies much hope for the future of the Church in France.

ITALY—Want of Organisation

Indifferent as most of the Deputies of Italy undoubtedly are in religious matters (writes a Rome correspondent) the overwhelming majority with which that body recently threw out the motion to enforce the laws expelling the religious Congregations from the country shows that, despite the ceaseless efforts of the Radical parties to bring about a persecution of the Church in Italy on as large a scale as that upon which it has taken place in France, the stronghold of Catholicity is not to be taken by the Italian enemies of the Church. Needless to say, while the Freemasons are able to keep up the battle, it will go on. Indeed, a prominent Catholic layman has told me he is convinced that within two years a determined campaign against the Church will be made in this country. Seeing that in spite of the efforts of the anti-clericals the Chamber of Deputies has decided upon the maintenance of the existing order of things, the one great thought that fills the minds of the more energetic portion of the population of Italy is, Why do not the Catholics of the peninsula organise

themselves in such a manner as to make this same order permanent? In an odd diocese here and there the voters are well organised, but in other parts of the country the majority of the Catholics possessing the right to vote are not even inscribed on the registers, and no city in Italy is in so deplorable a position in this respect as Rome itself. Of course most Italian Catholics account for this situation by saying that they have no leader. The fact that they have no strong guiding hand in the political world is a very plausible excuse; but the Catholics might well take example by the little bodies of Freemasons, Socialists, and Anarchists who keep them in continual hot water.

ROME—The American College

The pilgrimage of many distinguished prelates and priests to attend the golden jubilee celebrations of the American College in Rome is another notable illustration (says the *New York Catholic News*) of the wonderful growth of the Catholic Church in this country. When the American College was opened in 1859 its students numbered thirteen. Now the college has more seminarians than any other national college in the Eternal City. It has progressed in Rome as sturdily as the Church has developed here. Its alumni are to be found in places of eminence all over this broad land—they are the generals in the great American army of the faithful.

A Biblical Institute

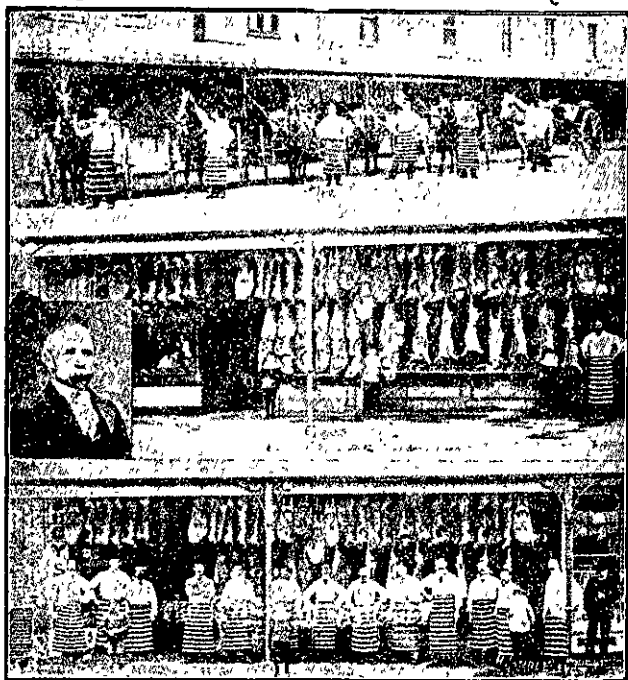
His Holiness Pope Pius X. (says the *Catholic Times*) cordially adopted his predecessor's idea of establishing a Biblical Institute in the Eternal City, and now he has carried it into effect. The *Osservatore Romano* of May 30 contains an Apostolic Letter erecting the Institute, or University, as it may be called, by Papal authority. The arrangements are such that Biblical studies and investigations must benefit immensely by the Holy Father's action. The object is to make Rome a centre at which Biblical research shall be conducted with the utmost ability and learning and according to the wisest rules, and where students from all nations, who have gone through the ordinary course of philosophy and theology, may perfect their Biblical knowledge. In this way they will be qualified to hold professorial chairs and to repel in writing the attacks of the assailants of the Bible. All the regular students of the Institute must, before admission, have gained the doctorate in theology and have completed a course of scholastic philosophy. Besides these, two other classes of learners will be allowed to frequent the lectures—'inscribed hearers' and guests. The appointment of the ordinary professors is to be made by the General of the Jesuits, with the consent of the Holy See. The Institute will be provided with a Biblical Library, and in connection with it there is to be a Biblical Museum from which students will be able to derive valuable aid in their studies. The undertaking is one more illustration of the Holy Father's fidelity to his desire of restoring all things in Christ.

Recent Canonisations

The following telegrams have been published in connection with the recent Canonisations:—The King of Spain to the Holy Father: 'I rejoice to express my most hearty thanks for the canonisation of St. Joseph Oriol which Catholic Spain has received with so much joy as a fresh proof of the affection of Your Holiness. The Queen and I beg the Apostolic Benediction, repeating the expression of our constant and filial adhesion.—Alfonso.' To which the Holy Father replied: 'I beg your Majesty to accept my warmest thanks for your devout telegram on the occasion of the canonisation of the Blessed Joseph Oriol, son of the noble Spanish nation.' Rejoicing in this gracious attention of your Majesty, offering a new proof of your lofty sense of religious piety, I trust St. Joseph Oriol will always protect your Majesty, your august Consort, the Royal Family, and the whole Spanish nation.—Pius X., Pope. The Emperor of Austria: 'The canonisation of the Blessed Clement Maria Hofbauer is a source of special pleasure and satisfaction to me. I avail myself, therefore, of the occasion to assure your Holiness of my cordial participation in the auspicious event and to express to you my warm thanks for this extraordinary honor paid to the most pious son of a country belonging to my States.—Francis Joseph.' The Holy Father's reply: 'The gracious and pious telegram of your Imperial and Royal Majesty, on the occasion of the canonisation of the Blessed Clement Maria Hofbauer, glorious son of a country belonging to Your Majesty's States, has been most grateful to me. I beg your Majesty to accept my warmest thanks for this attention, which confirms the nobility of your religious sentiments. I pray that the new saint may ever protect your Majesty, your family, and your whole nation.—Pius X., Pope.'

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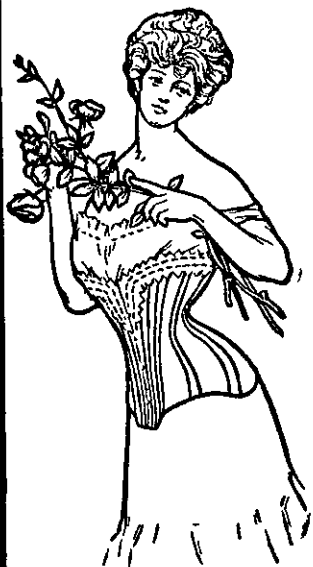
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THE WORTH OF A CATHOLIC NEWSPAPER

A WORD FOR THE 'N.Z. TABLET'

(From our Wellington correspondent.)

At the 11 o'clock Mass at St. Mary of the Angels' on Sunday, July 11, the Rev. Father Venning, S.M., took occasion to refer to the *New Zealand Tablet*. He exhorted all Catholics, who were not as yet, to become subscribers to that excellent paper. Catholics must remember, and should be proud of the fact, that the art of printing is essentially a Catholic one. The first newspaper printed was a Catholic newspaper, as also the first book. The first book printed in the East was a Catechism by St. Francis Xavier. The first printing machine used by a woman was in a convent. The first printing press used in America was brought from Spain by the first Bishop of Mexico. It was the duty, therefore, of every Catholic to encourage and foster Catholic readings in the homes, especially a Catholic newspaper, not only for the reasons already mentioned, but because Catholics are continually being ridiculed, calumniated, and hard things said about them, and one of their best defenders and friends is the Catholic newspaper; it asserts the right of Catholics. Father Venning stated that one of the greatest wants of the Catholics in France during the time of the persecutions was that of a good Catholic newspaper. Nowhere in the world to-day was the Catholic newspaper supported better than in Germany; consequently the Catholics there were proud to acknowledge themselves as Catholics, feeling assured as they do that if at any time they should be misrepresented or misunderstood the Catholic Press would readily rectify matters. There are many Catholic people to-day who think that they are fully equipped, so far as a knowledge of their religion is concerned, but very often in a religious controversy they are unable to answer questions put by non-Catholics; one of the best means conducive to the enlightenment and completion of that knowledge was the careful and constant perusals of Catholic newspapers. It was not sufficient for Catholics to know their catechism; they need also a knowledge of what is going on in the world at the present time. It is essential that they should be well versed in subjects misrepresented by those outside the Church. If Catholics read their newspaper more they would not perhaps labor in such darkness and ignorance. The Catholic newspaper is the true tonic for youth; it is a sure antidote to the books laden with moral poison. A well-supported Catholic paper unites our people, strengthens their faith, defends their principles, and creates a strong Catholic public spirit. A Catholic paper makes the Catholic people respected. It silences the calumniators of our faith. It is a potent weapon against the indifferentism and infidelity of the age. The *New Zealand Tablet* has ever done a noble and true work in support of the Catholics of New Zealand. It behoves every Catholic to show practical appreciation for services rendered by subscribing to this paper. Buy and read, and pay ungrudgingly and even cheerfully the cost of its support. Be a friend faithful and devoted; be slow to break your friendship with a Catholic paper. You willingly build churches. Your schools are your pride. You help to raise hospitals and refuges. Gladly you make sacrifices, but remember that a Catholic paper must take its rightful position at the head of the Church's many good works. Father Venning paid an appropriate tribute of praise to the untold amount of good that has been, and is being, done by the *New Zealand Tablet*. Not only does that paper, said he, fully disclose the progress of the Catholic Church in this Dominion, but it also publishes news of importance concerning the Church in all other parts of the world. In almost every issue questions of vital interest to Catholics were lucidly and fully dealt with, and where Catholics have been misrepresented or misunderstood the *Tablet* was never wanting in its duty to remedy matters. He felt sure that if Catholics only realised the great good that the *Tablet* was doing, also the valuable information and educational articles it contained, they would become subscribers to it.

A young man out west had a cold on his chest,
But Woods' Peppermint Cure he derided,
And he let that cold rip till life gave him the slip,
For bronchitis and death coincided.
The moral is clear, if you wish to stay here,
Don't neglect your breath-box when it's wheezy;
And be warned while you've strength, keep a cold at
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Domestic

By MAUREEN

To Properly Iron Lace

If you want to avoid the stiff, shiny appearance of most ironed lace, place it right side down on a thick, soft towel, one having a rather rough appearance, and iron with an iron not too hot; bear down on the iron sufficiently to make the figures on the lace stand out, and it cannot be distinguished from new lace.

Useful Moth Powder.

This is very useful for putting into little bags and laying amongst clothes: Take an ounce each of Tonquin beans, caraway seeds, mace, cinnamon, and nutmeg, and add to them six ounces of Florentine orris root. All these ingredients must be in a powder and well mixed. The result is a sweet-smelling compound, which will be agreeable to the owner of the clothes it is put amongst, though it is said to be highly distasteful to moths.

A Remedy for Dandruff.

The efficacy of sulphur in all cutaneous affections has been demonstrated repeatedly, and for falling hair and dandruff it is unequalled. To an ounce of sulphur add a quart of soft water, and during intervals of several days agitate the mixture repeatedly. After the sulphur has settled to the bottom of the receptacle, use the clear liquid. Saturate the head with it every morning, and in a few weeks every trace of dandruff will have disappeared. The hair will become soft and glossy, and there will be no return of the trouble.

Toffee for Colds.

Toffee has a great advantage over cough mixtures, because, as it requires to be slowly sucked away, it has a longer time in which to act on the parts which are irritated by coughing. This simple toffee is both soothing and delicious to the palate. Take half a pound of brown sugar, one ounce of butter, one tablespoonful of treacle, one tablespoonful of ipecacuanha wine; mix the sugar, butter, and treacle, and boil them slowly for half an hour. Then add the wine, and when thoroughly mixed with the other ingredients pour the mixture on to a greased plate to cool.

Broken Articles.

The hundreds of little articles broken in every-day use can be mended by the following home-made preparation: It is heated immediately before use, as it must be applied hot in an iron spoon or similar utensil, by aid of which it can be melted on the fire in small quantities without having much of the glue adhering to the sides. The glue is made of four to six parts of resin (or, better still, gum mastic), and one of beeswax.

The Hospital Drawer.

The hospital drawer is an indispensable factor in every household, and should be fitted up with the following articles: Two large and four small bed pads. To make these use two old bed quilts, one cut in two pieces and the other in four. Fold these together, the best side out, and quilt on the machine. Have two covers for each pad. The best is cheap unbleached canvas, as it washes white and looks well. Three packages of thin cloth. This is to be used for mustard plasters. Cut in various sizes, some square and some longer than wide. One roll of old linen. This cloth is used for bathing the face, or for burns, cuts, or sores, where lint or cotton cloth would be harmful. Save for this purpose all old tablecloths, serviettes, and handkerchiefs. One roll of long strips of muslin and flannel.—Use this for sore throats and sprains, cuts, and abscesses. One roll of cotton. One package of large square soft cloths.—Sew on two sides for making bran and linseed meal poultices. Also one package small bags for dry, hot poultices, such as salt. One and a half yards of rubber sheeting, one box of mustard, one cake of pure Castile soap, one hot-water bag, one bottle of smelling salts, one small jar of air-slackened lime, and linseed oil, as it affords instant relief for burns. Pin a label on the rolls, so that, no matter who goes to the drawer, they can lay their hands on just what is wanted, and not keep the suffering one waiting.

Maureen

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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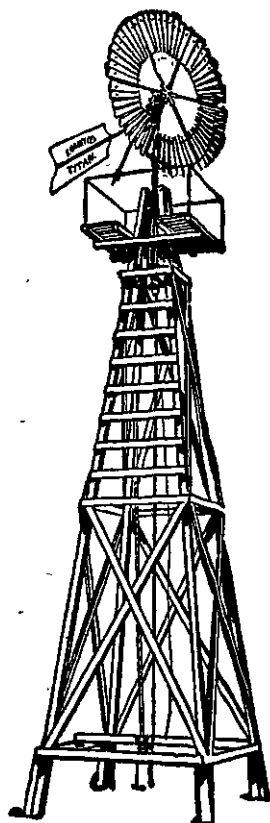
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Science Siftings

BY 'VOLT'

No Sand in Sandpaper.

'There is no sand in sandpaper,' said the manufacturer. 'It is powdered glass that does the business. That's where the broken bottles go to.' He nodded towards a mass of broken bottles in the yard. 'We powder the glass into half a dozen grades,' he said. 'We coat our paper with an even layer of hot glue. Then without loss of time we spread on the glass powder. Finally we run a wooden roller lightly over the sheets to give them a good surface. When in the past they made sandpaper of sand it wouldn't do a quarter of the work that glass paper does.'

An Immense Telescope.

A citizen of Los Angeles, Cal., has recently given 45,000 dollars for the construction of a 100-inch reflecting telescope, to be used by the Carnegie solar observatory on Mount Wilson. The glass disc from which the mirror will be formed has already been ordered of St. Gobain, in France, but it is expected that about four years will be spent in making the disc and afterward grinding and figuring it. Professor George E. Hale, the director of the solar observatory, thinks that no insuperable difficulty is likely to be encountered in the making and mounting of this enormous instrument, which, in light-gathering power, will immensely exceed all other telescopes now in existence. The mirror for the 60-inch reflecting telescope now being constructed for the same observatory is nearly completed.

How Sculptors Work in Marble.

The artist makes a model first, not always life-size, but almost none of them actually do the cutting in the marble. This work is entrusted to highly-skilled artisans, who do the work under direction, the sculptors superintending all the finishing touches, and, on occasion, some of the cutting on the face and hands. The actual cutting of the stone is a most difficult process, and requires great expert skill. In case a full-sized model is made the sculptor sends it to a professional marble cutter, who roughly shapes the block. The general shape is often given to the block before it leaves the marble yard, in order that certain costs of freight may be saved. The rough carving is then done by the marble cutter, who so shapes the block as to give it the general outline. He first drills a series of holes in the block, and then chops off the pieces.

Ingenious Printing Machine.

The German Government has recently adopted a novel device for printing and issuing railway tickets. It comprises a machine about 3ft in length by 4ft high and 20in wide, so that it can be placed conveniently beside the ticket-office window. The machine, which is in operation at Cologne, is designed for use in 1300 stations; but the apparatus can be adapted to any number as required by the exigencies of the railway by which it is used. The machine is very simple in design. It carries as many printing-plates as varieties of tickets required for issue from the station. The names of all stations are arranged in alphabetical order on a scale. On a ticket being demanded, the clerk inserts a blank piece of cardboard of the conventional size into a sliding carriage, which is the printing apparatus. moves it along until it is opposite the name of the station required on the indicator, depresses the handle, and immediately the ticket drops out imprinted with the name of the departure and arrival stations, date, consecutive number, fare, route, class of carriage, and any other fact that may be required. At the same time a duplicate is printed on a continuous sheet, so that no booking operation by the clerk is necessary. No card can possibly be printed by any unauthorised person without being registered on the control sheet, which cannot be altered by the clerk. Misuse is out of the question, and the booking office is proof against theft, since no ticket is of any use until passed through the machine, being merely a blank prior to this last-named operation. Any type of ticket can be issued without delay, including excursion, tourist, privilege, workmen's, season, dog, vehicle, etc. The machine appreciably facilitates the task of the clerk, and tickets can be issued far more quickly than by the existing method, one official at Cologne station having issued 500 tickets in an hour by this machine.

A certain old dame, who is well known to fame
For preferring a shoe for a cottage,
Her children would spank and to by-bye would yank,
If they ever complained of their pottage!
Now this shows she was wise, and it's safe to surmise
In a household so strict and housewifely,
If a child had a cough it was treated right off,
With Woods' Peppermint Cure—quick and lively.

Intercolonial

Nearly £6000 has been subscribed in the Armidale diocese towards the cost of the new Cathedral.

Mr. J. J. Green, C.E., an ex-student of St. Patrick's College, Ballarat, who is only 24 years of age, has been appointed shire engineer of Walgett, New South Wales.

The Right Rev. Dr. Higgins, Bishop of Ballarat, dedicated a new church at Pirron Yallock recently. The church was erected at a cost of £1000, and the collection at the ceremony amounted to over £900.

Among the passengers from Bremen by the German mail steamer Gneisenau, which arrived in Sydney on July 1, were nine German Catholic priests and five Sisters, who are on their way to the various mission stations in German New Guinea and New Britain.

Of the twenty-one prelates and priests who assisted at the consecration of the Most Rev. Dr. Dunne in St. Stephen's Cathedral, Brisbane, twenty-seven years ago, only the Rev. Fathers A. Horan, D. Fouhy, T. O'Connell, J. B. Breen, and P. Corrigan are living.

The death is reported of Mr. J. H. B. Curtis, who for the past thirty years was secretary to the Melbourne Athenæum. He was a man of considerable literary attainments, and was a frequent contributor to the *Austral Light* and the *Sydney Freeman's Journal*.

At the Mother House of the Sisters of Mercy in the Maitland diocese 108 nuns, from all the branch convents, were assembled during the midwinter vacation. They held their retreat, and during their visit the triennial election of Mother Superior took place, and the Rev. Mother Stanislaus, the first Mother Superior of the Order on its establishment in Singleton from Ennis, Clare, Ireland, in 1875, was elected.

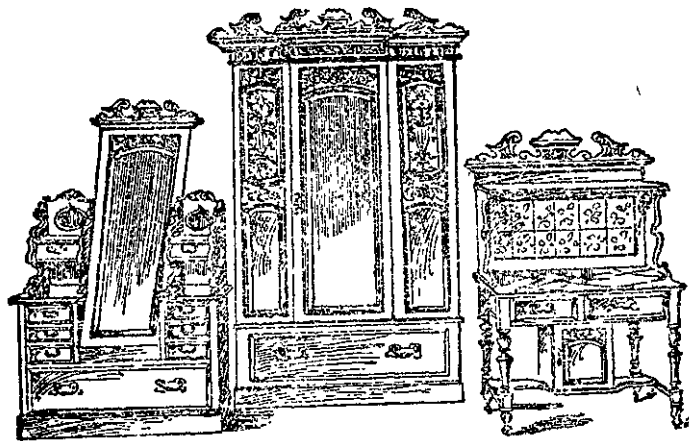
The Rev. Brother Hughes, who is on a collecting tour in Queensland in connection with the new training institute and novitiate of the Order near Sydney, was stricken down with serious illness at Muttaborra (says the *Brisbane Age*). At one time his life was despaired of, and Father Lane travelled 80 miles over a bad road to administer the Last Sacraments. His many friends in Brisbane will be pleased to hear that he is now on the road to recovery.

The following clerical changes have been made in the archdiocese of Sydney:—The Ven. Archdeacon Murphy has been appointed as parish priest of St. Joseph's, Newtown. Rev. James Furlong has been appointed to the charge of the newly-created district of Enmore. The Rev. John J. Byrne has been transferred to St. Benedict's as administrator. The Rev. John M. Kelly has gone from St. Patrick's College, Manly, to administer the parish of St. Francis, Haymarket.

Rev. Brother Emilian, of the teaching staff of St. Patrick's School, Churchhill, left Sydney on July 7 for the Sacred Heart College, Auckland. While at St. Patrick's School, Brother Emilian specially interested himself in the advancement of the Sodality of the Most Holy Sacrament attached to the church, as well as in the encouragement of the Old Boys' Union. As a mark of their appreciation (says the *Freeman's Journal*), the members of the Sodality entertained Brother Emilian in the school hall, and presented him with a handsome travelling bag, while the members of the Old Boys' Union tendered Brother Emilian a farewell on the wharf prior to his departure, and asked his acceptance of a silver-mounted umbrella, suitably inscribed. Brother Emilian was also the recipient of numerous gifts from private sources.

At the blessing of the Marist Fathers' new missionary schooner, Joan of Arc, on Sunday, July 4, speeches were made in English, French, and Maori. Though no collection was made, a large number of voluntary offerings were put in the boxes on board. His Eminence Cardinal Moran, who performed the ceremony, gave £50 towards the cost of building the vessel. Dean Grogan, of Wanganui, gave £5, and Mr. Valentine Heaton £2 2s. Among those who delivered addresses was the Right Rev. Mgr. O'Reilly (Thames), who spoke in a language strange to most of those present. On many faces there were blank expressions, but the Cardinal and some of the priests apparently were not mystified. In the crowd there were various conjectures as to what language the Monsignor was speaking. Some whispered that he was speaking in Greek, others had different opinions. 'I think,' said Monsignor O'Reilly, 'that I will conclude in English. You don't seem to understand Maori. When visiting your schools in and around Sydney, I spoke in Maori to the children,' he continued, 'and when I dropped back into English they looked quite surprised, and said to one another: "Why, he can speak English as well as we can!"'

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SPECIAL FACILITIES FOR STORAGE, ETC.—We would remind Producers that we provide special facilities for the satisfactory storage and disposal of all kinds of farm produce. Our Stores are dry, airy, thoroughly ventilated, and in every respect admirably adapted for the safe storage of Grain, being conveniently situated and connected to railway by private siding. Produce consigned to us is delivered direct into store, and is saved the loss and waste incurred in unloading and again carting into warehouse.

WEEKLY AUCTION SALES.—We continue to hold the regular Weekly Auction Sales of Produce as inaugurated by us many years ago, and which have proved so beneficial to vendors; and owing to our commanding position in the centre of the trade, and our large and extending connection, we are in constant touch with all the principal grain merchants, millers, and produce dealers, and are thus enabled to dispose of consignments to the very best advantages, and with the least possible delay.

ACCOUNT SALES ARE RENDERED WITHIN SIX DAYS OF SALE.

CORN SACKS, CHAFF BAGS, ETC.—Having made advantageous arrangements to meet the requirements of our numerous Clients, we can supply best Calcutta Corn Sacks, all sizes, and at the lowest prices. Also, Chaff Sacks, Seaming Twine, and all Farmers' Requisites at the shortest notice, and on the best terms.

ADVANTAGES.—We offer Producers the advantage of large Storage and unequalled Show Room Accommodation. No delays in offering. Expert Valuers and Staff. The best Service. The Lowest Scale of Charges. The Highest Prices, and Prompt Returns.

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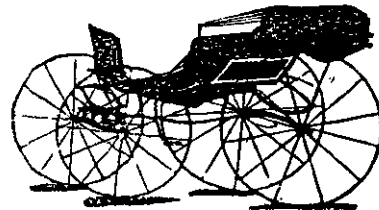
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THE BRAVEST KNIGHT

In ancient lore, our eyes will oft behold,
 Brave deeds, by gallant knights on land and sea;
 Deeds vowed to ladies fair, on bended knee,
 By dashing knights, whose fame shall ne'er grow cold.
 Full praise to those who won their spurs of gold,
 But, list to me, I think, you will agree;
 Far greater than the knight of old is he
 Whose deeds, though brave, wills them remain untold,
 Who fights Truth's foe, 'neath fair and open sky,
 And courts not glory vain, nor senseless fame;
 Defending Right, as God has let him know.
 Who wills and acts true deeds, his thoughts belie,
 While fighting fierce, with passion's ardent flame;
 This bravest knight who can to self say No.

—The New World.

THE TWO APPLE TREES

'I have been looking at these two trees, boys,' said Mr. Moore one bright Saturday morning, 'and as there seems to be about the same amount of apples on each one, I have decided that if you want to gather and market them for yourselves you may do so.'

'And have the money for ourselves?' they asked eagerly and in unison.

'Yes, and you may also take old Billy and the light wagon to draw them to town this afternoon.'

Before he had ceased speaking, John, the elder boy, had begun to climb one of the trees, and Mr. Moore, without further comment, walked away.

The other boy also walked away, but in a different direction.

John meanwhile having secured a good foothold in the centre of the tree, was giving it a vigorous shaking, which sent the apples to the ground in showers.

Presently the brother returned carrying a ladder and a basket.

'Oh, ho!' cried John, 'you don't mean to say that you intend to pick those apples off the tree? This is the way to do it,' and he gave his tree another energetic shaking.

'Why, don't you know?' he went on, 'if you stop to pick those apples off it will take you all day long.'

'Can't help it,' was the answer; 'that is the way they are coming off, and the only way.'

'But, you'll not be ready to go with them to town this afternoon.'

'But you can't stay out of school.'

'I can be examined Monday at noon. Don't worry, I'll find some way to get my apples to market, and they'll bring me a good price when they do get there.'

John continued his protestations, but his brother persisted in doing his work in his own way. Therefore, it was nearly sundown and John had been gone several hours when the brother took the last apple from the tree.

When John returned from town soon after he jingled his coins in his hands merrily, and asked with a laugh:

'Don't you wish you had some?'

'How much did you get a bushel?' asked his brother.

'Thirty-five cents,' said John.

A few moments later when they entered the barn together, where the brother's apples were carefully bestowed in baskets, John exclaimed:

'What in the world did you do to those apples? They look as if they had been polished.'

'Oh, just a cloth and a little rubbing did the job,' was the answer.

'Who would believe that the trees which bore those apples and John's were exactly alike?' asked Mr. Moore, coming into the barn at this moment.

John looked grave.

'But, what's the use of all that trouble? They'll not bring you any more,' he said scornfully.

'Wait and see,' said the brother.

On Monday evening, when the younger brother returned from the village, he counted out his money, and he had received just double the amount that John had been paid for his apples.

'I didn't know,' said John, 'that taking a little trouble would make so great a difference about the very same thing.'

A GOOD HEART

A good heart makes a good face—perhaps not beautiful or classic, but fine, sincere, and noble. The face will shine with God behind it. There are some faces even to-day that at times seem to have a glow upon them. There are faces

that are quiet and uninteresting in repose, that light up amazingly with the animation of talking. There are some who can never get a good photograph because the camera cannot catch the subtle sparkle of the eye, in which the whole individuality lies. There are some whom you would not at first call handsome, whose faces grow on you with constant acquaintance until they become beautiful to you. For you see the splendor of a noble character glorifying every feature. A true beauty in the soul will come out in the sweetness, the brightness, the quiet glory of the face.

HOW TO SUCCEED

A man should start out in life with a firm understanding with himself that he is going to succeed; that he has undertaken to do a certain thing and, no matter how long it takes, or how difficult the process, he is going to do it. He should resolve at the very outset that if he fails in anything he will make the best possible use of his failure, get the best possible lesson from it; that he will make of it a stepping stone instead of a stumbling block. He should resolve that every setback shall ultimately prove an advance. There is everything in starting out with an understanding with yourself that there is nothing else for you but the goal, that you are going to get there sooner or later, no matter what stands in your way. If you are only half committed to your proposition, however, if you are so loosely attached to your vocation that the least opposition will shake you from it, you will never get anywhere.

FUN WITH ROVER

One bright summer day, when Lake Michigan was almost as smooth as a mill-pond, two boys were taking a row in a small boat near Jackson Park, Chicago. Their faithful house dog, old Rover, ran along the shore, barking at them and begging, in the best language at his command, to be taken on board.

'Let's have some fun with him,' said one of the boys. 'We'll row close to the bank and call out to him, and give him a good swim.'

They backed the boat to a distance of 15ft or 20ft from the shore and called to the dog:

'Come, Rover! Get aboard!'

Rover dashed into the water. When he was within a few feet of them they began rowing away from him, but encouraged him to come on. Keeping just ahead of him, they lured him out into the lake a distance of a hundred yards or more. Then the old dog, feeling his strength failing, and apparently convinced that his young masters were making game of him, turned to make feebly for shore.

Then, for the first time, the boys realised what they were doing. As quickly as possible they turned the boat round and rowed after the dog, whose strokes were growing feebler every moment.

'Here, Rover!' they called out. 'Good old doggy! Come back! We'll help you in!'

Old Rover tried to obey, but even as he made the effort the last remnant of his strength failed him, and he sank before their eyes when almost within an arm's length of the boat.

The appealing yet loving look in the old dog's faithful eyes as the water closed over his head will haunt those boys to their dying day.—Our Dumb Animals.

NOT WHAT HE MEANT

'Now, sir,' began the smart K.C., 'you say you discharged the plaintiff from your service because he was somewhat addicted to liquor. Is that correct?'

'It is,' answered the defendant.

'Good!' said the K.C. 'You do not consider it advantageous to yourself that your employees should be devotees of Bacchus.'

'That is so.'

'Now, kindly tell the gentlemen of the jury—do you drink yourself?'

'That is my business,' retorted the defendant angrily.

'Quite so,' assented the K.C., suavely, 'and have you any other business?'

AN APT ANSWER

In the course of a lesson on the subject of domestic economy and hygiene, a teacher got a singularly smart and apt answer from a girl.

Speaking of milk and its importance as a food, the lady asked:

'What is the best place wherein to keep the milk perfectly nice and fresh during, say, a hot summer day?'

And one girl—evidently thinking it was an easy one—promptly answered:

'Please, teacher, in the cow.'

THE DRAWBACK

Being eager to know how his offspring, Haymow junior, was getting along in the big metropolis, Haymow senior one day repaired thither from his rural habitat and sought information of his brother, long since established in the city.

'Waal,' said Haymow senior, 'what do you hear about Ebenezer?'

'Oh, I understand,' remarked the young hopeful's uncle, 'that he is invaluable in his new job.'

'I swan!'

'Moreover, I understand that the boss simply can't do without him.'

'How you talk!'

'And Ebenezer 'll be a partner within a year or so, according to what I hear from the same source.'

Haymow senior stroked his beard, highly satisfied.

'By the way, who told you all this about Ebenezer?' he inquired.

'Ebenezer.'

'Oh!'

BOYS, PLEASE DON'T—

Laugh at the suggestions made by the man over you.

Attempt to put a wrong construction on a girl's words.

Imagine assurance will supply the place of knowledge.

Write a letter in a way that an expert is required to decipher it.

Refuse to try an experiment because you think it has no merit.

Refuse to explain honestly why you fail to keep an appointment.

Think it makes you appear large to belittle the ability of others.

Speak slightly of the man who wants to curb your enthusiasm.

Spend your cash recklessly with the idea of deceiving those around you.

Sneer at those who are trying to give you good advice.

A WORRIED COMPOSITOR

When Charles Dudley Warner was the editor of the *Connecticut Press*, back in the sixties, arousing the patriotism of the State by his vigorous appeals, one of the type-setters came in from the composing-room, and, planting himself before the editor, said: 'Well, Mr. Warner, I've decided to enlist in the Army.' With mingled sensations of pride and responsibility, Mr. Warner replied encouragingly that he was glad to see that the man felt the call of duty. 'Oh, it isn't that,' said the truthful compositor; 'but I'd rather be shot than to try to set any more of your copy.'

FAMILY FUN

The Happy Pair.—This is played with two packs of cards, from which a king of hearts, a queen of diamonds, a knave of clubs and queen of spades have been extracted. They are then dealt around equally, and the company proceed to pair, as if playing 'old maid.' Finally the persons left with the queen of hearts and king of diamonds, the queen of clubs and knave of spades hand each other their cards till one of the party gets both the red cards and another both the black ones. The owner of the king and queen will be married happily, while the other will be the hero or heroine of an unlucky love affair.

An Easy Mode of Finding a Chosen Card.—Offer the pack to be shuffled, and when it is returned to you secretly note the bottom card, which we will suppose to be the queen of clubs. Cut the pack into seven or eight little heaps, bearing in mind which of them contains the noted card. Invite a spectator to take the top card of either heap, to look at and replace it. When he has done so, gather the heaps together, taking care to put that heap which has the queen of clubs at bottom, next upon the card which has just been examined, which we will suppose to be the nine of diamonds. The cards may now be cut to any extent, and even shuffled slightly with very small chance of the two cards being separated, and on dealing them out face upwards, as soon as you come to the queen of clubs you may be sure that the card which next follows is the chosen card. You may vary the *mise-en-scène* by remarking: 'I don't know what your card is myself, sir, but I can readily find it by ordering some other card,' say, the queen of clubs, to go in search of it. Queen of clubs, do your duty.' You deal and show that the two cards are together, the queen of clubs having apparently captured the nine of diamonds.

All Sorts

The first attempt to steer a balloon was made in Paris in 1784.

The cost of feeding the British cavalry horses averages £25 a head yearly.

Wooden shoes, it is computed, are worn by 70,000,000 people in Europe. For the style of wooden shoes called *sabots* basswood is mostly used, but willow is preferred. Poplar, birch, walnut, and beech are also used to some extent in their manufacture.

A backblocks settler, whose trips to Wellington have been at intervals of a dozen years or so, visiting the Empire City the other day, noticed the electric tram service. 'Well,' he said in amazement, 'this takes the cake. I've seen them worked by horses, and I've seen them run by engines, but I never seen them druv by a clothes prop before.'

The other day a man from a North Island township called at the office of a fire insurance company, and intimated that he desired to insure his shop and household effects.

'What facilities for extinguishing a fire have you in your township?' inquired the official.

The man scratched his head, pondered for a moment or two, and then answered:

'Well, only the rain!'

The skin of a fish does not suggest itself as a suitable material for the making of clothes, yet it is used for this purpose by a tribe of Tartars in Manchuria. They inhabit the banks of the Peony River, and live by fishing and hunting. During the last hundred years they have become nearly extinct owing to the invasion of their domain by agricultural Chinese. They are known as Fishskin Tartars. The fish they use is the *tamara*, a species of salmon.

An inspector was once examining a class of boys in composition, when he received a most surprising piece of information from one of the pupils. The exercise or essay to be written was on the subject of 'Forbearance,' and this particular lad went out of his way to make the following original statement respecting the taking of revenge: 'I may say of revenge, that it is taking the law into your own hands, and you shouldn't do it, because you are robbing the policeman of what is his own job.'

First Seaman: 'I say, Bill, wot's this card?'

Second Seaman: 'That's the saloon passengers' menu, of course.'

'But wot does it mean?'

'Oh, it's a list of all the things they have for dinner—soup and fish and vegetables and meat. That's the difference between the saloon and the fore-castle; they get them all separately, and call it a menu. In the fore-castle we get them altogether, and call it Irish stew.'

Besides being the grandest saloon in Europe, the Royal Albert Hall rightly lays claim to be the largest concert hall in the world. The building was commenced in 1867, took fourteen years to complete, and cost exactly £200,000. The hall can afford accommodation for between 10,000 and 11,000, but on the occasion of Sims Reeves's farewell concert 12,200 persons found accommodation under the huge glass roof. This number included 5200 who were allowed to walk about the grand promenade near the roof. This number has since been declared to be the danger limit, and not more than 3000 are now permitted on the promenade.

With powers to put down unnecessary noise many centres seem to be well armed. Any citizen in New York, a writer in *Chambers's Journal* informs us, can invoke the law in protest against screeching parrots, yelping dogs, wheezy, scratching phonographs, and so forth. In St. Louis bells must not be used for calling attention to wares, steam whistles are forbidden, and street music is barred. In Detroit even the whistling of trains and boats is strictly limited to a certain code. Washington is still more stringent, while in Baltimore all kinds and grades of steam whistling is prohibited between 6 p.m. and 7 a.m. On the Continent the agitation is equally aggressive. The piano-fiend has his hours of practice limited in Berlin, where the street-organ has been banished for nearly a quarter of a century. The small towns of Prussia limit the performances of street bands to one day a week, and even then the instruments have to pass the searching test of an officer. Similarly, gay Paris is wrestling with the problem, and the first step has been the prohibition of street music in every form. Zurich is endeavoring to enforce a 'curfew' for church bells.

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