

## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- November 7, Sunday.—Twenty-third Sunday after Pentecost.  
 " 8, Monday.—Octave of All Saints.  
 " 9, Tuesday.—Dedication of the Basilica of St. John Lateran, Rome.  
 " 10, Wednesday.—St. Andrew Avellino, Confessor.  
 " 11, Thursday.—St. Martin, Bishop and Confessor.  
 " 12, Friday.—St. Livinus, Bishop and Martyr.  
 " 13, Saturday.—St. Nicholas I., Pope and Confessor.

St. Andrew Avellino, Confessor.

St. Andrew was a native of the kingdom of Naples. He gave up the practice of the law in order to devote himself more perfectly to the service of his Divine Master. Having entered the Order of Theatines, he led for many years a most penitential life, dying in 1608, at the age of eighty-eight.

St. Martin, Bishop and Confessor.

St. Martin of Tours, as he is called from his episcopal See, was born of pagan parents about the year 317. By some he is held to have been the grand-uncle of St. Patrick. At the age of eighteen he was baptised, and from that time his life, which had always been marked by moral goodness, became resplendent with all the virtues, but particularly with the premier Christian virtue—charity. Compelled to serve for a time in the army, he kept himself perfectly free from the vices to which soldiers are, more than others, exposed. Appointed Bishop of Tours, in France, he showed himself a wise and capable administrator, and he was singularly successful in causing the last traces of paganism to disappear from his diocese. He died in all probability about the year 397.

### GRAINS OF GOLD

#### NAME AND ADDRESS.

My mother taught my childish lips to say  
 Whose child I was, and where my dwelling-place,  
 To tell, she said, to the first friendly face,  
 If ever I should chance to go astray.  
 And once, when I had wandered far away,  
 And could no more my truant steps retrace,  
 Back to my longing mother's warm embrace  
 One led me by that clue at close of day.

We must be children once again, saith He,  
 Whose Word is life's high law; so, when I roam  
 Out of the narrow way and stand in need,  
 Lest I be lost for ever, I will plead:  
 'My mother's name is Mary, and my home  
 Is where she lives, in Heaven, and looks for me.'

REV. JOHN FITZPATRICK, O.M.I.

Be cheerful. It is better to live in sunshine than in gloom. If a cloud should darken your heart, turn its silver lining to your friends, and cast the glow of cheer upon them, and the cloud will give way before the brightness and joy its own light has begotten.

Sometimes a common scene in nature will open itself to us with a brightness and pregnancy of meaning unknown before. It is but an instance of God's infinite mind communicating some lesson to His creatures. All who are made open to their reception receive them.

The world sees devout people pray often, suffer injuries, serve the sick, give to the poor, watch, moderate their hunger, restrain their passions, deprive themselves of sensual pleasures, and perform such other acts as are in themselves severe and rigorous, but the world does not see the inward cordial devotion which renders all these actions agreeable, pleasant, and easy. Consider the bees upon the thyme; they find there very bitter juice, yet in sucking it they turn it into honey. Oh, worldlings! It is true devout souls find much bitterness in these exercises of mortification, but in performing them they convert them into sweetness and delight.—St. Francis de Sales.

There are many things which look important, many, many things which have a great deal to say very speciously in behalf of their importance. But faith, like death, silences many voices and answers many questions very quietly, and makes many important things unimportant without taking the trouble to degrade them. In truth there is nothing important but God. All the questions of life become one question as they revolve round Him. Is there a God? What sort of God is He? What does He want to do with us? What does He expect us to do for Him? What will happen to us if we refuse or neglect to do it? In the answer to these questions, or rather the answer to this one question, lies all practical religion, the entire significance of life and its sole importance.

## The Storyteller

### IN THE DAY OF FATE

He was sitting at the end of a bench in the orange-shaded plaza, basking in the warm sunlight, his shoulders bent with the pathetic droop of illness, his thin, long-fingered hands clasped together on his knees, and his slouched hat drawn down low over his eyes. He might have been supposed to be asleep, as he thus sat motionless, with every muscle relaxed, if he had not started perceptibly when the sound of voices speaking English suddenly fell on his ear. It was a very unusual sound in San Juanito, which was seldom honored with the visits of tourists, being only an ordinary little Mexican town, lying at the foot of the Sierra, which stretched like a mass of carven lapis-lazuli behind it. To-day, however, there had been a freight wreck on the railway, and the express from the northern border was detained for several hours at the station a mile or so distant across the sun-parched plain, from where the town, with its adobe houses and tropical gardens clustering around its graceful church tower, made an idyllic picture, which tempted the adventurous among the passengers to explore it. But—

'We should have been satisfied with admiring it from the train,' a woman's voice declared in a high key of disapproval. 'There's nothing whatever here to repay us for that long, dusty walk.'

'Oh, I don't agree with you,' a softer, better modulated voice said—a voice which made the man at the end of the bench start again, this time violently, and glance furtively from under the rim of his down-drawn hat at the speaker, who with her companions had paused almost immediately in front of him.

'It's all so adorably picturesque, I think,' the tall, handsome girl went on, sweeping the scene—the fountain-set plaza, the old church with its Carmelite belfry, the arched public buildings, the vistas of houses painted in soft distemper colors and covered with brown tiles—with her glance. 'I hope I will get my camera in time to take some pictures before we have to go back to the train.'

'You'll probably have time to take as many pictures as there are points of view in the place,' a man's deeper tones assured her. 'We'll be lucky if we get away in the course of the next two or three hours. At least that is what I gathered from the conductor's remarks.'

'I wish you had asked him what there was of interest here,' the first speaker observed. 'The church? Oh, yes, of course we can go and see the church; but all the churches are so much alike; and if there's anything else—Perhaps—hopefully—we might find something to buy, or—er—to eat—dulces, you know.'

'Or to drink—even pulque not declined,' the masculine voice chimed in. 'While we're waiting for Laidlaw to bring your forgotten camera, Miss Sylvester, we might put in the time rather agreeably with some liquid refreshments. But the question is where to find them?'

The man at the end of the bench did not stir, but he was intensely, horribly conscious that three pairs of eyes were fastened on him, and that three minds were considering whether he might not be able to answer this question. He knew what was coming when he heard a feminine whisper:

'Perhaps he isn't asleep—perhaps he's drunk.'

'Just the right party, then, to tell us what we want to know,' the jovial masculine tones replied. 'Anyhow, nobody who goes to sleep on a bench in the plaza can mind being waked. Hello—senor!—sorry to disturb you, but can you tell us—Oh, hang it!—doesn't anybody know enough Spanish to ask him where we can get a drink?'

'I haven't the faintest idea what is the Spanish for a drink,' Margaret Sylvester began with a laugh; but paused abruptly as the man addressed rose to his feet. For an instant—barely an instant—he lifted his hat in acknowledgment of the presence of the ladies, showing a sharpened, ghastly face beneath, but replaced it quickly as he pointed across the plaza.

'At the cantina over there you will find what you want,' he said; and then, turning quickly, stumbled away, for walking became difficult when even the bright sunshine grew black around him, and he found himself hoping agonizedly that he might not drop until he had gained a place of shelter, a refuge from the eyes that had met his in one lightning-like glance, in which he read amazement, incredulity, struggling recognition.

'She'll think it was only a chance resemblance—she'll be sure she was mistaken,' he muttered to himself as he concentrated all his will on maintaining an upright position and walking—yes, walking away, instead of being carried, as would certainly result if this blackness increased before he gained the friendly shelter of the arcade, where he might halt, lean against a pillar, and take breath.

He gained it while the group left behind looked anxiously after him, and then glanced at each other.

'Apparently,' Mr. Harkeson-Smythe remarked, 'it wasn't a sleeping but a dying man that I roused. Poor beggar!—he seems pretty far gone. I hardly thought he'd make it over to the portales.'

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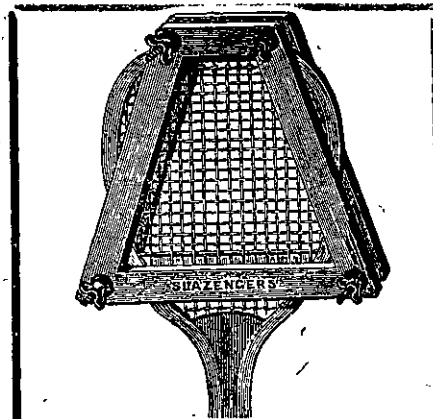
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'And he spoke English, too,' Mrs. Warren added in an injured tone. 'I suppose he heard me say that perhaps he was drunk; but how could I know? I thought he was of course one of the—er—peones, don't you call them?'

'He is probably an American,' Miss Sylvester said, 'and he looks very ill; so I am going after him to apologize, and—and see if I cannot do something for him.'

'Oh, Margaret!' Mrs. Warren remonstrated, 'I—I really don't think I would.'

Margaret gave her a significant glance. 'I daresay you wouldn't,' she replied, 'so you and Mr. Harkeson-Smythe can get something to drink while I go.'

She moved away, her graceful head lifted, her clear eyes very bright, and followed the path of the man who had stumbled across the plaza to the shade of the portales. Perhaps he glanced back, as the darkness cleared away from his vision, and saw her coming; and perhaps the sight lent him fresh strength. At all events, when she reached the arcade he was gone. She looked around, and meeting the eyes of a Mexican woman seated by a pile of beans, her lips formed a stammering but sufficiently direct inquiry.

'The senor—Americano? Where has he gone?'

'A su casa, senorita,' the woman replied, divining the question, though she did not understand the words.

'Ah, to his house,' Miss Sylvester quickly translated. 'And where—endonde esta la casa?'

The woman lifted her hand and pointed to a house distant a few paces down a street opening from the plaza. The door was closed. It had shut quickly behind a shaking, flying form as Margaret Sylvester crossed the plaza to the portales. Perhaps she divined this, but she went on, down the sunlit street to the one-storey dwelling, and knocked at the door.

There was no answer. Again she knocked, and again there was no answer; but it seemed to her that she heard something like the panting of a trapped animal within. But the latch yielded to her touch, the door opened under her hand, and she found herself entering a room which, after the blinding glare of sunlight outside, seemed of an almost cave-like gloom and coolness. Drawing in her breath sharply, she looked around the meagre, poverty-stricken interior, saw the flat, hard bed, the plain pine table with its few books and writing materials, and the chair in which the figure of the man she had followed sat, or rather lay, with head thrown back, in an attitude of spent exhaustion. She moved across the floor and stood, her hand on her heart, immediately before him. He opened his eyes—eyes wonderfully large and bright in the white, sunken face—and looked up at her. Then she advanced a step.

'John!' she cried with a thrilling and exultant note in her voice. 'John Graham, it is you! You are—alive! John'—she made another step nearer—'why have you left the world—why have you let me think for two years that you were dead?'

He could not resist the imperative challenge of her tone. It forced him to rise to his feet and meet her gaze fully. But he did not offer to touch her hand; and they stood looking at each other as spirit and flesh might look across the gulf which divided them.

'Margaret,' he said, 'you must know why I have allowed the world to believe that I am dead. It seemed—the shortest way. And it was only anticipating the truth. You see that I shall soon be dead.'

'But I see that you are not dead yet,' she replied, with the exultant note still in her voice. 'You are alive, and the first thing I have to tell you is that I never for one instant believed that you had died in the manner it was said you had.'

'You—didn't believe it?'

'No; I never believed that John Graham—the John Graham whom I—knew, had been coward enough to kill himself to escape anything.'

A vivid light leaped into the eyes of the John Graham whom she—knew. And then died out as quickly.

'Yet,' he reminded her, 'men have often killed themselves to escape disgrace.'

'Yes,' she returned, 'men capable of doing disgraceful things have often proved incapable of facing the consequences of their acts. But I am sure that if you had ever done a disgraceful thing you would not have escaped the consequences by the coward's road of suicide.'

'Margaret!'—the man grasped tightly the edge of the table by which he stood—'you say, if I had done a disgraceful thing. Surely you know—'

Her brilliant glance met and held his.

'Shall I repeat my words?' she asked. 'The whole matter is a mystery to me—no deeper mystery now, when I find you hiding here, than when you disappeared two years ago; but through all the mystery I have held fast to my belief that you would never shirk the consequences of any act of yours, and therefore it has been to me unthinkable that to escape disgrace you had either absconded or committed suicide.'

He put his hand to his eyes for a moment, as if overcome by the greatness of her faith—or, perhaps, by the weight of his own unworthiness. Then, lowering it, he looked at her again with a gaze as direct as it was clear and sad.

'But now,' he urged, 'now you must believe it, when you find me here—hiding, as you have said.'

She threw back her head, smiling at him superbly. 'Now that I see you again, I believe it less than ever!' she declared. 'And by my faith in you, a faith that has never faltered, I demand that you tell me why you have done this thing.'

He made a gesture of protest, while he sank back, as if overcome by weakness, into the chair from which he had risen. His head dropped on his breast, his eyelids fell.

'Surely it is plain,' he said. 'Would a man give up his life, his ambitions, his friends—above all, would he give up the privilege of sometimes at least seeing you—to go away secretly to a country where certain offences are not extraditable, unless he had been guilty of one of those offences?'

'It would hardly seem so,' she admitted; 'yet what I have said holds good. Tell me why you have done this?'

'Have you not heard?'

'I have heard many things,' she answered. 'I know it is said that you used money which did not belong to you, and that when you were confronted with exposure you gave up your fortune to replace what you had taken, and then—disappeared.'

He nodded gravely. 'That statement seems to cover the case,' he told her, 'and therefore what can you say to me, except good-bye?'

Her eyes suddenly blazed on him.

'I can say just this,' she replied, 'that I refuse to believe one word of that statement unless you tell me on your honor—on your honor, John Graham!—that you truly did those things.'

'On my honor!' he repeated as if to himself. 'She asks me to tell her—on my honor!'

'Yes,' the inflexible voice said. 'I demand it—on your honor!'

'Oh, but this is absurd,' he remonstrated. 'A man who has fallen into the class in which I am, is not supposed to have any honor left.'

Then Margaret Sylvester laughed, and as the clear music rang out, the man started and let his glance pass swiftly around the walls of the room, which since he first entered it had heard many sighs, but never before such a laugh.

'How you betray yourself!' she cried. 'And how foolish—oh, John Graham; how foolish you are, to think you can deceive me! Haven't I known you since we were children; and haven't I always known that honor was to you an idol, a fetish, to which you were willing to sacrifice yourself and everybody else? Do you think I am a fool to believe that you could change sufficiently even to consider the doing of a dishonorable act? I might believe it possible of myself, or of anybody else that I ever knew, but never, never of you.'

John Graham regarded the speaker with a glance, in which something like a flicker of amusement, brought from the depths of past memories, shone. 'Yes,' he said, 'I remember. You have prophesied it—often.'

'But although I prophesied that you would some day sacrifice yourself,' Margaret continued, 'I did not expect you to sacrifice me.'

He looked at her now with mingled amazement and apprehension. 'How have I sacrificed you?' he asked.

Her proud, bright gaze met his unwaveringly. 'Do you think,' she said, 'although you never acknowledged it in words, that I didn't know that you loved me? And did it never occur to you that I might—love you?'

'Margaret!' he cried in a voice in which rapture and agony blent. 'And then in a lower tone: 'My God, why have I not died?'

The passionate bitterness of the last words made the girl fling herself on her knees beside him.

'You have not died,' she said, seizing his thin, cold hand in the warm, strong clasp of hers, 'because God meant to give me the happiness of seeing you again, and ending the anguish of doubt and anxiety about your fate—which I have endured. Oh, how could you—her voice rose in keen reproach—'how could you have been so forgetful of me, so careless of my sufferings? For you surely knew what I felt for you, and what I must suffer!'

'No,' he answered quickly. 'If I had known, if I had for an instant dreamed of it, I could never have done what I did. There was a time when I fancied that you might care for me; but then Laidlaw came, with his boundless assurance and his great wealth, and seemed to—absorb your attention.'

'And you never guessed that he absorbed my attention because I wanted to give a lesson to another man who angered me by his stupidity?' she asked in a tone which seemed still scornful of that stupidity. 'It was the woman's old, foolish device; but if it deceived you, it did not mislead him—at least not for long. Before you went away I had refused him.'

Graham stared at her incredulously. 'You refused him before I went away!' he repeated. 'Are you sure of that?'

'I am sure,' she replied. 'I not only refused him, but I told him the truth—told him that I had never cared for anyone but you.'

The veins stood out like whipcord on the man's forehead now as he leaned toward her. 'You told him that?' he queried again hoarsely.

'Yes,' she answered, 'for I felt that I owed him

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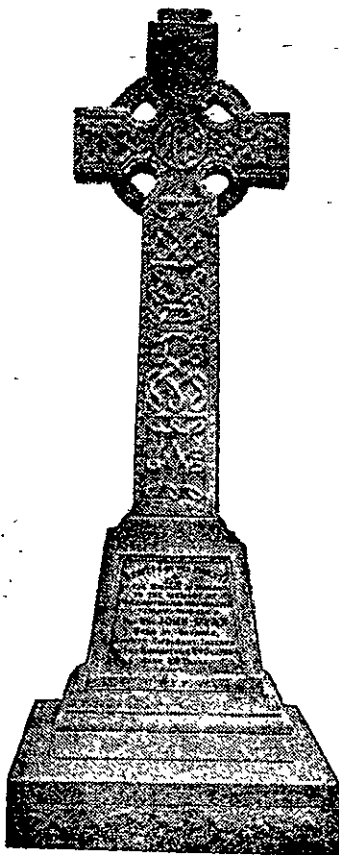
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candor. And he was very generous. I can never forget his sympathy when you disappeared. He gave me hope at first; and then later—later—

'Tried to induce you to surrender hope—yes, I see! From his tone it was to be inferred that John Graham saw a great deal. And now he is with you, is he not?' I heard his name mentioned by one of your companions. Are you going to marry him?'

The question was harsh in its abruptness, but she answered it quietly.

'If that had been asked me an hour ago, I should have said "Yes." It did not seem to matter—then. But now everything is changed. You are alive!' She looked at him joyously. 'Is it not strange that my heart always told me you were alive, even while he tried to convince that you must be dead?'

'He tried to convince you of that?'

'He has argued often that if you were living, and if you loved me as I believed, that nothing could keep you away from me.'

'Nothing could keep me away from you?'

He appeared to repeat the words mechanically, while his glance turned toward a letter lying on the table beside him. Involuntarily he extended his hand, as if to push it out of sight; but Margaret's quick eye followed the motion and passed to the letter. The next instant she was on her feet, and it was in her hand.

'Laidlaw's writing!' she exclaimed.

There was a moment's intense silence as she stood staring at it, then her flashing gaze turned again on Graham. 'What does this mean?' she demanded imperatively. 'You will tell me the truth now, or I will make him tell it. He writes to you—he knows that you are alive!'

'Yes,' the man answered quietly. 'He knows—he has always known. I would not have told you, but the matter has been taken out of my hands. It seems that for us three this is the day of fate.'

'The day of fate for me, indeed,' she echoed bitterly, 'since in it I learn that you not only tossed me out of your life without a word, or apparently a thought, but that you left me to be deceived by a traitor like this!' She faced him passionately. 'What is the meaning of it?' she cried. 'If you cared nothing for me—that is plain enough now—had you no care for yourself, for your own broken and ruined life? What power has this man to make you serve him by dishonorable silence—you, John Graham, whom I thought a very paladin of honor? What bribe has he given you? It is at least—her brilliant, scornful glance swept over the bare poverty around—'not money.'

'No, it is not,' John Graham said calmly. He rose as he spoke, supporting his weakness by leaning against the table. 'I understand now,' he went on, 'why death has delayed so long in coming to me, and why fate has brought you here to-day. It was too much that I should go out of the world and leave you to one whom you are right in calling a traitor—one who has betrayed me as well as you.'

She looked at the letter. 'How can that be?' she asked.

'A little while ago,' he said, 'you spoke of what you have heard—what everyone has heard—of me. Do you not know that Laidlaw is president of the company whose funds were—misappropriated?'

'I suppose I knew it,' she answered indifferently, 'but what then? Are you going to tell me that you did—what is the euphemism?—misappropriate those funds? It is possible that I might believe it now.'

'No,' he replied again, 'I am not going to tell you that. It is time for the truth to be spoken between us. I did not take the money, but—my brother did.'

'Your brother?'

'My half-brother, Lucien Kent. He is, you know, much younger than I am, and has been more like a son than a brother to me ever since our mother gave him into my care on her death-bed. He was only a little chap then, but so winning, so brilliant, always so lovable. Ah, well!—it was a short, quick sigh—those were the qualities which were his undoing. Every one spoiled him, and I, no doubt, worst of all.'

She nodded. 'Yes, you worst of all,' she said, 'for you allowed him to be a burden on your life and a drain upon your fortune. I have always known that. And so it was Lucien who has ended by ruining you, who had done everything for him!'

'It was my fault,' Graham said. 'I should have held a sterner hand over him, but I never imagined how far dissipation and extravagance had carried him until he came, in an agony of shame and fear, and told me that he had taken thousands, many thousands, of the money of the company in which I, as one of its officials, had given him a position of trust.'

His voice fell, he moved across the floor, looked for an instant out of the iron-barred window on the sunny street, and then returned to where Margaret still stood, erect, silent, waiting.

'Surely you see how it was!' he said in a tone of appeal. 'I had to save him—the boy at the beginning of his life, whom my indulgence had allowed to go astray. Besides, putting all feeling for him aside, I made myself responsible for his acts when I placed him in the position which rendered his defalcations possible.'

'Ah, the ideal of honor!' she murmured. 'I knew it would demand its sacrifice.'

'There could not be even a question of that,' he declared firmly. 'I went at once to Laidlaw, told him of Lucien's confession, offered all I had to replace in part what had been taken, and assured him that the remainder would in a short time be covered by my life insurance. All I asked was that Lucien should not be prosecuted, nor his guilt be made public. And then—'

'Well, then—'

'He made difficulties, talked in a high tone of morality, of setting a bad example. "Such a crime cannot possibly be condoned," he said. "We cannot refrain from prosecuting if the embezzler remains within reach of the law. If you wish to save your brother from the penitentiary, you must send him to Mexico—unless you are willing to go in his place.'

Once more the speaker paused, and once more there was tense silence for a minute in the strange, bare chamber. Then he went on.

'It was some time before I grasped what he meant, before I understood that he was offering me the opportunity to save Lucien from disgrace and degradation by taking the burden of his misdoing on myself. When I finally understood, I had no idea why he offered this—I was so hopeless with regard to you that it never occurred to me that he wanted to remove a rival from his path—but it flashed upon me that it was a step which would cut many knots, end many difficulties.'

Margaret Sylvester put her hand to her throat. 'Without,' she cried in a half-strangled voice, 'a single thought of me!'

'On the contrary, with more thought of you than of any other human being,' Graham told her gently; 'for it was in thinking of you that the road of sacrifice opened as a way of escape from intolerable pain. You see, I not only believed that you would marry Laidlaw, but there was every reason why I was debarred from any hope of even trying to win your love. What had I to offer you? I was not only a ruined man, whom disgrace touched nearly, but, more than that, I was a man whose death-warrant had been read. Do you understand now? I was ready to efface myself, since Laidlaw demanded that as the price of giving Lucien another chance in life, because, in the first place, I did not believe that you cared for me; and, in the second place, I had the assurance of more than one physician that I would be dead within two years. So I went away—'

'And pretended to be already dead!'

'No; that was an accident with which I had nothing to do. A passenger on the ship on which I sailed was lost overboard soon after we left port. No one knew him, so a rumor went abroad that it was I. Laidlaw was accountable for the rumor, but it mattered little to me—indeed, I was glad of the peace and freedom which it secured to me. I have lived here very quietly, unmolested even by curiosity—a dead man yet alive, for whom everything has ended, except just to sit in the sunshine and watch death coming a step nearer every day.'

Perfect quietness, the quietness of one for whom indeed all effort is over, and the end of the journey in plain sight, was in his tone, his face, his manner; but all the passion of human love and human anger was in Margaret Sylvester's voice when she suddenly flung herself upon him.

'John,' she cried, 'I cannot—I will not endure it! We have been tricked and deceived, you and I; but if you will take courage, we can yet have our life together. Trust me to deal with the traitor as he deserves, if you will come back to the world. John—for my sake—you will come?'

He smiled exquisitely as he put his arm around her. 'Dear heart,' he answered, 'I had a strange sense of lightness when I waked this morning that I said to myself: "Surely the end is near at hand—surely I shall die before night comes again." For I could not guess that what the day was bringing me was—you. It is a wonderful happiness to be given as a nunc dimittis, not only this glimpse of your face, but the knowledge of your love, the assurance of your faith. Ah, never mind the traitor—give him no further thought! After all, what has he done for us but to help us to learn, through pain and separation, that love is of the soul, not of the body, and that even death—death itself—will be powerless to separate—'

He put a handkerchief to his lips, there was a moment's struggle, and then the red tide gushed forth, while with her strong young arms the girl laid him back in his chair and knelt beside him.

A little later a persistent knocking at the door was followed by an impatient hand pushing it open, and as a flood of sunlight rushed into the room, a man's figure stood in the brightness.

'Excuse me,' he said, 'but I wish to inquire if Miss Sylvester is here?'

Out of the gloom a clear voice answered him:

'Yes, Miss Sylvester is here, Mr. Laidlaw; and so is John Graham—dead.'—*Catholic World.*

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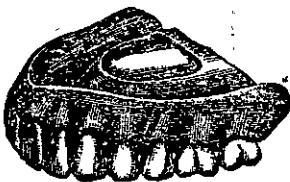
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## Current Topics

### Our Big Land Owners

The bursting up of big estates has long been going merrily on in New Zealand. Yet despite the united operations of the Government and of private owners and eighteen years of the persuasive pressure of a progressive land tax, nine hundred and twenty persons (according to the *Wanganui Herald*) still own half the occupied land in New Zealand.

### Barcelona

'There is one thing certain about the Barcelona outbreak,' says the *Boston Pilot*. 'No one on this side of the ocean can, from the printed reports, form any clear notion of what took place or who was responsible for what took place. It is a triumph for the foreign correspondent and the cable service, that with every modern device of science at their disposal the representatives of American journals have given us nothing except a farrago of conflicting stories.'

### New Diseases

Every new form of sport or locomotion develops (according to sundry medicoes) a specific malady. Thus we have had bicycle knee, tennis elbow, golf wrist, and motor face. Aeroplane lungs promise to be the latest addition to the list of medical terrors. Some years ago, when the present writer was in New York, one of the local qualified fighters of disease discovered (whether rightly or wrongly this depends sayeth not) that the passing craze of the time, ping-pong, developed a painful inflammatory condition of the ankle joint. The new disease was promptly labelled by a New York evening paper as 'the ping-pong pang.'

### 'Idolators' in the Navy

'It appears,' says the *New York Freeman's Journal* of September 11, 'there are more Catholics in the British Navy than there are members of any of the "Nonconformist" denominations. In the House of Commons recently, in reply to a question on the subject, the official figures were thus given: Home Fleet—Nore Division, 715 Presbyterians, 835 Wesleyans, 905 Roman Catholics; Portsmouth Division, 114 Presbyterians, 377 Wesleyans, 369 Roman Catholics; Devonport Division, 285 Presbyterians, 648 Wesleyans, 1190 Roman Catholics; Atlantic Fleet, 271 Presbyterians, 610 Wesleyans, 892 Roman Catholics; Mediterranean Fleet, 339 Presbyterians, 588 Wesleyans, 1360 Roman Catholics; China, 203 Presbyterians, 314 Wesleyans, 513 Roman Catholics (including 11 native Roman Catholics). Yet,' adds our New York contemporary, 'the King of England on his accession to the throne had to take an oath repudiating as "idolatry" the most sacred doctrines and practices of the Catholic Church. The "idolators" come in handy when there is any fighting to be done for the British Empire.'

### Earthquake Warnings

The Philistines who assembled in their temple to make sport of Sampson were not caught in a worse trap than are the people who have pitched their city or village upon a quaky spot like Messina, when the earth's crust suddenly collapses or crumples up beneath them. An Italian Franciscan Father has, however, succeeded in inventing a delicate piece of mechanism which, even in its more or less tentative form, gives sufficient warning to allow people in quaky areas to view the work of destruction from the vantage point of the open air. The Italian correspondent of the Philadelphia 'Catholic Standard' describes the results as follows:—

'The writer happened to be in the zone of the shocks that did some injury last week at Sienna, and learned an interesting item as to the instrument invented by a Franciscan priest there for the purpose of giving warning as to the approach of earthquakes. The instrument, so far, gives notice only four and a-half minutes before the shock. It is a delicate little thing. A small bell is rung on the instrument, the shock comes, the machine breaks—and that is all. Now, on the night of the shock at Sienna the little bell of the machine was rung, and it awakened the guardian who slept beside it. He at once rang the great bell to warn the citizens to clear out of their houses. However, the

sounds of his bell were mistaken for those of the "Big Ben" of the Capuchin Church, with, happily, not very bad results. The learned Regular hopes to perfect his instrument so that warning may be given a considerable time before the approach of an earthquake.'

### Race Suicide

A Christchurch politician proposes to 'cure' race suicide by making some adjustment of taxation in favour of married couples with large families. So did Sir Kenelm Digby—that hearty, thorough-paced liar,' as Charles Lamb calls him—undertake to 'cure' cancer with his absurd 'sympathetic powder.' So did Mrs. Stephens with 'Stephen's Specific,' for the secret of which the British Parliament paid her £5,000 cash down in advance—only to find that the worthless nostrum consisted of eggs, snail-shells (with the snail in them), hips and haws, swine-cess and a few other assorted vegetables—all burned and mixed together. The Christchurch politician's nostrum is about as likely to 'cure' or even appreciably ameliorate race suicide as those pretentious 'remedies' were to settle with, or seriously stop the ravages of, cancer. Our reverend friends of other faiths lately gathered in council have made a better diagnosis of the disorder. They know that it is a moral one first and above all, and an economical one last—if at all; for the chief sinners are not the poor, but the well-to-do and the rich. And the one effective remedy must be a moral one, too—namely, a return to the old Catholic teaching in regard to the sacred duties and responsibilities of wedlock. So far, good. But, curiously enough, we have recently found the 'Actuarial Statistical Register' quoted to this effect: that, whereas the average family among the married clergy was about four children in 1895, it has now dropped to below two. And it is strange a further comment on the recent deliberations on the subject of race suicide is furnished by two recent advertisements in the secular Press of New Zealand in regard to vacant positions in great ecclesiastical establishments conducted by the clergy of one of the Churches that have lately been lamenting the shirking of parental responsibility. Both advertisements call for applications from married couples—one of them requires the pair to be 'without encumbrances'; the other notified that a couple without encumbrances would be preferred. Consistency is called a jewel—probably on account of its rarity.

### The Suffragettes

Great movements sometimes turn on very small pivots. In the strenuous days of 1866 one man in a vast crowd shook the railings of Hyde Park, London. The railings were soon levelled, and a series of connected events followed in swift succession which won Reform. The victory belonged to the man who first shook the railings. But he was, so to speak, merely the trigger that fired the heavily-charged mass of popular feeling. There is little in common between the Reform movement, in any of its varied times and phases, and the freakish skirmishings and kickings and hysteria and ill-aimed brickbats and vicious vitriol or pyrogallol of the British suffragettes. We believe in women's suffrage. Assassination, we are told, never changed the history of the world. And the history of the suffrage in Great Britain is not likely to be altered by the unwomanly and insensate flopping and high-kicking and screeching of unsexed females, like those of the Women's Freedom League, who have lately been dancing political can-cans in the limelight of London's famous town. Pope tells us that—

'The mouse that always trusts to one poor hole  
Can never be a mouse of any soul.'

The suffragettes who trust to one poor method of political agitation—the method of hysteria and epileptic fits—have not in them the soul that is to carry to a successful issue a movement for raising women to a higher political level. Hysteria makes but little history.

In a recent issue of the 'Living Age,' Gilbert K. Chesterton aims at the suffragettes the winged arrows of his subtle satire. 'The female suffrage movement,' says he, 'is simply the breakdown of the pride of woman; her surrender of that throne of satire, realism, and detachment, from which she has so long laughed at the solemnities and moderated the manias of the mere politician.' Women tempered the gravity of politics as she tempers the gravity of

golf. She reminds us that it is only about things that are slightly unreal that a man can be as solemn as that. The line of life was kept straight and level because the man and the woman were pulling at opposite ends of it in an amicable tug-of-war. But now the woman has suddenly let go. The man is victorious—but on his back. The suffragettes are victims of male exaggeration, but not of male cunning. We did tell women that the vote was of frightful importance; but we never supposed that any woman would believe it. We men exaggerated our side of life as the women exaggerated the dreadfulness of smoking in the drawing-room. The war was healthy. It is a lovers' quarrel which should continue through the ages. But an awful and unforeseen thing has happened to us who are masculine; We have won.

### 'Pagans' in New Zealand

A Press Association message from Auckland in last Friday's daily papers ran as follows:—'At a meeting of the Cambridge Church of England Men's Society, when the Chairman (Mr. Wells) referred to the godless upbringing of young people, Ven. Archdeacon Willis said he noticed that Sir Robert Stout had been upholding the value of the present educational system, and speaking against the introduction of religious teaching into the curriculum. Evidently he was still influenced by the Bishop of Auckland's reference to pagans in the Dominion. The Archdeacon said that there was no doubt in his mind that the Bishop was right, and that there were pagans here.'

The history of the discussion, as well as the context of the news-item quoted above, makes it sufficiently clear that, in the view of Archdeacon Willis, as well as of Bishop Neligan, our purely secular system of public instruction is responsible for a certain amount of the 'paganism' that exists in 'God's own country.' And by 'paganism' is here meant irreligion. Now, we protest with great violence against both the Archdeacon and the Bishop, on the ground that they are cruelly unfair—to paganism. As G. K. Chesterton says in his 'Heretics': 'The term "pagan" is continually used in fiction and light literature as meaning a man without any religion, whereas a pagan was generally a man with about half a dozen.' The term pagan is applied to those who are not Christians, Jews, or Mohammedans. It covers the adherents of a thousand-and-one forms of religious belief who sit in darkness and in the shadow of death, from the ancestor-worshippers of China to the totemistic wild men in the jungly 'montana' of Peru. The trouble with most of these is, not that they have no religion, but that they have too much religion—of a kind. For they have taken a number of the truths of natural or revealed religion, and twisted and banged, punched and pulled and lugged them about—as the modiste does just now with ladies' head-gears of chip or straw—and so smothered them with frills and gew-gaws of perverted human fancy, that their original form and substance are hardly at first sight discernible. You have, indeed, to hack and fear away a pile, greater or less, of man-made religion to get at the crumpled and mis-treated God-given faith that lies beneath. And, generally speaking, paganism recognises with greater or lesser clearness that religion is a body of truths or beliefs respecting the Deity and our relations to Him; and, flowing from these, a collection of duties which have God as their primary object. One of these duties generally recognised among pagans is that of religious worship of some sort—the expression of man's sense of dependence on the Deity by an external sign that comes under the cognisance of the senses. Worship is not, of course, the whole law of God. But we mention the matter here for the purpose of showing that there is a good deal of religion in paganism, although the religious truth that is contained in it is often wrapped round and round in the vain fancies and superstitions of savage or barbarian peoples.

But there is no such thing as religion of any sort—Christian, Jewish, Mohammedan, or pagan—legally possible within the circle of operations of our secular system of public instruction. Legally, it may concern itself only with things that are 'secular' in the ordinary and current meaning of the term 'secular'—that is, with matters 'pertaining to the present world,' with 'things not spiritual or sacred,' with 'things connected with the present life only,' and 'dis-associated from religion and religious teaching,' with 'things relating to temporal as distinguished from eternal interests.' We take these meanings of the word 'secular' from Vol.

VI., Part I., of the 'Encyclopædic Dictionary,' and from page 1301 of 'Webster's International Dictionary'; and we refer our readers, for the further elucidation of the non-religious and godless character of the system, to pages 24-29 of our publication, 'Sécular Versus Religious Education.' There is no need to emphasise (we have often emphasised them before) the evil results that are calculated to arise from treating the child as an intelligent, but not as a moral, being; from monopolising the best, most impressionable, and most formative part of his life, and shutting out therefrom the highest, tenderest, most inspiring, and most exalting influences, and concentrating his intellectual faculties; by a lopsided development thereof, upon material interests and material pursuits. Our secular system is doing all this. It has, too, dethroned God from His immemorial and prescriptive place in the school; it treats Him as 'an undesirable alien' during the operations of the system; it destroys the bond that exists between secular and religious instruction; and its whole action, as a system, cannot fail to impress the child-mind with an idea of the superior importance of secular to religious interests.

The purely secular school was, and is, advocated in France as a means of squeezing Christianity out of the hearts of the people. There it has contributed much to the negative irreligion that prevails so widely in that decadent land—to the rejection of the Christian view of life and its purpose, of the Christian view of the sanctity of marriage and the moral training of the young. 'In these negations,' says Devas, in his 'Key to the World's Progress,' 'the leaders of the de-christianising movement resemble the Moslems; and they are like them in being essentially parasitic, and destructive of the very civilisation they seem to foster: the early enthusiasm ends in bitter disillusion; they only differ in the process being much more rapid than with their earlier brethren. France offers as yet the most complete specimen for observation: the brilliant outburst of emancipated humanity, her tongue, her influence, and later her arms dominating all Europe, admired or dreaded, and then the steady ebb of that glory, as the accumulated waters of Christianity gradually flowed away. To sink from being in the first place politically to the seventh or lower is a comparatively small matter, and may be due to other causes; the loss of literary and intellectual eminence is graver; but the main point is the loss of moral influence and to be a labelled specimen of decadence. Here the After-Christian appears in his development; he treats as an illusion all belief in God, as illusion all devotion to prince or people, as illusion all eternal and spiritual human love, as illusion his own free will and undying personality. So all that gave life its value and dignity is abandoned, and all that remains are the calculated pleasures of the cynic who resolves to be a dupe no more.' A long experience of secular schools in the United States has called forth the humiliating avowals of G. Stanley Hall (in his 'Adolescence'), of W. E. Chancellor (in his 'American Schools'), and of sundry other educationists, that duty and the spirit of obedience cannot be taught under the system, nor any adequate check placed upon the downward path of youthful lubricity. The secular school is a queer 'barrier' to oppose to the blight of a decadence in domestic ideals which darkens the brilliant prospects of these new countries with the dual curse of artificial sterility and divorce.

### ANTI-CHRISTIAN NURSES IN FRENCH HOSPITALS

Under this heading *La Croix* publishes an excellent article suggested by a recent congress of French 'Lay' Nurses, who, to the regret of patients, and against the preference of the immense majority of French doctors—whether anti-clerical or not—have been substituted in the place of the expelled nuns. Our French contemporary (says Father De Zulzeta in the *London Catholic Weekly* of September 17) begins by noticing the different way in which the 'lay' and the religious nurse spends the few days' holiday allowed her during the year. The former seeks change and enjoyment (for which the writer is far from blaming her), while the nun-nurse retires to her head-house to refresh her soul with religious exercises and to examine herself upon the manner in which she has acquitted herself of her duty towards the patients. This year, however, many of the lay nurses, male and female, preferred to hold a Congress for the promotion of their professional interests.

'Hech! sirs, the day! but it's ill daein' wi' common Teas after being accustomed tae Cock o' the North.' HONDAL-LANKA TEAS are particularly guid.

'A Gowpanfu' o' 'grossets' on a het day, and a waucht o' "COCK O' THE NORTH" TEA on a cauld nicht, are twa vera guid things. Try it!



There is no harm in that. But they went out of their way to lug into their deliberations the religious question, and to throw discredit upon the devoted nuns. Possibly their attack upon Christian and religious nurses was inspired by a secret consciousness of their own inadequacy to compete with them in those qualities which the sick most appreciate. Carrying war into the enemy's camp is a familiar device for diverting attack from one's own. Be that as it may, here is the

**Invidious Resolution**

passed by the Congress of hospital nurses:—  
 'This Congress, considering that an irreconcilable opposition exists between the democratic and the religious spirit;

'Considering that it is possible, though quite as an exception, that religious beliefs may have inspired acts of self-sacrifice, but that the fact of referring everything to the designs of Providence exempts the religious nurse from imparting to their hospital service an intelligent, devoted, and disinterested collaboration for the furtherance of progress and science;

'Considering that the presence in hospitals of a staff composed of religious involves a continuous interference with liberty of conscience, and that a terrible religious influence is exercised upon persons already weakened by sickness;

'Considering that the difference made in salaries, to the advantage of the religious members of the staff, placing its lay portion in subordination to the former, constitutes an injustice;

'Resolved, that an active propaganda be carried on for the laicisation of all hospitals.'

The

**Crushing Rejoinder**

to this tissue of anti-religious cant and falsehood, given by *La Croix*, deserves full quotation:—

'First of all, we have the usual clap-trap about the "irreconcilable opposition between the democracy and the religious spirit." That is the hackneyed Masonic preface. One asks, what is the relevance of this philosophical and political question? But, then, Messieurs les infirmiers, your Congress sessions were being held on the banks of the Garonne; so it was needful to offer sacrifice to the spirits of the "Bloc," in order to render them propitious.

'Next, you admit that religious beliefs may possibly have inspired acts of self-sacrifice, but to an inconsiderable extent, and quite by way of exception!

**Nuns to the Rescue.**

'And you dare to say this at Toulouse—at Toulouse, where not long ago certain hospital wards had to be "clericalised" anew, and to re-open their doors to the nuns, because, forsooth, smallpox had broken out, and the "lay" staff feared to catch it! You have also forgotten that similarly in Brittany, they had to recall the nuns for the same reason at the time of the small-pox epidemic! And on the very day that you were insulting religious and those beliefs which nerve them to despise death, a lowly nun—a martyr of charity—was dying at Rotterdam among cholera patients with whom she had shut herself up, thus condemning herself willingly to certain death for the love of Jesus Christ! Gentlemen of the Hospital, take off your hats! Pay your respects to this humble victim of duty!

**Verdict of the Faculty.**

'You say, further, that religious of either sex, through referring everything to the will of Divine Providence, fail to work together intelligently for progress and science. That is your assertion. But the *Journal de Médecine* of Bordeaux affirms the contrary in giving a report of the examination of thirty-six religious belonging to Saint Andrew's Hospital, and the one for children, before the Medical Board, that professional organ writes: "In anatomy, physiology, elementary hygiene, and minor surgery they have given proof, in the opinion of their examiners, of most thorough knowledge. The Board was even surprised that women, every moment of whose times is devoted to the nursing of our sick, should have been able to acquire such wide information." Pay your respects, gentlemen, to these collaborators in the cause of science; for out of these thirty-six nuns sixteen obtained the mark of "good," and twenty that of "very good," in scientific subjects, and from a jury of doctors!

**"Undue Influence"**

over consciences, you say? Prove it, substantiate it by facts. Answer Citizen Ringuier, a Socialist, a "Simon Pure," who on his appointment as administrator of the Hospice of Saint-Quentin, designed to "laicise" everything. "But," he wrote in the *Combat*, "I have viewed the devotedness of the Sisters at close quarters, and I have abandoned my plan." "The patients," he added, "be they Catholics, Protestants, Freethinkers, or Freemasons, all receive the same attention, and are objects of equal devotedness. What more do we want? It is true there is the matter of the religious habit. But that is all, and it is, in my judgment, a secondary point. The thing of paramount importance is that the hospital should be "neutral" from the religious standpoint, treating all alike. That, it is. If I guarantee it, I do so because I know it for a certainty."

'Gentlemen, make your bow to this Socialist-citizen, who has the courage to declare the truth!

**"People in Glass Houses," etc.**

'But the subordination of the lay to the religious element on the staff is—you declare in conclusion—a violation of justice. Pray be cautious, gentlemen! or you may awaken in us grave suspicions. In hospitals where there are nuns, the latter hold the keys, keep count of disbursements, and have an eye upon waste. It was this kind of "subordination" of which one of your fellows at Romans complained: "What can you expect! I am with religious. Their surveillance is excessive. One cannot enjoy life here, so I'm off!" How many more avowals and reports we might produce concerning such delicate matters! But we shall, no doubt, return to the subject later.

'Meanwhile, gentlemen, one more bow. Here you have the verdict given by science. I read in the *Reveil Medical*, No 125, 26th year, the following

**Medical Testimony.**

given by Dr. Casset from his own personal experience:

1. The laicisation of hospitals has been introduced for political ends, and not for the benefit of hospital service.

2. Doctors almost to a man, advocated the retention of the religious.

3. The patients—who, albeit the parties most concerned, have not been consulted in the matter—are of the same opinion.

4. The Sisters, who are virtuous, self-sacrificing, and disinterested; nurse better and cost less than grasping, wasteful nurses, eager to extort tips from the patients—the young nurses, for embellishing their toilette, and the older ones for domestic purposes.

'That's what he says, gentlemen of the hospitals assembled in Congress at Toulouse. Well, then, *verbum sap.*'

Our readers will no doubt remember our calling attention to an interview had by the editor of the *Figaro* with a rationalist hospital doctor, who spoke openly of the abuses and neglect that followed upon the substitution by a Socialist municipality of a lay staff in the place of Sisters of Charity in a large French hospital. The hospital at once fell into debt, the lay staff collected at random, and comprising both sexes, had to be dismissed after a fortnight's trial in the interests of public morality. The subsequent engagement of a Swiss Protestant Deaconess as matron, and of a lay staff chosen by her, if it improved the moral tone of the establishment, did not prevent a plentiful dispensation of champagne, which never reached the patient, the gross neglect of the doctors' prescriptions, or nurses going to bed instead of watching agonised patients on the night immediately following an operation.

'But Sisters,' said the house surgeon, 'used to sit up with them all night.' Similar testimony to the superior efficiency of nuns in managing Houses of Correction in Italy, from an honest Italian lady journalist, attached though she was to the Masonic 'Vita,' was not long since recorded at length in these columns.

**MEMORIAL TO THE VICTIMS OF THE IRISH FAMINE**

One of the many great tragedies which mark the history of Ireland was commemorated in an appropriate manner on the Feast of the Assumption, August 15, when a noble Celtic cross, erected on Grosse Isle, in the St. Lawrence River, Canada, by the Ancient Order of Hibernians of America, was solemnly unveiled and dedicated. The cross, pointing to the sky from the summit of Telegraph Hill, marks the graves of thousands who died unknown in a condition of horror and suffering only paralleled by the tragedy of Calcutta.

Men, women, and children left homes where people were dying of famine and pestilence, only to perish in pestilential passenger ships, or in hopelessly inadequate cots, fetid hospitals, or bare sun-baked rocks of a quarantine station in a strange country. The misery might have been mitigated, the mortality prevented. It is hard to believe now that such things could have happened within the memory of people still living. A voyage which can now be accomplished in a week, then often took two or three months. The dead bodies were dragged out of the filth from among the living with boat hooks, and were cast into the sea without form or ceremony of any kind. That of the voyage, but what of the landing? Canada was ill-prepared, and did not heed the warnings of what was coming. It was before the days of ocean cables. When ship load after ship load of sick and dying human beings put in an appearance in the St. Lawrence, all too late Canada realised what was happening. The attempts were then more directed to keeping the fever from the ships contaminating the country than to alleviate the sufferings of those landed at Grosse Isle from the floating pest holes.

Nurses, doctors, and clergy did heroic work in many cases, but they were hopelessly unprovided with even the commonest necessaries. Hence the sufferings on land were not less than those at sea. That even the effort to sepa-

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rate the sick from the well was a failure is shown from the fact that thousands died on the way up to Montreal, and the monument at Point St. Charles commemorates the fact that thousands died in the city. The dedication exercises at the cross took place in the presence of about six thousand persons from the United States and Canada, including many eminent churchmen and distinguished laymen. Among those present were the Apostolic Delegate to Canada, the Archbishop of Quebec, the Lieutenant Governor of Canada, Hon. Charles Murphy (Secretary of State), and Chief Justice Fitzpatrick.

The Hon. Charles Murphy addressed the gathering at some length, and after dealing with events which led up to the famine and pestilence of '47 and '48, said that the impossibly high rentals demanded by the landlords reduced the people to starvation, and famine swept the land, taking many lives in its path. Under these circumstances the people were glad to sail to a new country, and more than 100,000 crowded on board these mere hulks of ships to escape from their own land. The result was the fever and pestilence. Already broken and weakened by want, they could not withstand the rigors of the long journey, the poor food and unclean vessels, and the disease broke out. Hundreds died at sea. Hundreds of others reached land, only to find it a grave. Thousands were stricken down in quarantine at Grosse Isle and went to fill the trenches without name to mark their resting places or record of their death. Later, when the quarantine was broken in winter, the dying immigrants were scattered along the entire river and through many provinces, carrying pestilence and death with them. Every city has felt the heavy hand of that time.

Drawing a lesson from this brief summary of the historical events of the fever years, Mr. Murphy continued:

'It was not the desire to leave their country which drove out the Irish. It was loyalty to their faith and the faith of their fathers. When the oppression of the landlords had become such that relief measures were undertaken by England, soup kitchens were finally established. But this help was given only on the renouncement of the old faith, and God be praised that not one in ten thousand stooped to this. They came to America, met their terrible fate, but found kindness and charity and admiration of their loyalty to the cross, among the French.

'Perhaps the French were inclined to be friendly through memories of the battlefields of Fontenoy and other places where the Irish had fought bravely under the banner of the Fleur de Lys. Perhaps they remembered old bonds which have dated back through the ages. At and rate, they came to the aid of the stricken ones with a charity as deep as the sea, and an abounding faith and trust in God and His mercy and a love for the people who had suffered in His faith. So a new bond and an enduring bond was developed between the French and the Irish of Canada. As Monsignor Begin said: "You are children of one faith and one Father."

'The clergy of the time were devoted, brave men, and with never a thought of self or the terrible dangers of their work, administered to the sick and dying, smoothing their way on the threshold of eternity. Their names are graven more deeply than on tablets of stone or bronze. They are marked forever deep in the hearts of a great race, and a race which never forgets. But for those who come after, and as material evidence of our regard for these great men, I propose that there should be a monument erected to the clergy of that time, both Catholic and Protestant, for there were Protestant clergymen who labored side by side with the priests for the one great cause.

'Primarily this monument will commemorate Irish faith and loyalty. Next it is an enduring tribute to the charity of the French. But beyond even these two great purposes of the past it stretches a hand into the future. As the Statue of Liberty is designed at New York as evidence to the incoming stranger that he has reached a land of freedom and brotherly love, where nations live together in harmony, so the newcomer, seeing this cross and hearing its story, will be given his first great object lesson of true citizenship in this Dominion of Canada.'

Sir Charles Fitzpatrick, Chief Justice, also spoke briefly at the monument, starting a ripple of laughter with the statement that he was paid to keep still and not to speak, but checking it instantly with the depth of feeling in his remarks. Comparing the isle to the Golgotha of old, he drew a touching picture of the sufferings and privations of the Irish in the defence of their religion. The whole terrible tragedy was a manifestation of faith and loyalty, said he, which has helped and through the ages will help men to die as men should, or live as men should. Continuing, he thanked the Papal Delegate and the Lieutenant-Governor for their presence, and closed with the remark: 'Ireland has not been desecrated and persecuted for nothing. It is her pride and her glory but to point to the cross.'

The house may be erected in the latest style, and every convenience provided for, but if a good range is not put in the comfort of the housewife is not complete. A Zealandia Range will give every satisfaction—it heats well, economises the fuel, and cooks splendidly. This is the verdict of all who have tried these ranges....

## THE POWER OF EXORCISM

If a Catholic physician, no matter how eminent, were to advocate the treatment of certain forms of insanity by exorcism, we venture to say that he would be ridiculed by not a few Catholics themselves. However, this is being done by Dr. C. Williams, formerly physician to the Psychic Hospital and Dispensary, Liverpool (1893), president of the Cardiff Psychological Society (1890), editor of a well-known medical journal, and author of several books on insanity, etc. In an essay originally written with a view to its being read as a paper before the Royal Society of Medicine, London, he says: 'I deliberately make the suggestion that in suitable cases—that is, in those occasional cases which appear to be those of "possession"—the medical attendant should, even at the risk of being thought eccentric or a "crank," boldly advocate a resort to exorcism.' The treatment of some other forms of insanity by religious methods is also recommended. 'Such methods, by those understanding them,' declares Dr. Williams, 'have been found most valuable, many remarkable recoveries having taken place.' A celebrated English mental specialist is quoted as saying recently on this subject: 'As one, whose whole career has been concerned with the sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a disturbed mind, I would undoubtedly give the first place to the simple habit of prayer.' Here surely is food for thought. Those who hold that certain unusual forms of madness and epilepsy are in reality demoniacal possession, will probably be strengthened in their opinion by this declaration of so distinguished a scientist as Sir Risdon Bennet, M.D., LL.D., F.R.S., ex-President of the Royal College of Physicians, London: 'There is not a little in the manifestation of many cases of lunacy that may well give rise to the question whether Satanic agency has not some part therein.'

## THE ROMANCE OF THE SUBMARINE

There are probably many that look on the submarine as one of the latest of scientific marvels who will be surprised to learn that it was no great novelty to our ancestors three centuries ago, when Milton was in his cradle and Raleigh was busy writing his *History* in the Tower of London.

The seventeenth century was but an infant when Cornelius Drebell, a clever Dutchman, brought his wonderful boat, which 'could swimme under the water like a fyshe,' to the Thames, and all London flocked to the riverside to watch the antics of this new monster. James I. was among the thousands of spectators, his Royal mouth agape with wonder; and probably Shakespeare and Bacon were also among the crowd.

Drebell's boat was a weird-looking craft, carrying twelve rowers besides passengers; and she seems to have done all her designer claimed for her—sinking and rising and moving under the water like a fish. The chief marvel of this Dutch submarine was 'a liquid that would speedily restore to the air such a proportion of vital parts as would make it again for a good while fit for respiration.'

But although a learned Bishop, in 1648, published a treatise 'Concerning the Possibility of Framing an Ark for Submarine Navigation,' we read nothing more of the submarine for a century and a quarter, when, in 1774, an inventor named Day startled the world by announcing that he would descend in a boat in Plymouth Sound and remain under water for a quarter of an hour. The descent was successfully made in the presence of thousands of onlookers, but the adventurous Mr. Day was seen no more. He was the first on the long roll of victims of the submarine.

### A Wonderful Vessel.

In the following year an American inventor called Bushnell produced a really wonderful vessel for submarine use. A strange-looking boat it was, it is true, resembling two upper tortoise shells joined together, the operator (there was only room for one man inside) entering through an opening in the head. It was sunk or raised by means of an oar in the form of a screw, and was propelled by another oar. Such, in rough outline, was Bushnell's boat, in which he was able to remain under the surface for half an hour at a time, moving swiftly and easily in any direction. Behind the vessel was a magazine containing 150lb of powder, for attachment, by means of a screw, to the hull of an enemy's ship.

During the War of Independence an attempt was made to destroy the British warship *Eagle*, but through the operator's bungling the magazine floated away from the ship and exploded harmlessly.

After Bushnell came Fulton, the clever Irishman, who was the first to make a success of steam navigation. In 1801 Fulton built three submarine boats, one of which, the *Nautilus*, was as far ahead of Bushnell's boat as that was in advance of her predecessors. In the *Nautilus*, which was propelled by manual power and supplied with compressed air, Fulton once stayed under water for hours,

placing a torpedo, also of his own invention, under a vessel provided for the purpose and blowing it 'to atoms.' But Fulton, in spite of the pronounced success of his boat, received so little encouragement that he abandoned his experiments in disgust.

#### Egg-shaped Boat.

But submarines now began to follow one another in rapid succession. In 1859 Mr. Delaney, a Chicago inventor, produced an ingenious vessel, shaped like an egg, and raised or sunk by the pumping of water out of or into a tank. Four years later the Plongeur, a vessel 146ft long and driven by an 80-h.p. engine, appeared in France; and the following year saw the submarine fully launched as a weapon of war.

During the American Civil War a submarine called the David, after her designer, was expected to do deadly work against the enemy. She was a cigar-shaped vessel, made of boiler-plates, and propelled by hand by a crew of nine men, at a speed of four knots an hour. Three times she made a trial trip, and every time she sank and failed to rise again, drowning her crew. At her fourth attempt, however, she got successfully out of the harbor, launched a torpedo at the Federal ship Housatonic, and blew her up. But, alas! she was too slow in making her escape, and was carried to the bottom of the sea with her victim, having thus destroyed thirty-six lives during her brief and ill-starred existence.

## AERIAL NAVIGATION

### COST OF FLYING

Aviation is now so much 'in the air'—especially since the great week at Rheims—that a few words as to the cost of the new means of locomotion can hardly fail to interest our readers.

The triumph of Blériot, the first man to fly across the Channel, was dearly bought—that is, in regard to the expenditure of money. It is nine years ago since he made his first aeroplane, and since then he has spent about £20,000 in aerial experiments.

This amount gives some idea of the costliness of striving for the mastery of the air. While Blériot, however, has expended £20,000, the German Government have been spending hundreds of thousands. Last year no less than £107,000 was spent by the Fatherland on the actual construction of aeroplanes and dirigible balloons, in addition to which £300,000 was contributed by the nation to a fund which has been used to equip a factory capable of turning out ten Zeppelins a year. What a contrast to the £5000 spent by the British Government last year on aerial experiments, and the £78,000 which Mr. Haldane announces will be spent on aeronautics during the current year!

Sold for £80,000.

Altogether Zeppelin spent £25,000 on his aerial experiments before he obtained subsidies from the Government and syndicates, although he is said to have sold one of his airships, with its shed, for £80,000 to the German Government.

An airship of the Zeppelin type costs between £30,000 and £40,000 to construct, and recently a German engineer, apropos of the suggested passenger service by airship between different points in Germany, made an interesting calculation of the expenses and profits. A dirigible of about 20,000 cubic yards like the Zeppelin would require to be half-reinflated once a week, he estimates, and this process would consume 40,000 cubic yards of gas a month. At about 2d per cubic yard, the cost of the lifting force would be £335 a month, or £2010 per year, reckoning the actual service as extending over six months.

#### Cost of Voyages.

The airship has two 150 h.p. motors, the working of which costs in petrol and oil £1 10s per hour. On the assumption that the day's work consists of twelve hours, and the airship works twenty days a month, the motive power for the six months will cost £2160. The staff would consist of a captain at a salary of £400, two steersmen receiving £250 each, and four engineers at £150. The total expenditure on the staff on board would therefore be £1500. The dirigible would have to pay at each aerial station a duty of about £10 for each stoppage, and this item would amount to £1200 for 120 annual voyages.

The total cost of each voyage would be about £200. A dirigible of 20,000 cubic yards can carry from 25 to 30 passengers, but supposing that it takes on an average 20 passengers, the cost per passenger would be £10 for a twelve hours' voyage. If an aerial company, therefore, charged £15 for a voyage, it would allow itself a good margin for profit.

#### Prizes to be Won.

Aeroplanes, of course, cost much less, varying from £250 to £1500. The Wright machine is priced at £1400, although the inventors have spent many times that amount in perfecting their machine.

Incidentally it is interesting to note that there are still an enormous number of prizes to be won by aviators.

They range from the £10,000 offered to the man who flies from London to Manchester in twenty-four hours with not more than two stops, to the £40 offered to the first Frenchman to beat Wright's high fly record. Amongst other interesting prizes might be mentioned the £1000 offered by Sir William Hartley to the first person to make a successful flight in a heavier-than-air machine between Liverpool and Manchester, and the £4000 offered to the first Englishman who flies the Channel in an English aeroplane; and if he cannot win this £4000, the British aviator might try for the Cup and £500 offered to whoever before sunset, on March 31 each year shall have flown the greatest distance in the United Kingdom.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

October 30.

The appeal made in the Parish of Thorndon by the Rev. Father Clancy, S.M., on behalf of the Boys' Orphanage, Stoke, resulted in a contribution of somewhat over £200.

His Grace the Archbishop returned from Australia on Wednesday forenoon. His Grace is determined that no stone shall be left unturned to further in every way the proposal to hold the next Congress in Wellington in about five years' time.

The Archbishop of Wellington Empowering Bill passed its second reading during the week. Briefly, this Bill, if it becomes law, will, in its main provisions, confer upon the Archbishop power to transfer St. Joseph's Orphanage for Girls from the city to a position already acquired in the country.

The concert and social gathering held at Greytown on Wednesday evening, 20th October, notwithstanding the extremely wet weather, proved a great success. The splendid programme of musical and vocal items contributed by visitors from Carterton, Featherston, and Masterton was highly appreciated.

The children to the number of about eighty who recently made their First Communion in the Church of the Sacred Heart, Thorndon, had an outing to Day's Bay on October 18. The Rev. Fathers Hickson, Bowden, Herbert, and Peoples, S.M.'s, spent the day amongst the happy children, and numbers of ladies provided refreshments.

A farewell social evening was tendered to Mr. J. J. Callaghan on October 28th at the New Commercial Hotel. There was a large attendance. Mr. E. J. Leydon was in the chair. The toast of the departing guest was proposed by the Chairman, and supported by Cr. J. E. Fitzgerald and Messrs. W. Coffey, F. J. Fitzgibbon, W. Hood, J. McGowan, H. McKeowen, and J. O'Sullivan. Special reference was made to the active interest Mr. Callaghan had taken in Catholic Club matters during the past nine years. Musical items and recitations were given by Messrs. F. Crewes, A. Hobman, J. McGowan, P. J. McGovern, and D. Twohill. Mr. Callaghan was presented with a smoker's companion by Mr. H. McKeowen. Mr. Callaghan left for Sydney, where he intends to reside, on Friday, October 29th.

A benefit concert and social gathering in aid of the Rev. Mother Mary Aubert's Home of Compassion, Island Bay, took place in the Town Hall, Levin, on Wednesday evening, 27th October. It was promoted by Mrs. Birss, and the management was in the hands of Messrs. J. C. Burns, P. J. Dunne, P. H. Harper, and J. O'Donohue. The Town Hall was packed, and the programme, which was an excellent one, was received with great appreciation by the audience. Songs were given by Mrs. D'Ath, Misses Beryl and Connie Remington, May Storey, Messrs. J. Devine, P. J. Dunne, Cook, Caton, and Fowler, and Masters Rupert Christie and McLeavey. Instrumental items were given by Misses Remington, Maude Remington, M. Simpson. Mrs. Sutcliffe gave several recitations, and Miss Doris Guise a flirt dance and Highland Fling. Miss Remington acted as accompanist. Prior to the opening of the concert the Boys' Band from the Training Farm at Wereroa played several selections, which were very creditable.

As the result of arrangements made by the Rev. Father Herring, S.M., of St. Anne's Parish, Wellington South, Mr. Butler, the chief clerk of the Defence Department, who was mainly responsible for the formation of the St. Patrick's College Cadets in 1903, and was the first commanding officer of No. 1 Company, addressed a meeting of the boys of the junior division of St. Anne's Young Men's Catholic Club on the subject of the formation of a cadet corps in connection with the institution. Mr. Butler, in addressing the boys, prefaced his remarks by paying a tribute to the Rev. Father Herring, who had made matters very easy for him by the enthusiastic manner in which he had advocated the proposal to form a cadet corps. A motion to form the corps was consequently put before the meeting and carried.

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unanimously. Arrangements were subsequently made for the offer of the services of the corps to the Right Hon. the Minister of Defence by the manager of the Club, Mr. Peters, on behalf of the boys. Mr. Peters states that the corps will commence with a membership of over sixty members.

The Women's Mission, which is being conducted by the Rev. Fathers O'Connell, Kimbell, and McCarthy, S.M.'s, in St. Joseph's Church, Buckle Street, is a great success, during the past week 700 to 800 women attending nightly. The children's mission was concluded last Sunday afternoon.

The tender of Mr. Maurice O'Connor for the new Miramar wharf has been accepted by the Wellington Harbour Board, at a cost of about £14,000.

A feature of the St. John Ambulance Fair will be the 'hidden treasure,' which is being engineered by a couple of St. Patrick's College boys. The boys are sanguine of meeting with much success, and already many tickets have been bespoken.

The ladies' confraternity of Our Lady of Perpetual Succour, which has been organised by the Rev. Fathers at Mount St. Gerard Church, Oriental Bay, is a very live association. At present there are over 250 lady members who attend the monthly meetings on Sunday afternoons. The Rev. Father Creagh, C.S.S.R., is the spiritual director. Miss C. Sullivan acts as secretary.

The fortnightly meeting of the St. Patrick's Branch of the Hibernian Society was held in St. Patrick's Hall last evening, Bro. E. F. Reichel presiding over a large attendance of members. To make the meetings attractive, the following members were appointed as a Social Committee to arrange a programme for each month after the meetings, when members and their friends could meet socially:—Bros. Reichel, McCusker, Carrigan, Miller, Schmidt, and McPhee. The secretary presented the balance sheet for the September quarter. The sick pay for the quarter totalled £58, whilst £40 was paid for medical attendance. Three candidates were proposed and two members initiated during the evening.

His Grace Archbishop Redwood, who attended the Catholic Congress in Sydney, returned by the Moeraki on Wednesday. His Grace, in talking to a 'Post' reporter, said he could not add to the full accounts of the Congress that had appeared in the Wellington papers. It was, he added, a memorable gathering, and would, he had no doubt, be productive of much good, and that not for members of the Catholic communities alone. He was rejoiced when it was resolved to hold the next Congress in New Zealand, and at Wellington, too. It was, as he said, 'sprung on him.' He did not know it was going to be proposed; and when he found that that idea was unanimously adopted, he could not restrain expressing his pleasure at the result, promising those who should come here a right hearty welcome. 'Personally,' he concluded, 'I think it will be a very good thing for New Zealand. The P. and O. boats will no doubt be then fully running to Auckland, and we may have the Orient boats calling here. In five years! Why, we cannot tell how greatly improved will be the communications between Australia and New Zealand.' Well, the Congress will assist us in knowing our neighbours better and their knowing more of us.

In the annual report of the Minister of Education, it is stated that the total expenditure by the Government in connection with all the Industrial Schools for the year was £33,655. The sum of £2,516 was expended on account of private schools. The net cost of the various private (Catholic) schools was as follows:—St. Mary's (Auckland), £1,418 18s 8d; St. Mary's (Nelson), £843 1s 2d; St. Joseph's (Wellington), £153 7s 7d; St. Vincent de Paul's (Dunedin), £101 0s 8d. In the course of his annual report on St. Joseph's Orphanage (Wellington), the medical officer (Dr. Mackin) says:—'The present school building has been in use now for many years, and has become gradually hemmed in by the expansion of the city; but I understand that the Sisters are contemplating the erection, at no distant date, of a new school in more modern style, and with more up-to-date equipment, in the suburbs of the city. I need hardly say that this scheme receives my heartiest consent and support, as from a medical point of view a new institution in the country, with all the benefits accruing from increased accommodation, fresh air, and greater facilities for outdoor recreation, would be incomparably better than the present school, both for the children themselves and for the Sisters who carry on the work of this school with such thoroughness and devotion.'

The annual practical examinations held by the Associated Board of the R.A.M. and R.C.M. (London) have taken place in Wellington during the past fortnight. The examiner was Mr. Fredrick Cliffe, of London. The passes are for pianoforte unless otherwise stated. The following is a list of the successful Convent pupils in the Wellington district:—Licentiate Examinations (full marks 200, pass 150), Performers' Certificate (L.A.B. Diploma), May Storey, singing (St. Mary's Convent), 160; Agnes Segrief, singing (St. Mary's Convent), 159. Local Centre Examinations (full marks 150, pass 103, honours 130)—Advanced Grade, Honours, Rose Segrief, singing (St. Mary's Convent, 140; Teresa

McEnroe, singing (St. Mary's Convent), 130. Advanced Grade, Pass—Dorothy M. Norton (St. Mary's Convent), 108; Hilda M. Flanagan (St. Mary's Convent), 107. School Examinations (full marks 150, pass 100, distinction 130): Higher Division, Pass—Dorothy Bowie (St. Mary's Convent), 115; Katie Madden (Convent, Sussex Square), 110. Lower Division, Distinction—Winifred Ryan (St. Mary's Convent), 131; Bessie Gard (St. Mary's Convent), 130. Lower Division, Pass—Lily Dealy (St. Mary's Convent), 124; Ida Waddell (St. Mary's Convent), 123; Eileen Nesbitt (St. Mary's Convent), 104. Elementary Division, Distinction—Hilda Martin (St. Mary's Convent), 130; Nora Devlin (Convent, Sussex Square), 130. Elementary Division, Pass—Bessie Martin (St. Mary's Convent), 125; Marie Doherty (Convent, Sussex Square), 123; Winnie Sullivan (Convent, Sussex Square), 121; Eileen Black (St. Mary's Convent), 111; Linda Riddell (St. Mary's Convent), 111; T. Haywood (St. Mary's Convent), 107; Frances Gasquoine (St. Mary's Convent), 105. Primary Division, Pass—Beatrice Dorgan (Convent, Sussex Square), 115; M. Burke (Convent, Sussex Square), 105.

Miss T. Redmond, a member of St. Joseph's Choir, and well known in Catholic circles, will be leaving for Masterton next week, where she intends to reside. A number of her friends assembled at the residence of Mr. and Mrs. O'Flaherty on Wednesday last to bid her farewell. A most enjoyable programme of musical items, cards, and games was gone through, at the conclusion of which Mr. G. F. Hill, on behalf of those present, presented Miss Redmond with a handsome purse as a token of the esteem in which she is held, and wished her every success in her new sphere. Miss Redmond feelingly responded.

The month's mind of the late Mrs. Daniel Lynch (mother of Rev. Father P. M. Lynch, C.S.S.R.) was celebrated on Saturday, October 23, in the Church of the Sacred Heart, Thorndon, Wellington. The celebrant of the Mass of Requiem was the Rev. Father Herbert, S.M., Rev. Fathers Peoples, S.M., and Bowden, S.M., being deacon and subdeacon respectively, and Rev. Father Hickson, S.M., master of ceremonies. There were also present in the sanctuary the Ven. Archdeacon Devoy, S.M., Rev. Father Whelan, C.S.S.R., Rev. Father McDonald, S.M., and Rev. Father Gilbert, S.M. The Requiem music was admirably sung in Solesmes plain-song by a body of students from St. Patrick's College, under the baton of the Very Rev. Dr. Kennedy, S.M., Rector of the College. The Rev. Father Schaefer, S.M., of the College, presided at the organ.

## DIocese OF CHRISTCHURCH

(From Our Own Correspondent.)

November 1.

There will be First Communion of the children in the Cathedral on the Feast of the Immaculate Conception, and Confirmation will be administered on a day to be set apart shortly afterwards.

The boys of the Marist Brothers' School excel not only in football, but in other branches of athletics. The School cricket team won the first primary schools' match of the season on Saturday, when they defeated the Elmwood School by an innings and 40 runs.

Mr. Patrick O'Shea, not yet twenty years of age, one of the old boys of the Marist Brothers' School, and captain of the Old Boys' Football Club, proved his stamina on Saturday by winning the road race—Timaru to Christchurch (112 miles)—against competitors from all parts of the Dominion. Besides battling against strong winds the whole way, sustaining a couple of rather bad falls, and seriously buckling his wheel, he rode a fine race, and did not appear unduly fatigued on arrival. His club mates and the old boys generally are naturally much elated at the success achieved.

His Lordship the Bishop visited the Cathedral Conference of the Society of St. Vincent de Paul at the ordinary weekly meeting on last Wednesday evening, and installed Bro. G. C. Hayward as president. His Lordship spoke encouragingly of the efforts made by the Society to cope with its essential works. A great deal of good was accomplished in the community by the Society, and with the increased membership he wished to see, future results would prove equally hopeful. The Bishop spoke also of visits he had paid; and of general meetings at which he had presided in Ireland, England, Belgium, etc., where the Society was led by, and largely composed of, the leading Catholic laymen, even the nobility deeming it a special privilege to be associated with the organisation.

In his report of the recent inspection of the Cathedral Parish Girls' School, in charge of the Sisters of the Missions, the inspector under the North Canterbury Board of Education (Mr. W. Brock) says:—'This school, which on the present occasion was inspected by itself, and not in conjunction with the pupils of the primary division of the Sacred Heart Convent School, marked a distinctly satisfactory appearance. The pupils show a keen interest, are under good control, and give a pleasing impression of industry. The programmes are sufficiently substantial in quantity to make due provision for a liberal compliance with requirements. A

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good rate of progress has been maintained, the year's work being practically covered. The responses were generally creditable, written papers being models of neatness. Singing is of exceptional merit, and sewing and physical instruction decidedly good.' Mr. Thomas Hughes, Education Board Inspector, who examined St. Ann's Catholic School, Woolston, reports as follows:—'In the schemes of work submitted, a provision is made for instruction as required by the Educational Syllabus, and much commendable work in the essential subjects is presented at this examination. The discipline and tone are creditable, and a fine spirit of work prevails throughout the school. In general, the results show that promotions from class to class have been judiciously made. A pleasing feature, and one that postulates capable teaching, is the general response shown by the pupils in oral examinations in the various subjects.' After describing in detail the work of the school in generally complimentary terms the report concludes:—'The preparatory classes are receiving a satisfactory training in the work prescribed. As a whole the results showed that the pupils are doing useful and suitable work. The school is taught by the Sisters of the Mission.' The Sacred Heart School at Addington was examined by Mr. E. K. Mulgan, and St. Agnes' School at Halswell by Mr. W. Brock (Education Board Inspectors). Both schools are in charge of the Sisters of the Missions, but space will not permit of the comprehensive reports regarding them being given. Reporting on his examination of the primary division of the Sacred Heart Convent High School (Sisters of the Missions), Mr. W. Brock, the inspector, writes:—'This school presents a substantial amount of work in an advanced stage of preparation, the major portion of the year's programme having been covered. The pupils are exceedingly attentive, anxious to display their knowledge, and generally exhibit a close acquaintance with the matter under review. Papers are commendably neat, and answers in oral tests were on the whole fairly well distributed, giving evidence of painstaking instruction. Prominent features of the results are good singing, strong drawing, and excellent needlework.' Referring in detail to the work of the various standards the inspectors' remarks are equally complimentary, and whilst congratulating the teachers on the excellent results, he says 'that the work has been well drawn up and carried out on sound lines.'

The Opera House was filled in every part on last Thursday evening at a musical and dramatic entertainment given by the past and present pupils of the Sisters of the Missions, in aid of the fund for renovating the parochial schools of the Cathedral. The event was under the patronage of his Lordship the Bishop, who, together with several of the clergy, was present. The arrangements were, as usual, excellently supervised by the secretary, Mr. E. O'Connor. The first part of the programme consisted of vocal and instrumental items, and the second of a very pretty little play, and all through the items were wonderfully bright and attractive. Misses M. O'Connor and L. Barker played a piano duet, and a violin solo by Miss W. Brick was given with spirit. One of the most effective items was a pretty ballad, 'In Sweet Killarney,' which was sung by a number of little Convent pupils, and was clearly and neatly rendered. The children earned a hearty encore. Later on they went through some drill exercises with clubs, the performance being given with a care and precision that spoke volumes for their tutors. A dialogue, 'Throwing Stones,' by the pupils, was another popular item, the girl who impersonated a boy in the story being especially good. Miss C. Willey sang 'O Divine Redeemer' very well, and was encored. A trio for harp, piano, and harmonium, the 'Miserere' scene from 'Il Trovatore,' was excellently given by Misses L. Barker, M. O'Connor, and Doris Amyes. The quartet, 'Ave Maria' (Gounod), was played by Misses Brick (violin), Barker (piano), K. O'Connor (harmonium), and Miss O'Connor, who took the solo most effectively. Misses Brick and Vera Erck played a nice violin duet, and a vocal trio 'Oft in the Stilly Night,' was harmoniously rendered by Misses M. O'Connor, W. Brick, and C. Coakley. An instrumental selection by a small orchestra of young ladies was cleverly given, and the short play, 'Yvonne,' was then presented. The characters were all taken by young ladies, and the piece went with a brightness that was effective in always making it interesting. The scenery was pretty and the dressing was good. Miss Fanning as a fisherwoman and Miss McIntyre as her daughter acted with a good deal of confidence, and Miss Gardner as a wealthy lady was also good. Misses A. Foley, R. Buchanan, N. Corliss, K. Redmond, C. McKendry, A. McGill, M. Horan, and others took the remaining characters well, and the piece was heartily applauded.

The Rev. Mother of Nazareth House acknowledges with sincere thanks the receipt of additional subscriptions amounting to about £60 towards the erection of the new building. As recently stated in the 'Press,' the erection of the new block at The Grove, for the Nazareth House, the cost of which will be over £21,000, is proceeding rapidly. The foundation stone was laid by his Excellency the Governor, Lord Plunket, on January 17 of this year, and already the roof is on and partially slated. The work, under the able superintendence of Mr. O'Connell, clerk of works, has been pushed on with commendable rapidity. The first floor, which will be used for dormitories, is nearly finished, the plastering

being just upon completed. On the ground floor the plastering of the lengthy corridor, over 100ft, and the spacious schoolrooms are in a very forward state. The erection of the tower has been completed, and already the building is beginning to loom up large in the landscape. The kitchen block is practically—with the exception of the inside fittings—finished, as is also the children's refectory. The other portions of the building are in a forward state, and Mr. O'Connell is sanguine that the whole work will be completed early in the year. The building is an exceedingly substantial one, being of brick and stone. The acquisition of the Grove property for the building, with the commodious private house thereon, has enabled the Sisters to relieve the great congestion which prevailed at the Ferry Road House. The whole of the house at the Grove has been devoted to the old women in the House. The drawing-room and large dining-room have been utilised as dormitories, in order to comfortably accommodate the aged inmates, and they have now exceedingly comfortable quarters. Their removal from the Ferry Road House has enabled much-needed room to be given to the very large number of children—about 70—in the Home. The new quarters are also much more pleasant for the old women, as there is a large garden with plenty of alcoves, etc., where they can sit in the sunshine. It is not so generally known as it ought to be that though managed and supported by a Catholic organisation, the work of Nazareth House is purely unsectarian. There are several inmates who are non-Catholics, and recently one of these, who was ill and subsequently died, was attended throughout her illness by a Church of England clergyman. When the new work is completed, all the inmates now at Ferry Road House, comprising children and old men, will be removed to the Grove.

## DIOCESE OF AUCKLAND

(By Telegraph from Our Own Correspondent.)

November 1.

There was a procession of the Blessed Sacrament at the Cathedral on Sunday evening.

The net result of the bazaar at St. Benedict's will, it is said, amount to something near £1,000.

Rev. Father Cremin, Bendigo, who was here last week, was in college in Ireland with Rev. Father Cahill, Ngaruawahia, with whom he spent several days. He left for Sydney this evening.

Rev. Father Creagh, C.S.S.R., and Rev. Father Hunt, C.S.S.R., open a mission in the Cathedral next Sunday morning, and will be assisted by the Very Rev. Father Clune, C.S.S.R., who will arrive a few days later. The Bishop is expected to be back from Gisborne in time for the opening.

His Lordship the Bishop has purchased suitable sites for churches and schools in various parts of the diocese—Morrisville, Puriri, Hikutaia, and Helensville. Five sites have been secured. At the latter place twenty acres, with a large building, were purchased in the middle of the township. The land is quite level, and is considered a good bargain.

Widespread regret was felt by our Catholic community at the news of the sad death of Mrs. Somerfield in a railway accident at Rakaia. She was formerly Miss Delia Lynch, of this city, and was foremost in every Catholic and charitable work in Auckland. Her mother, sister, and brothers received many messages of condolence in their bereavement.—R.I.P.

A special meeting of the H.A.C.B. Society is called for to-morrow evening, to discuss the advisability of the formation of a North New Zealand District. It has been urged that it would benefit the Society as a whole, as the continued unrest manifested every three years, it is claimed, is inimical to the best interests of the Society. With a view to ending this, the Auckland Branch is moving in the direction indicated.

A very successful musical and dramatic entertainment was given by the students of the Sacred Heart College, assisted by the Pitt Street Marist Brothers' pupils, in St. Benedict's Hall last Friday evening. There was a very large attendance, including many of the clergy of the city and suburban parishes. It was a very successful entertainment, and reflected great credit on the brothers and pupils. The following was the programme:—Overture, College orchestra; chorus; recitation, Master Lionel Grimstone; chorus; solo and chorus; song (comic), Master E. Kavanagh; drill, College Drill Club; trio, Masters W. King, W. Fairweather, — Clark, R. O'Connor, H. Jew, and E. Moore; overture, College orchestra; chorus; dance, Master R. McDowell; trio, Masters E. Moore, B. Leo, J. O'Connor, R. O'Connor, W. King, W. Fairweather. The entertainment concluded with a comedy, in which the following took part:—Masters H. Quinn, D. O'Brien, D. O'Connor, E. Kavanagh, G. O'Rourke. Mr. Harry Hiscocks acted as accompanist.

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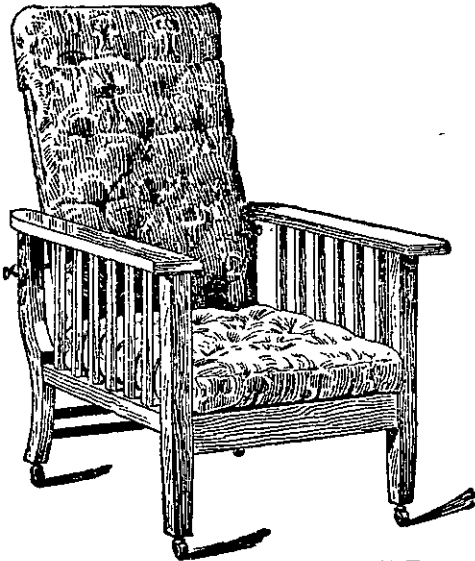
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### PRODUCE

Messrs. Donald Reid and Co. report:—

Oats.—On account of the scarcity of offerings the business passing has been very limited. We have strong inquiry for good to prime Gartons and sparrowbills, and these can be readily placed at quotations. Quotations: Prime milling Gartons, 1s 8½d to 1s 9½d; sparrowbills, 1s 8d to 1s 9d; good to best feed, 1s 7d to 1s 8d; inferior to medium, 1s 4d to 1s 6d per bushel (sacks extra).

Wheat.—Stocks are not so heavy, and nearly all classes of prime wheat are moving off to supply local millers. Good whole fowl wheat is not so plentiful, but medium is still offering freely. Quotations: Prime milling, 4s 4d to 4s 5d; medium to good, 4s 1d to 4s 3d; best whole fowl wheat, 3s 10d to 4s; medium to good, 3s 4d to 3s 9d; broken and damaged, 2s 6d to 3s 3d per bushel (sacks extra).

Potatoes.—The market is well supplied, and prices are unchanged. Sound, freshly-picked lots are in demand, but those in indifferent condition are not in favour. Quotations: Best Up-to-Dates, £3 to £3 5s; medium to good, £2 5s to £2 15s; inferior, £1 10s to £2 per ton (bags included).

Messrs Dalgety and Co. report as follows:—

Oats.—The demand from the Home market still continues, and all lines coming into this market are readily disposed of on arrival. The prices ruling on Monday are a little in advance of last week's rates. Quotations: Prime milling Gartons, 1s 8½d to 1s 9½d; do sparrowbills, 1s 8d to 1s 9d; good to best feed, 1s 7d to 1s 8d; inferior to medium, 1s 4d to 1s 6d per bushel (sacks extra).

Wheat.—The market is still unchanged. Millers are buying small lines offering at quotations. Best fowl wheat is in good demand, and is sold readily on arrival. Quotations: Prime milling, 4s 4d to 4s 5d; medium to good, 4s to 4s 2d; best whole fowl wheat, 3s 10d to 4s; inferior and smutted, 2s 6d to 3s 6d per bushel (sacks extra).

Chaff.—The arrivals during the last week have been fairly light, and the demand for bright, heavy, well-cut lines still continues firm. Medium and inferior lots are more difficult to quit at quotations. Quotations: Best oat sheaf, £2 10s to £2 15s; medium to good, £2 2s 6d to £2 7s 6d; inferior and discoloured, £1 10s to £2 per ton (sacks extra).

Straw.—Quotations: Oaten and wheat (pressed), £1 7s 6d to £1 10s per ton.

Stronach, Morris and Co., Ltd., report for the week ending November 2 as follows:—

Rabbitskins.—We offered a medium catalogue on Monday to the usual attendance of buyers. Bidding was not very keen, and winter does showed a drop of about 6d per lb, whilst all others dropped about 2d. Quotations:—Best winter does, 30d to 37d; medium to good, 22d to 26d; second winters, 15½d to 18d; best winter bucks, 15d to 17d; medium, 13d to 14d; outgoing, 12d to 13d; spring does, 10d to 12d; bucks, 12d to 13d; autumns, 13d to 14d; best winter blacks, 28d to 33d; autumns, 16d to 18d; fawns to 15d; horsehair, 17d to 18½d.

Sheepskins.—We offered a very large catalogue to-day to a large attendance of buyers. Bidding was very slack, but prices for all kinds of skins kept up except coarse crossbred, which showed a drop of almost 1d per lb. Best half-bred, 9d to 9 5-8d; medium to good, 7½d to 8½d; inferior, 5½d to 6d; best fine crossbred, 7½d to 8½d; coarse, 6½d to 7½d; medium to good, 5½d to 6½d; inferior, 4½d to 5d; best merino, 7d to 8½d; medium to good, 5½d to 6½d; lambskins, 6d per lb.

Hides.—We held our fortnightly sale on the 28th ult., when we submitted a large catalogue of 616. Competition was good all round, and prices for light and medium weight hides advanced fully ¼d per lb, heavy weights being on a par with last sale. Quotations:—Prime stout heavy ox, 6½d to 7½d; good heavy, 6½d to 6¾d; medium weight, 6¾d to 6¾d; light weight, 5¾d to 6¼d; staggy and inferior, 3¾d to 4½d; heavy weight cow hides, 6¾d to 6¾d; medium, 6d to 6½d; light weight, 5¾d to 6¼d; inferior, 4d to 4½d; yearlings, 5d to 5½d; calfskins, 4d to 9d.

Tallow and Fat.—There is no change to report in the tallow and fat market, all being readily sold at late quotations.

## WEDDING BELLS

EGAN—DAVANEY.

At St. Peter's Church, Wrey's Bush, on October 27, Mr. William Egan was united in the bonds of Matrimony to Miss Mary Davaney. The ceremony was performed by Rev. Father O'Neill, in the presence of a large assemblage of friends. The bride, who was given away by her father, was handsomely attired. Miss Mary Finn attended as bridesmaid. The duties of best man were performed by Mr. J. Egan (brother of the bridegroom). The Nuptial Mass was celebrated by Rev. Father O'Neill. After the ceremony the bride's parents entertained a large number of guests at a wedding breakfast. The happy couple left by Thursday morning's train for the north, where the honeymoon is to be spent.

HUGHES—CASEY.

A very pretty wedding was celebrated at St. Mary's Church, Wanganui, on October 27, the contracting parties being Mr. Andrew P. Hughes, second son of Mr. D. Hughes, of Kapuni, and Miss Ellen T. Casey, daughter of Mr. C. Casey, Marybank. The ceremony was performed by the Very Rev. Dean Grogan. The bride, who was given away by her father, looked charming in a dress of satin charmuse, and also wore the customary veil and orange blossoms. The bridesmaids were Miss Cecilia Casey and Miss Annie Hughes, and the little Misses Molly and Lucy Langford (nieces of the bridegroom) also attended as flower girls. The bridegroom was attended by his brother, Mr. J. Hughes, as best man, and Mr. Casey as groomsmen. After the ceremony the contracting parties and guests adjourned to the residence of the bride's parents, where the wedding breakfast was held, and the customary complimentary toasts honoured. In the afternoon the happy couple left for their future home at Riverlea, Eltham.

## Timaru

(From Our Own Correspondent.)

November 1.

Yesterday about fifty children made their First Communion at the 7.30 o'clock Mass, which was celebrated by Rev. Father Tubman, S.M. The Rev. Father delivered a touching and appropriate address. Breakfast, provided by the ladies of the parish, was served in the Girls' School. In the evening the church was crowded, standing room only being available. The Rev. Father Tubman preached an eloquent sermon, after which there was a renewal of Baptismal vows. Benediction of the Blessed Sacrament brought the children's happy day to a close. The children had been well prepared for the great event by the Sisters of the Sacred Heart and the Marist Brothers.

## Cheviot

(From an Occasional Correspondent.)

It is intended to hold the annual social on Boxing Night, and a meeting is to be called for November 7 to form a committee to carry out the necessary arrangements. The proceeds are to be devoted to the erection of a choir gallery and other necessary improvements in the church.

A pretty wedding was celebrated on September 14 at St. Mary's, Christchurch, the contracting parties being Mr. D. J. Haughey and Miss May McElroy, both of Cheviot. The ceremony was performed by the Very Rev. Dean Ginaty, who also celebrated the Nuptial Mass. The bride, who was given away by her father, looked very becoming in cream silk, trimmed with lace and chiffon, and the usual veil and wreath of orange blossoms, and carried a lovely shower bouquet. She was attended by Miss Linda Condon, as flower girl. The bridesmaids were Miss Evelen Haughey (sister of the bridegroom) and Miss May Haughey (cousin of the bridegroom). Mr. P. J. Haughey acted as best man, and was assisted by Mr. F. Haughey (cousin of the bridegroom). After the ceremony the party adjourned to the Montreal Street Hall, where the breakfast was laid for a large gathering of friends. The happy couple on their return to Cheviot were accorded a 'welcome home' by Mr. and Mrs. S. Haughey, at 'Crystalfield.' The proceedings were very enjoyable, and the Cheviot Brass Band played a programme on the lawn. The presents were numerous and handsome. Mr. and Mrs. Haughey intend to make Cheviot their future home.

## Oamaru

(From Our Own Correspondent.)

November 1.

Excavations for the new tennis court for St. Patrick's Club are now in progress, and it is expected that the opening game will be played about the end of the year.

The second billiard tourney commences to-night, and should provide some exciting games, as members have been improving in their play very considerably since the acquisi-



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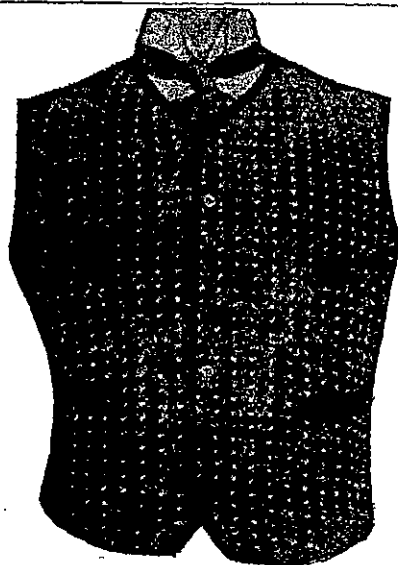
It is certainly very true, as many men in this district have already found out to their advantage, that there is no need now to ever pay four, five, and six guineas for a suit made to measure. No matter how particular you are, no matter how well you want your garments made, you can now get the very best garments that it is possible to get made to your measure, no matter how high the price you have been paying, for from 50s to 75s. This simply means that the man who has been paying £4 4s for his suit can now have it made to his measure for from 50s to 65s, and the man who has been paying as much as six guineas for his suit can have it made for from 70s to 75s. I want every man in New Zealand to prove the truth of my statement for himself. I want you to let me send you samples of the new Winter Suitings just opened up. I want you to see for yourself the money I can save you, and learn of the satisfaction I can give you in high-grade garments made to your measure. When you place your order here, not only do you secure the advantage of having a written guarantee that your garments will fit you perfectly when completed, or your money will be refunded in full, but you secure the highest skill in the cutting of the garments in regard to the latest London Styles, and your every wish is carried out in every little detail of the making of the garments; this all in addition to the money you save on the price of your suit, which you will agree with me is certainly worth while, when you see the superiority of the garments I am now making, both in quality, style, fit, and finish. I want you to write now for samples of my splendid new materials—beautiful all-wool goods. I have made it worth your while to do so. Better write to-day. The sooner you know about the money I can save you, the better for everyone, except, of course, the credit tailors, who make Bad Debts, and must charge those who do pay for those who don't pay in the price of their suits. I sell only for cash. When you place your order here you pay for what you get—not for what the other fellow gets. Prove it for yourself. Write now, and you will receive a big selection of samples and my simple self-measurement form by return; and, remember, your suit gives you thorough satisfaction, or it costs you nothing. The address is: GEORGE DAVIES, 196 Colombo Street, Christchurch.

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tion of the new table. Classes for seniors and juniors have been arranged, so as to give the younger players a better chance of securing a place in the finals.

At the 8.30 o'clock Mass at St. Patrick's Basilica yesterday morning the members of St. Patrick's Club and the Hibernian Society approached the Holy Table in a body. There was a very gratifying muster of both bodies, and the sight of such a large number of men making public profession of their faith was a particularly pleasing one. The Right Rev. Mgr. Mackay, V.G., who was celebrant of the Mass, in a brief but telling sermon spoke of the pleasure and gratitude he felt at seeing such a large body of men approach the altar rails that morning.

There was a large attendance at St. Patrick's Club Rooms on Thursday evening, when the members entertained their lady friends. The gathering included Right Rev. Mgr. Mackay, V.G., Rev. Father Farthing, Mr. T. O'Grady (President), and a large number of young ladies, and over fifty members of the Club. The main part of the evening's programme consisted of progressive euchre, which was productive of keen rivalry, owing to the handsome trophies offered by Mr. J. Birss to the winners. The lady's prize, a gold cross, was won by Miss Crowley, while Mr. W. Collins won first men's prize, a silver matchbox. The other prize-winners were Miss P. Falconer and Mr. Conroy. During the evening Miss N. Cagney played some enjoyable pianoforte selections. An abundant supply of light refreshments was handed round, after which the gathering dispersed, having spent a most enjoyable evening. The whole of the arrangements were in the hands of the energetic secretary (Mr. J. Birss), who left nothing undone for the success of the evening.

### The Jubilee of Marlborough

The celebrations in connection with the jubilee of the Province of Marlborough opened on Monday, but owing to the very heavy rain the procession, from the spectacular point of view, suffered considerably, and the children's fête, set down for the afternoon, had to be postponed. The Governor arrived in town shortly after 10 o'clock, and took part in the large procession, comprising bands, Volunteers, Cadets, Fire Brigades, Friendly Societies, and about a dozen gaily decorated traction engines filled with children. After traversing the principal street, the procession returned to the Market place, where an address of welcome was presented by four girls attired in white. His Excellency replied, acknowledging the welcome, and the Mayor of Blenheim (Mr. A. McCallum) also made a short speech. The National Anthem and the 'Hallelujah Chorus' were sung by the Blenheim Harmonic Society. After the conclusion of the speeches the Governor attended a banquet given in honour of the old identities of the province.

### Late Burnside Stock Report

The yardings in cattle, sheep and pigs at Burnside on Wednesday were much larger than usual, and there was, consequently, a fall in prices generally. Lambs, of which 140 were yarded, showed a slight improvement.

Sheep.—3,387 were yarded. The unusually large entry was responsible for an all-round decline in prices. Wethers were sold at 1s to 2s less than last week, and ewes were from 2s to 3s cheaper. Quotations:—Best wethers, 21s 6d to 24s; extra, 26s to 27s 9d; medium, 18s to 19s 6d; shorn wethers, 15s to 17s 6d; best ewes, 17s to 19s; extra prime, 23s to 26s 3d; medium, 14s to 16s 6d.

Lambs.—140 yarded. A very fair number of lambs for the time of the season. The quality was good. Quotations: Best lambs, 16s to 17s; extra quality, to 18s; medium sorts, 14s 6d to 15s 6d.

Cattle.—251 yarded. An especially big entry. At the commencement of the sale prices declined slightly and dropped later to a further extent. Quotations: Best bullocks, £8 10s to £9 10s; extra, to £11.15s; medium, £7 5s to £7 15s; inferior, £6 5s to £6 15s; best cows and heifers, £5 10s to £6 15s; medium, £4 5s to £5; inferior, £3 10s to £4.

Pigs.—The number penned—180—proved too large for the demand and poor prices were obtained. The yarding included six very prime choppers.

## NEW ZEALAND RAILWAYS.

### NEW ZEALAND RAILWAYS.

#### KING'S BIRTHDAY, 1909.

The following ALTERATIONS IN AND ADDITIONS TO the Ordinary Time-table will be made in connection with the above:—

#### MONDAY, 8th NOVEMBER.

The 5.5 a.m. Palmerston-Dunedin Train will NOT RUN.  
An Extra Express Train will leave Dunedin for Pal-

merston at 9.25 a.m., stopping at the following Stations:—Waitati 10.26 a.m., Seacliff 10.55 a.m., Puketeraki 11.6 a.m., Waikouaiti 11.20 a.m., arriving Palmerston 11.42 a.m. This Train will stop at Port Chalmers Upper to pick up passengers for Stations at which it is timed to stop.

An Extra Express Train will leave Palmerston for Dunedin at 5.10 p.m., stopping at the following Stations:—Waikouaiti 5.35 p.m., Puketeraki 5.50 p.m., Seacliff 6.0 p.m., Waitati 6.23 p.m., arriving Dunedin 7.17 p.m. This Train will stop at Port Chalmers Upper to pick up passengers.

Trains for Palmerston and Intermediate Stations will leave Dunedin at 8.16 a.m. and 9.40 a.m., Sawyers Bay 8.45 a.m. and 10.10 a.m., Waitati 9.40 a.m. and 11.2 a.m., Seacliff 10.15 a.m. and 11.38 a.m., Waikouaiti 10.46 a.m. and 12.13 p.m., returning from Palmerston at 4.15 p.m. and 5.30 p.m., Waikouaiti 4.45 p.m. and 6.3 p.m., Seacliff 5.22 p.m. and 6.33 p.m., Waitati 5.55 p.m. and 7.3 p.m.; arriving Dunedin at 7.6 p.m. and 8.16 p.m. respectively.

The Train usually leaving Dunedin for Palmerston at 4.30 p.m. will NOT leave until 7.40 p.m.

The Train usually leaving Palmerston for Dunedin at 5.6 p.m. will NOT run.

The Train usually leaving Dunedin for Port Chalmers Lower at 7.34 p.m. will NOT leave till 7.55 p.m.

An Extra Express Train for Balclutha will leave Dunedin at 9.15 a.m., Mosgiel 9.49 a.m., Henley 10.16 a.m., Waiholā 10.29 a.m., Milton 10.53 a.m., Stirling 11.23 a.m., arriving Balclutha 11.30 a.m. This Train connects with Lawrence and Catlins River Branch Trains, and will stop at Caversham and Mosgiel to pick up passengers, and at Henley, Titri, Waiholā, Milton, and Stirling to pick up or set down passengers.

An Extra Express Train will leave Balclutha at 4.0 p.m., Stirling 4.7 p.m., Milton 4.42 p.m., Waiholā 5.2 p.m., Henley 5.15 p.m., arriving Dunedin 6.14 p.m. This Train connects with Trains from Catlins River and Lawrence Branches, and with evening Train for Outram. It will stop at Stirling, Milton, Waiholā, Titri, Henley, Mosgiel, and Caversham to pick up or set down passengers.

The Train usually leaving Dunedin for Clinton at 9.5 a.m. will NOT leave till 9.50 a.m., Mosgiel 10.36 a.m., Waiholā 11.27 a.m., Milton 12 noon, Balclutha 1.5 p.m., arriving Clinton 2.35 p.m.

The Train usually leaving Mosgiel for Dunedin at 5.18 p.m. will NOT leave till 5.31 p.m.

The Train usually leaving Dunedin for Mosgiel at 5.15 p.m. WILL leave at 5.2 p.m.

Train will leave Dunedin for Mosgiel at 11.20 p.m.  
Train will leave Mosgiel for Dunedin at 8.25 p.m.

HOLIDAY EXCURSION TICKETS WILL NOT BE AVAILABLE BY CERTAIN TRAINS. FOR PARTICULARS SEE HANDBILLS AND DAILY PRESS.

#### TUESDAY, 9th NOVEMBER.

Special Passenger Train will leave Palmerston for Dunedin at 5.5 a.m. This Train will make the same stops as, and run on time of, the Monday morning seaside Train.

Train usually leaving Port Chalmers Lower for Dunedin at 7.8 a.m. WILL LEAVE at 7.5 a.m.

#### CHRISTCHURCH SHOW AND RACES.

#### SATURDAY, 13th NOVEMBER.

An Excursion Train for Dunedin will leave Christchurch at 8.0 p.m., arriving Dunedin 6.55 a.m. Sunday. This Train will stop where required to allow passengers to alight.

For further particulars see Posters.

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**MARRIAGES**

**EGAN—DEVANEY.**—At St. Peter's Church, Wreys Bush, on October 27, 1909, by the Rev. Father O'Neill, William Egan to Mary Devaney.

**HUGHES—CASEY.**—At St. Mary's Church, Wanganui, on October 27, 1909, by Very Rev. Dean Grogan, Andrew Patrick, second son of Mr. D. Hughes, of Kapuni, Taranaki, to Ellen Theresa, fourth daughter of Mr. C. Casey, Marybank, Wanganui.

**BIRTH**

**TULLY.**—On October 29, 1909, at Kaituna, Rakaia, to Mr and Mrs. P. Tully, a daughter.

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**EDITOR'S NOTICES.**

Send news **WHILE IT IS FRESH.** Stale reports will not be inserted.

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

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

**ANONYMOUS COMMUNICATIONS** are thrown into the waste paper basket.

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

**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, NOVEMBER 4, 1909.

**ANGLICANS AND THE SCHOOL QUESTION**



ON MONDAY, July 16, 1877, a largely-attended meeting of Anglican parents and teachers, held in Dunedin, carried 'by acclamation' a motion organising a double petition to Parliament praying for a grant-in-aid to the primary schools of their faith and the other denominational schools throughout New Zealand. Thirty-two years later Anglican primary schools were almost non-existent, and a Synod held last week (October 28) in the same city of Dunedin 'carried unanimously' the following resolution: 'That this Synod desires to express its sense of the paramount importance of the system of education for the young which includes religious instruction, and having this in view approves the principle embodied in the New South Wales education system, by which clergy and accredited teachers of the several religious bodies have permission to visit the State schools within the ordinary school hours for the purpose of giving religious instruction, and resolves that an effort be made to secure for this country facilities of the same nature, and requests the representatives of this Diocese to see that the matter be brought before the next General Synod.'

Time was when the Anglican body throughout New Zealand were cordial co-operators with Catholics in the great work of truly Christian education in a Christian atmosphere. They have, however, largely lost their old robust and effective faith in the religious school, have lowered their ideals, have long ceased even to talk about their former high and noble aims, and busy themselves, instead, with inoperative words, words, words, about compromises with the hard secularism of our public school system. The new proposals are indeed a tame and paralytic ending to the high ideals and the high work of our Anglican friends in those days of exuberant and healthy spiritual activity of a generation ago, when they were steeped in religion and realised almost as fully as Catholics realised then, and realise now, the tremendous perils and possibilities of child-life and the dread responsibilities of parents and clergy in its regard. It is sad to see comrades falling in a good fight. It is a desolation to see them throw down their weapons and retire from the struggle. As matters stand, Catholics are left almost alone in the fight for the Christian school—and it is no pleasure to us to know that the defection of our former friends of other faiths has left us with something closely approaching a practical monopoly of religious education in New Zealand.

The proposal of the Anglican Synod of Dunedin would leave public instruction, in its substance and atmosphere, secular and non-religious. It would be rescued from utter godlessness only by a few stolen moments of more or less earnest, or more or less perfunctory religious instruction imparted in what we have elsewhere designated 'a withering atmosphere of State agnos-

ticism.' 'Truth that has been merely learned,' says Schopenhauer, 'is like an artificial limb, a false tooth, a waxen nose: it adheres to us because it has been put on.' The reader is already aware of the wide distinction that exists between the virtue of religion and mere religious instruction—and, above all, religious instruction given in an atmosphere unfavourable to religious faith and feeling, in moments in which God is permitted, on sufferance, to intrude for a brief half-hour or so into the hard and unyielding secularism of the rest of the curriculum. Religious truths must, indeed, be taught and believed, for they are the only sure foundation of morality, and of effective moral education. But religion is more than mere instruction. It is an intimate training and discipline of the whole man. And even religious instruction, imparted in such surroundings as are here contemplated, can seldom rise above the level of a mere drill. It will often fall to the level of a mere formalism, an intrusive unreality foreign to the real business of life; for the quarantine or divorce of religion from the secular instruction of the curriculum destroys the bond that exists between the two, while the greater thought and care given to the former can hardly fail to impress the child-mind with a sense of the superior importance of secular to religious knowledge.

## Notes

### The Catholic Claim

Rev. S. J. Hoban, of Ballarat (Victoria), was one of the speakers at the recent anniversary celebration of the North Creswick Methodist Sunday School. The rev. orator of the occasion—who, by the way, is personally known to us as a Methodist of strong convictions—is reported by the Melbourne 'Argus' as having said that 'he did not advocate the granting of a State subsidy to Catholics for their day schools, but he was seriously considering whether it would be too high a price to pay for the introduction of the Bible into State schools in the interest of Protestants.'

### A Lay Sermon

There is sometimes an aplomb and unexpectedness and crisp freshness about a good lay sermon that commend it to hearers whose ear-drums are unresponsive to the appeal of the pulpit. Last week the 'Lyttelton Times' scored a bull's-eye with a well-directed sermonette on the importance of the religious newspaper in the life of the Church in our day. 'More and more,' said our Christchurch contemporary, 'in this age of education, the churches will have to resort to the printed page to reinforce the spoken message and to refute the written heresy. The power of the newspaper lies in the fact that it goes daily into every home; and the day will come, we do not doubt, when the churches will realise that unless the community is to slip away from them they must couple with the intense and earnest human sympathy of their devoted workers the abiding influence of the printed appeal.'

### French Decadence

'M. Paul Leroy-Beaulieu, Director of the "Economiste Francais," is' (says the 'Catholic Times') 'anything but a clerical. Yet he openly affirms that owing to the abandonment of Catholic morality by Frenchmen France is rapidly tending towards ruin. A lecture which he addresses to his fellow-countrymen and which is reproduced in the columns of the "Birmingham Daily Post" by its Paris correspondent, is worthy of note. He points out that six times in the space of less than twenty years—in 1890, 1891, 1892, 1895, 1900, and 1907—the number of births in France has been less than the number of deaths, an example absolutely unique in the contemporary civilised world. The departments reputed primitive, those that have preserved traditional beliefs—Brittany, Vendée, and some others—still have a satisfactory birth-rate, but in the departments supposed to be most modern—Gascogne, Burgundy, Lot-et-Garonne, and the Yonne—the rate has fallen very low. M. Leroy-Beaulieu predicts that in the course of the present century France will lose five million of her people, and that two centuries hence the country will not have twenty million inhabitants of French stock. He attributes the fall of the birth-rate to the decay of Christian belief and practice and the return of a large portion of the population to a sort of paganism, and suggests as the only practicable remedy the re-establishment of the ancient beliefs and the ancient morality. Unhappily it is easier to destroy the foundations of morality than to reconstruct them.'

### 'Roman Catholics in India'

The London 'Universe' and the London 'Catholic Weekly' have joined forces, and have appeared, in the issue of September 24, as one big, impressive-looking, and ably edited paper. We wish the new 'amalgam' length of days and honourable service in the cause of Catholic journalism. Our

contemporary quotes from an article by the Anglican Archdeacon of Madras, in the previous week's 'Guardian,' on the progress of 'Roman Catholicism in India.' The Archdeacon frankly admits that 'Catholics are taking the lead in education in a fashion which in no long time must draw to them most of the Eurasian community,' and that 'Catholic schools are in India steadily increasing in size, in numbers, and in reputation.' He also has some remarks ament the Christian Brothers and Jesuit Fathers which are well worth the consideration of Anglican educational authorities. After pointing out that they 'are thoroughly successful in satisfying all Government and University tests,' the writer goes on, 'that they are rapidly becoming the leading educational bodies in India, is due to the zeal, tenacity, and large forethought with which they prosecute their high and single-hearted purpose.' Well may the Archdeacon say that 'the authority of a teacher who has no other aim in life than to be a schoolmaster for the sake of the cause of Christ is naturally far greater than that of an English graduate who is teaching for the sake of a salary.'

### Adelaide Catholic Charities

There has recently been published in Adelaide (South Australia) a pamphlet containing official correspondence that passed, during the present year of grace, between Archbishop O'Reilly and the Secretary of the State Children's Council. The correspondence possesses an interest which carries the reader on with unflagging attention to the close. It refers to two great institutes of charity in the Adelaide Archdiocese. One of these is the Girls' Reformatory at Kapunda. The other is the Fullarton Refuge—a free, cosmopolitan charity, for unwedded prospective mothers of every creed—a home and shelter, too; for such 'mothers whose children have been already born elsewhere.' It is conducted by seventeen Sisters, and contains ninety-five adult inmates and thirty-seven children. This great charity receives not so much as a bronze ha'penny piece from the State; it is entirely supported by Catholic generosity; the sum of £50,790 15s 4d has been expended upon the work during Archbishop O'Reilly's rule of fourteen years in Adelaide; the total receipts during that period have been £38,710 2s 11d, leaving a present debt of £12,080 7s 9d. 'The Refuge,' says the Archbishop, in an explanatory foreword, 'receives no Government subsidy. It looks for none. All it asks for is to be allowed to carry on its own work for the benefit of the suffering, in its own way.'

Unfortunately, the Refuge was not allowed to proceed unmolested in the great work of charity which never rejected an applicant for shelter. A charge—trumped up by heaven knows whom—was laid against the institute by the Secretary of the State Children's Council, alleging specific neglect leading to the death of two children, and some other supposed faults in management. We have not in many years perused a more entirely satisfying application of the rackarock of hard facts and figures to any false tale than is disclosed in the correspondence of the gifted Prelate who guides the destinies of the See of Adelaide. He turned the tables, too, on the accuser, who expressed regret for having meddled in a particular matter in which the latter granted that he had 'no legal right of interference,' and asked his Grace to 'pardon the error,' expressing at the same time the hope 'that the happy and cordial relations existing hitherto might be continued.'

'A beam o'er the face of the waters may glow,  
Though the tide may run coldly and darkly below.'

And the gleam of sunshiny words on the surface of the letter apparently only masked the bitterness of the tide of feeling that ran beneath them. After a pause for breath the Secretary returned to the charge. A petty statement, promptly rebutted by a direct and authoritative denial, was made in regard to a refusal of entry to an official to the Reformatory. The Secretary then made, by implication, an offensive insinuation against the Reformatory chaplain, who, 'though not mentally robust' nor physically strong, is (says the Archbishop, who is the best judge in the matter) quite fit for the light duties of the place. The Archbishop declined to discuss this matter further, and notified the Council of his intention of closing the Reformatory and his willingness to transfer it to them on certain conditions, to be carried on under Catholic management. So the chaplain and the Sisters leave on November 30. The 'Southern Cross' of October 22 mentions as, perhaps, 'only a coincidence that, about the time action was first taken against the Refuge, notorious clerical sectarian-mongers were carrying on an active agitation against Catholic institutions in both Melbourne and Adelaide.' Like the Sisters of the Good Shepherd and the Sisters of Compassion (in the case of their Foundling Home at Jerusalem, on the Wanganni River), the Fullarton Sisters safeguard in every way the self-respect of those poor weaklings who entrust themselves to their keeping. A record is, of course, kept of every young woman who comes under their benign care. But such records are (says the Archbishop) 'made in a book fastened by a lock of its own, and that book is always kept in a locked drawer. To

it no one has at any time access except the Sister in charge and her senior assistant. The family names—the Christian names even—are known to no one save the two mentioned. Each young woman entering the institution is given an arbitrary name, and by this arbitrary name alone while she is in the Refuge is she ever recognised. Who she is, whence she came, whither she goes on her departure, nobody but the Sister in charge and her assistant know. I honestly believe that I speak the perfect truth when I say that the Sisters' methods subserve to the securing of brighter and happier lives to the bulk of their wards. By another of those curious coincidences (if such they be) a Bill was brought before Parliament containing a clause—in reference to dwellings in which illegitimate children under two years old are housed—which, if passed into law, would break down this salutary rule of protective secrecy. Archbishop O'Reilly notified the State Children's Council that, if this clause became law, he would avoid conflict with the Statute by dismissing every child under two years old at the Refuge, and, in dismissing it, would dismiss the mother also. He at the same time intimated that, in the event of the clause becoming law, the young unwedded mothers who sought the shelter of Fullarton would be required to leave the institute, with their offspring, as soon as they were strong enough to do so with safety. And then the State Department might provide for both mothers and children as to it might seem good. The Bill referred to above became law in due course. But the objectionable clause was substantially modified, so as to exclude benevolent institutions from its operation. Fiction, especially of the anti-Catholic kind, flies like thistle-down. Garbled versions of the facts of the Fullarton-Kapunda Institutes may at any time reach our shores. If so, these summary paragraphs will meet them on their arrival from over-sea. And in every event, the Archbishop of Adelaide has done well to place on record the remarkable series of letters—remarkable chiefly by the overwhelming case which he presents—in connection with incidents that in due course will take their place in the web and warp of the Catholic history of South Australia.

## DIOCESE OF DUNEDIN

The Rev. Father Coffey, Adm., who had been at the Catholic Congress, returned to Dunedin on Friday evening.

The week's retreat for the Children of Mary, which was conducted by the Rev. Father Lynch, C.S.S.R., was brought to a conclusion on Sunday afternoon. Father Lynch preached in St. Joseph's Cathedral on Sunday evening.

It has been decided to tender a farewell, in connection with the silver jubilee of his ordination to the priesthood, to the Rev. Dr. Cleary, on Monday evening, November 29. The Rev. Dr. Cleary leaves Dunedin for Wellington on the following morning, where he will join the *Ionic*, which sails for Montevideo on December 2.

A very successful entertainment in aid of the renovation of St. Patrick's Parish School was held in the Town Hall, South Dunedin, on Wednesday evening. There was a very large attendance, including the Rev. Fathers O'Malley and D. O'Neill. Mr. W. Carr presided in the unavoidable absence of Mr. J. J. Marlow. The programme was a varied and interesting one, and was highly appreciated by the audience, who encored every item. Key's Orchestra played two selections, the remainder of the programme being contributed by the following:—Songs—Mrs. J. Saunders ('Come back to Erin'), Miss Mahoney ('Molly Bawn'), Miss C. Kerr ('My ain Folk'), Mr. D. McNamara ('The Bugler' and 'The Minstrel Boy'), Mr. A. McLeod ('Roses'), Mr. A. J. Downing ('Asleep on the Deep'), Mr. R. Kerr ('The Last Watch'), Mr. Poppelwell ('Nirvana'); musical monologues—Miss T. Brennan ('Christmas Bells'), Miss M. Carey-Wallace ('Johanie, Me and You'); recitation—Mr. J. H. Brennan ('King Claudius on Repentance'). With one or two exceptions the accompaniments were played by Mrs. J. Woods. At the interval the Rev. Father O'Malley explained that the proceeds of the entertainment were to be devoted to the renovation of the Parish School and the improvement of the school grounds. He thanked the audience for attending in such large numbers, and the performers for providing such an excellent evening's entertainment. The Committee, of which Mr. J. Saunders was secretary, are to be congratulated on the excellence and variety of the programme submitted, and on the success of the entertainment from every point of view.

## Greymouth

(From our own correspondent.)

October 30.

The annual oratorical competition in connection with the St. Columba Catholic Club was held in the Club Rooms last Monday evening. Mr. E. Casey (vice-president) occupied the chair, and there was a large attendance. Mr. A. A. Adams (head master of the Grey District High School) was judge, and the following club members competed:—Messrs.

Wm. Meates ('Cardinal Newman'), A. F. O'Donoghue ('W. E. Gladstone'), P. Smyth ('George Washington'), T. M. Heffernan ('Henry Grattan'), M. Keating ('J. E. Fitzgerald'), J. McGlone ('Daniel O'Connell'). The judge, in giving his decision in favour of Mr. T. M. Heffernan for first place, and Mr. A. F. O'Donoghue for second, congratulated all the speakers on their excellent speeches, and remarked that the efforts of the younger members were remarkably good. The winner received a handsome gold medal, donated by the Club Executive, and a diploma from the Executive of the Federated Catholic Clubs. The winner also has his name inscribed on the Club honours board as Club Champion for 1909. The previous winners of the Club Championship are J. F. Devonport (1905), D. Butler (1906), T. Barry (1907), E. Casey (1908).

## St. Patrick's College, Wellington

(From Our Own Correspondent.)

A movement for worthily celebrating the silver jubilee of St. Patrick's College, Wellington, was initiated in St. Patrick's Hall on Thursday evening. Mr. Martin Kennedy, K.S.G., presided over about forty ladies and gentlemen, representative of both clergy and laity. Before the meeting closed the earnestness of those present had materialised in subscriptions, totalling within £20 of a thousand pounds.

In moving the first resolution—'That the meeting affirm the desirability of celebrating in a worthy manner the silver jubilee of the College, which opens on June 1, 1910'—the chairman gave an interesting résumé of the history of the College since its foundation in 1855, and delivered an eloquent eulogy on the self-sacrifice of its directors, the Marist Fathers. The total expenditure to date under all headings, he said, had been £40,400. Of this sum the original cost of site, building, and equipment accounted for £21,300. Of that amount £10,000 was subscribed, principally by the people of the Wellington and Christchurch dioceses. The balance, less the amount of a mortgage of £5,000 taken over by the Rector, was paid by the Marist Fathers. Unfortunately, it had not yet been possible to liquidate the mortgage in question. Additional expenditure represented in the £40,400 included cost of additional class-rooms, £4,750, whilst a large deficiency between receipts and working expenses absorbed £7,800. Interest payments accounted for another £6,500. These amounts also had been paid by the owners—nominally the Fathers were such, but, of course, the College practically belonged to the community, and was carried on for the benefit of the Catholics of this diocese and also of the Dominion. Sound secular and religious education for the children of Catholic parents had been the aim of the founders, and how well this aim had been realised the results testified more eloquently than words: A thousand students had passed through the school, and of these some thirty had entered the priesthood, whilst in the learned professions and the Civil Service and elsewhere, ex-pupils of St. Patrick's bore an honourable part in the affairs of the Dominion. If the College had done nothing else than provide thirty recruits for the priesthood it would have done an enormous service. In the achievement of these results the parents of the students, he ventured to say, had not made any sacrifice whatever in the matter of payment. In any of the State's endowed colleges the cost to the parents would have been as great. Well, it might be more so. Then, how was it that tuition at St. Patrick's College compared so favourably in the matter of cost with that at institutions having large endowments? It was to the self-sacrifice of the Marist Fathers that this was due. They gave their services and accepted no salary in return, whereas at any of our endowed colleges this item would account for fully £3,000 a year. That, said Mr. Kennedy, amid applause, is our endowment! We have no other! The Marist Fathers really endow the College to the amount of £3,000 a year. He appealed to those present to join enthusiastically in a movement to fittingly celebrate the jubilee of so valuable an institution.

The Very Rev. Father O'Shea, S.M., V.G., seconded the resolution. He mentioned that he was among the very first students of the College, and hoped that the celebrations would be worthy of their chief educational establishment in the Dominion.

The second resolution, moved by the Hon. R. A. Loughnan, affirmed—'That it is desirable to raise a fund, to be known as the St. Patrick's College Jubilee Fund, to be applied to (a) the building and the equipment of science laboratories (so urgently required) in connection with the College; and (b) the reduction, if not the complete extinction, of the existing mortgage debt on the College.' The laboratories, it was explained, would have the first claim upon the fund. The gross mortgage debt amounted to some £7,000.

Mr. Loughnan dealt interestingly with the influence exerted by St. Patrick's on the life of the community. In the engineering and other professions they found men upholding the honour of their alma mater, whilst they had only to consult the records of Victoria College to know that in the university life of the Dominion St. Patrick's had made a very fine mark for itself. He strongly commended the proposal to establish a science laboratory.

Mr. H. S. Wardell seconded the resolution. They were dealing with an institution, he said, that was something more than a State high school. They aimed at educating their youth up to a standard far beyond that aimed at by the high schools, but without proper equipment it was hopeless to expect to reach their goal. To achieve their present object they must make the rest of the community feel that it had an interest in St. Patrick's. Where was the institution in the Dominion to run side by side with it? Their aim should be to educate their sons to take their places not only from an educational but from a social point of view amongst the best of the country.

Mr. J. J. Devine moved—That, subject to the consent of the Minister of Internal Affairs, a monster art union be organised, and that an appeal for help be made throughout the Dominion.

The resolution was carried. Ven. Archdeacon Devoy remarked, amidst applause, that he was one of the four Marist Fathers who opened the College twenty-five years ago, and that he had already received promises of seven pictures towards an art union.

Very Rev. Dr. Kennedy and Very Rev. Dean Regnault, Mr. Martin Kennedy, and Mr. H. S. Wardell were then appointed trustees to administer the fund. Those present were constituted a general committee, with an executive comprising, besides the clergy, Messrs. H. S. Wardell, B. Whitaker, F. McFarland, B. Doherty, T. Buckley, L. Dwan, J. J. Devine, A. Gasquoin, Maurice O'Connor, Martin Kennedy, P. J. O'Regan, and Colonel Collins.

## Ferrer in Australia

A recent cable message stated that the anarchist Ferrer left, by will, all his property to two Barcelona anarchists, excluding his own family from all participation in his estate. Ferrer, about whose execution for high complicity in the recent Barcelona outrages there has lately been such a buzz in anarchist and other circles, spent at least four months in Melbourne. So much we learn from the Melbourne 'Argus.' A Spanish resident of Melbourne, who knew him well, supplied the 'Argus' with some interesting information regarding his life, personality, and family affairs.

'I knew him from the time he was a boy, working as a guard on the railway between Barcelona and Marseilles. He married young, and had two daughters, whom he brought to Australia. His brother was growing tomatoes at Bendigo on a property owned by Councillor Carolin, of that city. Ferrer himself came out between eight and ten years ago.

'I remember him very well indeed—a tall, fine, dark man, with a long, dark beard. In Australia he gave no sign of his anarchist convictions. He left his daughters with their uncle. They married afterwards, and went back to Spain.

'He was said to have been the instigator of the affair of Moral, and was the treasurer of the anarchist societies in Barcelona. The anarchists naturally worked all they could to save him, for his money and theirs will now go to the Treasury.

'When Ferrer got back to Europe he formed an attachment with a woman he met in France. She had money, and he and she went back to Barcelona, and joined his brother when he, too, returned from Australia. They lived on a property, jointly owned, near the city—and had their money—and the society's—in the bank in a joint account. After the riot he knew the police wanted him; he had his warning in the Moral affair. He intended to lie hidden for awhile, and then leave Spain. But the police were on the watch.

'He got out of Barcelona one night, and ran almost immediately into the patrol. They recognised him in the bright moonlight—it was about one o'clock. But they did not rush at him—they knew they had him safe. Where are you going, Senor?' they asked him politely. 'To Barcelona,' he replied. 'But you are going the wrong way,' they pointed out.

'Then he changed his story. "You understand, Senors," he said, "there is a lady in the case." They laughed in their sleeves, and let him tell his romantic story. Then they arrested him. They knew him easily enough, though he had shaved off his long, black beard.'

Inquiries in Bendigo show that Ferrer spent about a month there with his brother Jose and his two daughters, known locally as 'Trina' and 'Tiz.' The latter was regarded by the residents of White Hills, where Jose Ferrer had his farm, as a more than usually clever girl for her years. She was a good linguist, and on one occasion was employed by the police as an interpreter. Trina married a young Spaniard, and returned with him to Spain, while Tiz is believed to have returned to her father.

Ferrer did nothing while he was in Bendigo, but is said to have taken an intelligent interest in local affairs.

The 'Argus' views the execution of the anarchist Ferrer, who was the instigator of the outrages in Barcelona last August, as a thing that could not be avoided.—The anti-clerical turn which the demonstrations have taken in Northern Italy and other parts of Europe is due to the fact that Ferrer's teaching and influence were as hostile to revealed

religion as they were to government in general and monarchy in particular. . . . The wild and extravagant language used in Trafalgar Square need not be taken very seriously, for it came principally from half a dozen fanatics who assert themselves in much the same way at every possible opportunity, and a crowd of 8,000 nondescripts is not difficult to organise at any time in London.'

## The New San Francisco

(From Our Christchurch Correspondent.)

Writing from San Francisco to a friend in Christchurch, the Very Rev. Father Price states the following interesting facts relating to the new San Francisco, which in an incredibly short space of time has risen upon the ruins of the city wrecked by the great earthquake and fire:—

'The growth of San Francisco from the ruins of three years ago is nothing short of marvellous. It is the newest city of its size in the world, and the class of buildings erected is unexcelled. All the latest improvements are installed for ventilation, sanitation, and safety. No money has been spared to make these edifices attractive within and without. When it is noted that there are at least 200,000 more feet of office space in the business section than there were before the great calamity, and all the vacant offices are being applied for before the buildings are ready for occupancy, it is positive proof that the seekers after such places have great confidence in the future of this beautiful city. The streets are better made and better lighted. The system of tramways has been extended, and, while the locality formerly known as the residential quarter is marked by many vacant lots and blocks, the prices of these properties are still maintained at high figures, for the owners know that in a few years the land values will increase and they will profit thereby. San Francisco is a city of hotels and apartment houses. No other city can compare with it. The number of houses erected, especially for the accommodation of the travelling public, is astounding. These buildings are beautiful in design and the marble-lined halls, elegant lobbies, and magnificent dining-rooms are a revelation to visitors, who stand in awe as they gaze upon these palaces of art, and the work in this respect has only just commenced.

'When the fire drove the people to the outskirts of this city, many determined to buy property there and erect homes. For twenty miles down the Peninsula one can drive through a succession of beautifully-laid-out blocks of residences, most of them surrounded by flower gardens and extensive lawns. Thousands of carpenters, stonemasons, and bricklayers have been employed in this work, and among the leading cities of America San Francisco ranks fifth in the amount of building operations undertaken even as late as August, New York, Brooklyn, Philadelphia, and Chicago surpassing it.

'San Francisco has the second finest harbour in the world, that of Rio de Janeiro occupying the position of honour, but the docking facilities of the former city have not been all that they should be, and this fact being made known to the State Legislature at its last session, the sum of £1,000,000 was set aside to remedy the defect. New wharves are being built and the sea wall extended for miles, and when completed it will accommodate more shipping than any other American city. The future of this city is assured, and with the greatest agricultural and mineral State in the Union sustaining it and the commerce of the whole Pacific Coast waiting to enter the portals of its Golden Gate, the people who have made this city their own home have every reason to be proud of what she has done in the past and what they will do in the days to come.'

The Very Rev. Father Price, under the best medical skill, has quite recovered from the throat affection from which he was suffering when he left Christchurch, and intends being back in the city on November 13.

In the Cathedral on Sunday his Lordship the Bishop asked the prayers of the faithful for the safe voyage of Father Price, and a cordial welcome to him on his arrival.

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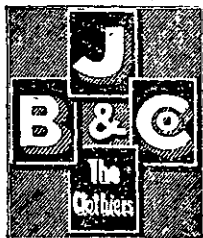
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## Irish News

### ANTRIM—The Temperance Movement

The Right Rev. Dr. Tohill, Bishop of Down and Connor, during his recent episcopal visit to Armoyn, County Antrim, addressed a large congregation. Alluding to the vice of intemperance, his Lordship said he was glad to learn from their parish priest that a vast and happy change had taken place in the district. The same beneficent and blessed results were observed now in nearly every parish throughout the diocese. Forty or fifty years ago the sin of drunkenness was looked upon as simply a weakness or slight failing in a man. Now it was regarded as a disgrace for any man to be seen under the influence of drink. That was the proper way to look upon this degrading vice. In order to banish it properly from their homes, parents and teachers should endeavor to instill into the minds of the children committed to their care the leading principles of temperance. A new generation of total abstainers would revolutionise the face of the country in a few years.

### CAVAN—A Tribute to the Irish Party

The Right Rev. Dr. Duhig, Bishop of Rockhampton, visited Bawnboy, County Cavan, on September 10. In an interview granted to a press representative his Lordship expressed the pleasure with which he had observed during his travels through Ireland evidences of very considerable improvement in the state of the country. The working classes, he said, were now much better housed than when he had left the country; and he was very gratified to find that comfortable houses were being erected for the laborers. The laborers deserved well of the country, for it was mainly owing to them that such great benefits had been conferred on the farmers. The Irish Party could do but little if the Irish people were not at their back. He always watched the Irish political situation very closely, and, viewing it from every point of view, he thought the outlook at present was more hopeful than it had ever been. Mr. Redmond and his party were doing great work for Ireland, and not the least brilliant illustration of their watchfulness and skill was their success in the debates in the Committee stage of the Land Bill now before Parliament. He was confident that the Irish Party were not far from winning Home Rule. They had his blessing on his labors.

### CORK—Golden Jubilee

On the occasion of their golden jubilee in the sacred ministry, the Bishop and priests of the diocese of Cork presented Monsignor Shinkwin, Dean of Cork, and Canon Shinkwin, Bandon, with addresses and two beautiful solid silver salvers. The ceremonies associated with the presentations were eminently expressive of the esteem in which the reverend and distinguished jubilarians were held by the Bishop and their brother-priests.

### DUBLIN—Children's Temperance League

Children in thousands assembled at Inchicore on Sunday, September 12. The occasion was the unfurling of a temperance banner for the young Irish crusaders. The Very Rev. Father Aloysius, who presided, said the temperance movement was one that ought to be especially dear to children, because it was one that made their homes happy, their country honored, and their people true to the faith. The Lord Mayor also spoke.

### GALWAY—Brighter Homes' Exhibition

At Athenry, on September 8, the Most Rev. Dr. Healy, Archbishop of Tuam, opened the Brighter Homes' Exhibition, the object of which was to direct public attention to the satisfactory results achieved by the movement recently started in the district for brightening the homes of the people. His Grace said the land of Ireland was large enough and rich enough for all, if the people only cultivated it in a proper way. If they cultivated the great virtues of sobriety, industry, and thrift, it would raise them enormously in the social scale, and tend to make their homes bright and happy. He hoped the people would try to make everything they could for themselves, and also try to live as much as possible on the produce of their own land. He wondered why the Irish people did not appreciate the enormous value of good fruit, which could be cultivated in their kitchen gardens. He hoped all Irishmen would unite in the common good of their country.

### LOUTH—The Welfare of the People

In opening an Exhibition Hall at Dundalk, Mr. T. W. Russell, M.P., said after herculean struggles and a long night of bitter disappointment, they had secured the land for the people. That meant that something like three-fourths of the Irish farmers were now owners of their land, and that the remaining fourth would very soon be in the same position. That could mean nothing but good for the Irish people. Then something like 30,000 laborers' cottages had been erected by State aid. That in itself had made an enormous change for the better. He appealed to the young men and women of Ireland to co-operate in the general effort that was being made to make their country better worth living in than it had been. Nearly all the

impediments of the past were surmounted; and there was now nothing that the people of the country ought to get that could not be got. There was nothing that could resist the voice of a united Irish people in Parliament. They had got a good deal; they would have all they wanted in the future.

### QUEEN'S COUNTY—Charitable Bequests

The late Mr. James Brennan, of Boley, Ballylinan, Queen's County, has bequeathed £4000 to his Grace the Archbishop of Dublin for the benefit of four orphanages in the city, and £1000 for the benefit of the orphanage at Stradbally, Queen's County.

### ROSCOMMON—Important and Necessary Works

The Board of Works have just completed on the Upper Shannon a series of new works of a highly important character. The first of these new works is a branch navigation opened up from Lough Boderg, through a long arm of the Shannon, to the village of Grange, only three miles from Strokestown. Hitherto all the goods for Strokestown had to be carted from Longford, a distance of fourteen miles. A pier at Grange is practically completed, and the short public road to connect with the highway is being finished. Extensive stores for goods traffic are also being erected near the pier. The more extensive and important works are on and near Lough Allen. Commencing at Leitrim the Lough Allen Canal, hitherto disused, has been dredged and made passable for large boats. This canal runs within short reach of the Arigna coal fields. At Fahey, on the north-east corner of Lough Allen, and at Spencer Harbor on the north-west, two large jetties have been provided, capable of accommodating the biggest trading boats on the Shannon, and already several hundred tons of goods have been delivered there. The Fahey jetty accommodates an extensive and thickly-populated district in the County Leitrim and the adjoining portions of Cavan. The nearest railway station to these districts was Belcoo, twelve miles distant. The Spencer Harbor jetty is quite close to an extension of the Arigna coalfields, and from this several cargoes of coal have been sent to Limerick, which indicates the importance of the improvements. The development of the coalfields is assured by this desirable means of transit, which brings them into touch with all the towns along the Shannon. Boats carrying fifty tons can now run from Limerick to Spencer Harbor, discharging goods along the way, and taking back with them the coal or agricultural produce of the districts.

### SLIGO—Classical Education Facilities

The Right Rev. Dr. Clancy, Bishop of Elphin, has addressed an important communication to the parish priests of his diocese, requesting them to inform their parishioners that steps have been taken for the opening of a classical department in the boys' schools of each of the Deanery towns except Sligo, where the presence of the diocesan college renders it unnecessary. His Lordship says now that a National University has been called into existence, with its constituent colleges at Dublin, Cork, and Galway, he deems it imperative in the interests, not alone of young men intended for the priesthood, but for all others who desire to enjoy the advantages of university training, to bring to the doors of the poorest every opportunity that it is in his power to create to facilitate those preliminary studies which will be required for matriculation.

### WESTMEATH—A Graceful Act

At the annual meeting of the Westmeath Protestant Orphan Society; the principal speaker was Very Rev. Dr. White, Warden of Wilson's Hospital. He said it was a great pleasure to him to be able to speak of the toleration extended to them by their Catholic fellow-citizens of County Westmeath. Some years ago he suggested to the chairman of the County Council that it would be a graceful thing if there was a scholarship provided by the Technical Instruction Committee for a Protestant girl tenable in a Protestant educational institution. His suggestion was cordially adopted, and for the past five years one Protestant girl had been selected for one of the scholarships provided by the committee. It reflected great credit on the gentlemen of the County Council, who, representing the majority of the people, naturally were of a different creed and different color of political view from them.

### A Town with a History

Moate, the pleasant little Westmeath town, lies on the old mail coach road which ran between Dublin and Galway, via Athlone. The surrounding district has been described as 'one of the most storied corners of Europe.' The town was formerly known as Mota Grainne Oige, after Grace or Grania Og, who, according to tradition, was a daughter of O'Melaghlin, King of Meath, and governed that district. But it is a question whether she gave the oral law from the moat beside the town, or whether her Court was at Knockdominy, a hill to the north. In the latter case it is maintained that the town moat contains the grave of the princess. More probable still, this celebrated lady may have been buried at Royal Clonmacnoise, which is not more than a dozen miles away. In the height of the English Revolution Moate was the scene of a sturdy battle between the supporters of James II. and General De

Ginckel's army—the Jacobites being eventually compelled to retreat to Athlone. The Rapparees were a prominent force in the neighborhood of Moatè.

### WEXFORD—The Bishop's Jubilee

On September 14, amidst tokens of universal rejoicing, the celebration took place of the silver episcopal jubilee of the Most Rev. Dr. Browne, Bishop of Ferns. Dr. James Browne was consecrated Bishop on September 14, 1884, in the Cathedral of Enniscorthy, in succession to the saintly Bishop Warren. During the intervening period he has endeared himself to all classes of the community by his uniform gentleness and wise administration. Bishop Browne's episcopate of twenty-five years has been marked by a deepening of spiritual life throughout the diocese of Ferns, and by a steady building up of the material fabric, an increase in the number of parishes and a remarkable growth in the matter of well-equipped churches, schools, halls, libraries, etc. The successful colleges of St. Peter's, Wexford, of St. Benedict's, Gorey, and of Our Lady of Good Counsel, New Ross, as also the Loretto Convent Schools at Wexford, Enniscorthy, and Gorey—all evidence his fatherly zeal for the educational needs of the day. In addition must be enumerated the works done by the Sisters of St. Louis at Ramsgrange, and the Faithful Companions at Newtownbarry, and the Agricultural and Technical Schools at Ramsgrange and Tagoat, while the Christian Brothers have flourishing schools at Wexford, Enniscorthy, New Ross, and Gorey. The clergy manifested their devotion on the auspicious occasion by the money present for the purchase of a carriage and pair of horses. The laity made a presentation of close on £700, and the National teachers presented an illuminated address and a gold chalice. His Holiness Pope Pius X., through the Very Rev. Dean Kavanagh, conveyed a gracious message of paternal felicitation; and a most interesting episode was the reading of an address from his Lordship's episcopal class-fellows—his Grace the Archbishop of Tuam; the Most Rev. Dr. O'Dwyer, Bishop of Limerick; the Most Rev. Dr. Browne, Bishop of Cloyne; and the Most Rev. Dr. Hoare, Bishop of Ardagh. Among the messages of congratulation received by his Lordship was one from the priests of the diocese of Ferns—six in number—at present working in the dioceses of Auckland and Dunedin.

### GENERAL

#### The New Land Bill

As was to be expected, the House of Lords in dealing with the new Irish Land Bill considered only the interests of the landlords, and therefore amended it in such a way that its scope has been greatly restricted. Lord Crewe, speaking in the House of Lords last week, declared that after the amendments introduced by the Lords the Bill was no longer a final solution of the Irish land question, as the Government had intended it to be. The safeguards introduced would cause the Irish to demand yet further amendments.

#### Irish Exports

The Irish export of butter—£4,036,023—to Great Britain last year was the second largest in quantity and value, the import from Denmark into the United Kingdom being first—£10,906,484—and that from Russia third—£3,401,637. Irish eggs were the second largest quantity—6,501,195 great hundreds, and the largest value, £2,729,147—imported into Great Britain, a larger quantity—7,061,519 great hundreds—coming from Russia into the United Kingdom, but the total value, £2,513,051, being lower than that of Irish eggs.

#### Hospice for Infirm Clergy

The hospice under the control of the Catholic Bishops of Ireland for the reception of infirm clergy was opened at Moyne Park, Ballyglunin, Ireland, on September 30. The institution will be in charge of the Fathers of the Order of St. Camillus de Lellis.

#### Land Commissioners' Work

The report of the Irish Land Commissioners for the year ended March 31 states that notices to fix fair rents disposed of during the year numbered 6628, whilst the total number of rents fixed for the first statutory term under the various Land Acts from 1881 to the present year was 373,276, the result being an average reduction of 20.7 per cent. over the entire country. The second term rents fixed for the same period numbered 135,404, the average reduction effected being 19.6 per cent. The total advances for purchases under the Wyndham Act amounted to £29,025,447.

The big boot sale at Messrs. Simon Bros., George street, Dunedin, commenced on Saturday, and will continue for two weeks, during which time most remarkable bargains will be offered....

Ridley's Teas are only obtainable at Messrs. Ridley and Co., Christchurch and Wellington. These teas are very popular, and the demand is increasing daily. The *Lyttelton Times* says:—The total amount of tea cleared in Christchurch during September amounted to 124,580lbs., Messrs. Ridley and Co.'s proportion being no less than 55,582lbs.

## People We Hear About

Mark Twain, who will be seventy-four on November 30, has consented to pilot President Taft's boat down the Mississippi from St. Louis to New Orleans—about 1200 miles. This is the stretch of water on which the famous humorist used to ply with the old Paul Jones boat in his early days, and it was the leadsman's cry of 'Mark Twain,' in sounding a depth of two fathoms, that gave him his nom-de-plume.

On Monday last Constable Mulholland, of St. Clair, retired on superannuation from the Police Force on three months' leave of absence. It is six-and-forty years since Mr. Mulholland joined the Royal Irish Constabulary, in which body he served for a period of ten years. Coming out to New Zealand, he joined the police in Otago under the late Inspector Weldon, since when he has had charge in turn at Winton, Cromwell, and St. Clair.

A glance at the list of the Royal personages in the direct line of succession to the British Throne reveals some interesting facts. How many people know that there are only two adult males between the Emperor William and King Edward? The German Emperor stands twenty-fourth on the list, but most of those who come before him are women and children. Only two are men of full age—the King's only son, the Prince of Wales, and his only living brother, the Duke of Connaught.

To remain in the employment of an individual, a firm, or the Government for a period of thirty-four years, and during that time to perform one's duty—especially an onerous and responsible duty—faithfully and well, and to the satisfaction of all concerned, is a record of which any man might be proud. This is the record of Mr. William Ames, one of the best known and most popular drivers on the Dunedin-Oamaru section of the Government Railways, who retired on superannuation the other day. Mr. Ames joined the Railway Department on June 7, 1875, and after having been stationed at Dunedin, Lawrence, and Balclutha he was transferred to Palmerston in 1889.

Whatever may be thought of Mr. Bernard Shaw as a writer of risky plays which the British Censor will not license, there can be no doubt that he scored a point in his letter to the Lord Lieutenant of Ireland. Lord Aberdeen expressed his fears that Mr. Shaw's latest play, if produced in Dublin, might offend the religious susceptibilities of the Irish people. To this the playwright replied: 'I can assure the Lord Lieutenant that there is nothing in the passages objected to by the English Censor that might not have been written by the Catholic Archbishop of Dublin, and that, in point of consideration for the religious beliefs of the Irish people, the play compares very favorably indeed with the Coronation Oath.' Lord Aberdeen must have enjoyed the quip.

The Miners' Federation of New Zealand cannot be classed among those who are ready to forget favors. Owing to amendments to the Compensation for Accidents Act during the session of 1908 the miners were placed at a serious disadvantage, and there was every prospect of a serious industrial disturbance. Mr. P. J. O'Regan, solicitor, Wellington, was on the West Coast at the time for his Christmas holidays. He found himself in the midst of the trouble, and during his fortnight's stay on the Coast, notwithstanding that he was not then the Federation's attorney, worked day and night along with the officers of the Federation at Reefton to have the matter righted. Mr. O'Regan did this because he had the interests of labor at heart, and he saw the injustice which was being done the miners. At a meeting of delegates of the Federation in Wellington last week Mr. O'Regan was entertained by them, and presented with a gold watch and with a bracelet and a watch attached for Mrs. O'Regan, in recognition of his efforts on behalf of the miners on the occasion referred to.

My mind,' says Sir Thomeas Lipton, in the *Strand Magazine*, 'goes back nearly half a century to one day in autumn, when I stood, a very small boy, on my way to school, before the window of a Glasgow shop. Child as I was, I realised already many of the difficulties of life. I knew that my parents were poor, and I loved them dearly. I hated to be a burden to them. So, as I stood before that shop window, my mind was quickly made up. A legend had attracted my attention—the familiar "Boy wanted." I went in. I interviewed the proprietor, and was engaged on the spot as errand-boy at the munificent wage of half-a-crown a week. I flew home with the good news, but could not understand why my mother did not share my joy. It saddened her to think of my starting in business at so tender an age. She would like to have had me spared the stress of life a little longer, but my enthusiasm and confidence in myself soon calmed her fears. "I will succeed," I told her laughingly, "and by and bye, mother, you shall have your carriage and pair." She shook her head and cried at my childish exuberance, never thinking that her little Tom's boast could ever possibly come true.'

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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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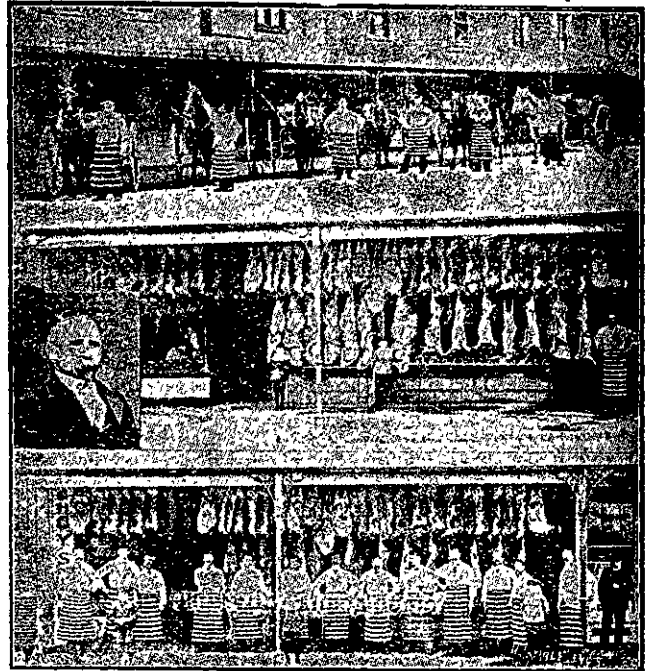
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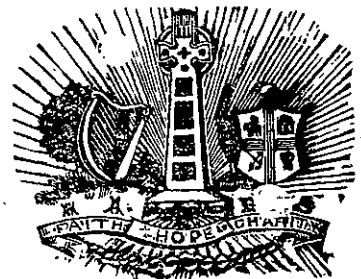
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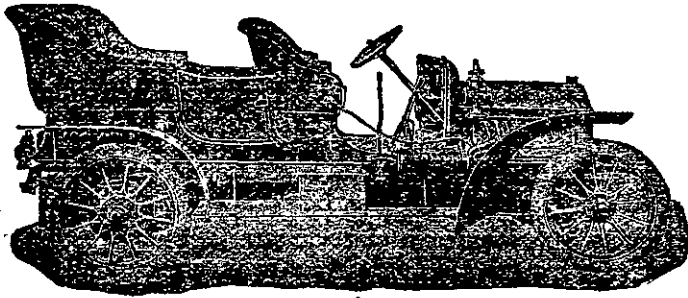
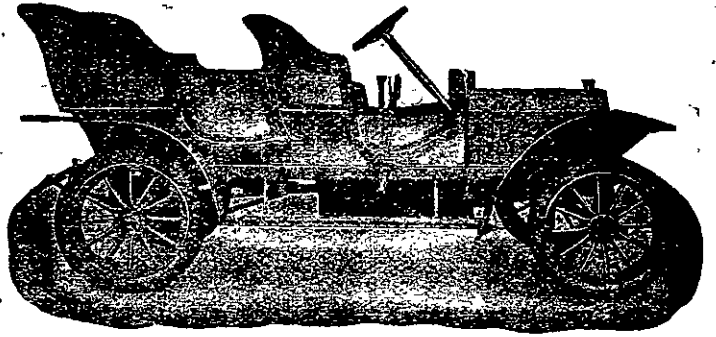
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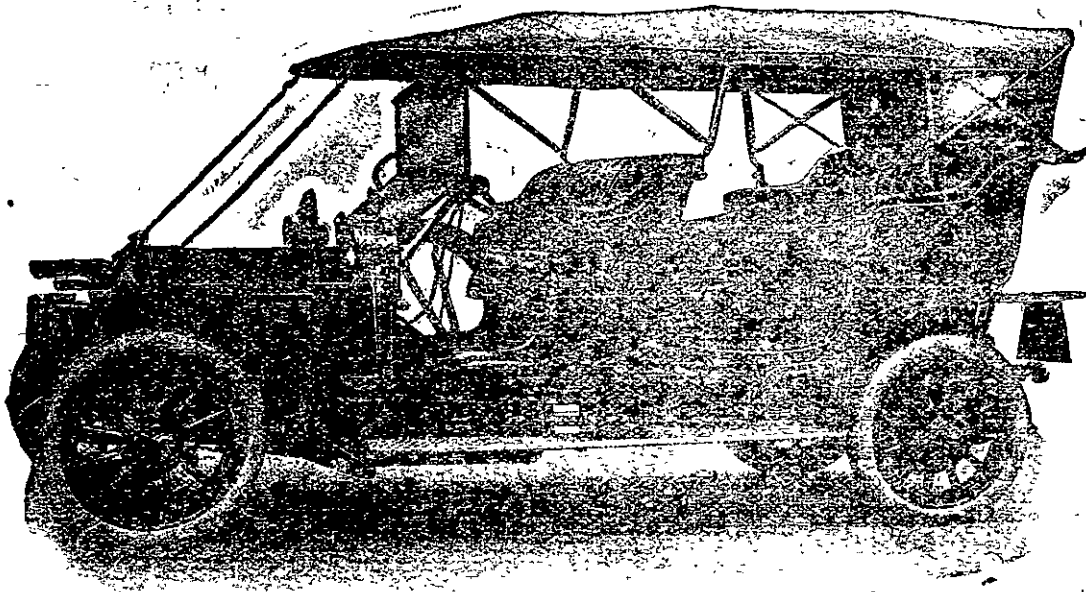
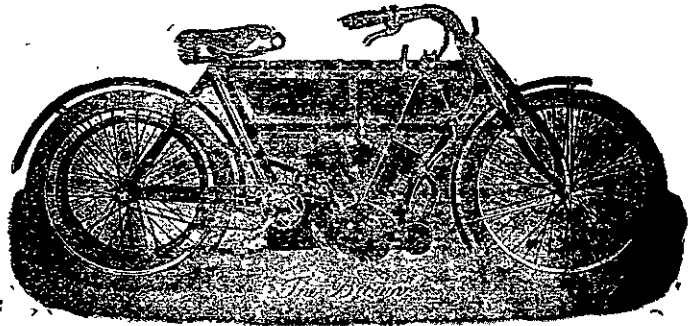


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# The Catholic World

## AUSTRIA—The Hungarian Question

Only a few weeks ago Archduke Francis Ferdinand, heir to the Austrian throne, is reported to have said concerning Hungary, which is perhaps the greatest stronghold of Catholicity on the Continent: "I am not hostile to Hungary, because I am convinced that Hungary is really the most solid and sure support of the monarchy and the throne. The fidelity of the Hungarian nation has been already gloriously proved. It is ridiculous to affirm that I am either a reactionary or a cleric. As far as my own person is concerned, I am a sincere and fervent Catholic, which fact, however, does not impede me, nay, rather it obliges me, to respect the religious convictions of others."

## ENGLAND—A Golden Jubilee

A presentation to the Right Rev. Dr. Gordon, Bishop of Leeds, in honor of his sacerdotal golden jubilee, took place privately on September 8. It had been originally intended to make the presentation on September 24, when his Lordship attained his seventy-eighth year, but the state of Dr. Gordon's health would not permit him to undergo the strain of a public function. His Lordship, in acknowledging the presentation, said he intended to use the money for charitable purposes in the diocese.

## Pilgrimage to Lourdes

Over 200 pilgrims left London for Lourdes early in September. Nearly every part of the United Kingdom was represented, ladies and gentlemen travelling from London, Preston, Blackburn, Dublin, Nottingham, Harrogate, Newcastle, Liverpool, Lancaster, Bideford, Paignton, Cork, and many other places; while one or two colonials were also in the party. The leader of the pilgrimage was the Right Rev. Dr. Brindle, D.S.O. (Bishop of Nottingham).

## GERMANY—The Centre Party

The dissolution of the German 'Bloc' was a victory for the Centre Party (says the *Catholic Times*), and in consequence religious controversy has of late become conspicuous in political discussions. The Liberals see that the Protestant organisations are more combative, that they are striving to bring their influence to bear on the electors, and that they will gladly give their support to candidates for the Reichstag who are hostile to 'Rome.' In the Liberal press, therefore, there is a decided tendency to utilise their services and to get up a fresh Kulturkampf. There is not much probability that the campaign will succeed. The present Chancellor has no ambition to figure as a disturber of religious peace, and Bismarck's failure as a persecutor taught a lesson which is not likely to be forgotten by the Government. The ordinary German elector does not cherish deep religious prejudices; so that it is pretty certain the anti-Roman campaign will come to naught. In a long speech which he delivered at Rheinbach the other day Dr. Spahn dealt with this attempt to import religious bitterness into electoral battles. The Centre Party, he said, would not be diverted by such attacks from their work on behalf of the people, and they had the fullest confidence that the electors who had returned them to the Reichstag would, when called upon to do so, heartily approve of their policy. The by-elections indicate that this statement is strictly true. Other parties lose ground as time passes, but the Centre remains as numerous in membership and as powerful as ever.

## ITALY—The Archbishop of Westminster

The Most Rev. Dr. Bourne, Archbishop of Westminster, after a visit to Courmayeur, in the Aosta Valley, proceeded to the famous Hospice of the Little St. Bernard. On leaving, Dr. Bourne declared that he would take back to England with him a most pleasant remembrance of the welcome which he had received from the civil authorities, the clergy, and the population of Aosta and Courmayeur.

## ROME—The Church in India

The Holy Father on September 14 received in private audience the Bishop of Hyderabad and conversed with him for some time on the conditions of Catholicism in India, and also on the general situation in the country. His Holiness remarked that he followed with constant interest the development of the colonies under British rule.

## RUSSIA—Catholic Progress

When a policy of ecclesiastical toleration was adopted some time ago in Russia (says the *Catholic Times*) there was at once a notable influx from the 'Orthodox' Church into the Catholic fold. The Russian journalists could not understand why the movement had occurred, and they criticised with considerable severity the conduct of the 'Orthodox' pastors. They were, the writers declared, too apathetic, and did not take pains to instruct their flocks properly. The 'Orthodox' clergy were aroused to more energetic action. They wrote articles in their own defence and affirmed that the lapses from the 'Orthodox' Church

were due to mere temporary excitement and to the impulse the Romeward movement received from a few leading spirits who had previously been adherents of the Roman Church in disguise. But as time passes on there is no diminution in the number of conversions. Men and women are 'coming over to Rome' in many parts of the Empire, and figures prove that the total increase in the ranks of the Russians who recognise the Holy Father as the head of the Church is very large. An official report has just been published of a visitation made in Siberia by Dr. Cieplak, Assistant Bishop of Mohilew, and according to this document, the Bishop has been busily engaged in founding new churches and has established something like a dozen new congregations. If perfect religious freedom prevailed in Russia the position of the Catholic Church would speedily become very strong in the country.

## SCOTLAND—A Royal Wedding

The marriage of Prince Miguel of Braganza to Miss Anita Stewart was celebrated on September 8 in the Catholic church at Dingwall with great pomp. The town and church were profusely decorated. The ceremony was performed by the Right Rev. Dr. Chisholm, Bishop of Aberdeen, assisted by the Rev. Father Fraser, of Dingwall, and the Rev. Father Macdonald, of Glenfinnan. The bride is the daughter of Mrs. Smith, widow of Mr. James Henry Smith, the Chicago millionaire, by her first marriage with Mr. William Rhineland Stewart, New York. Mrs. Smith is the tenant for the shooting season of Tulloch Castle, Dingwall, Ross-shire.

## Bishop Chisholm's Experiences

The portrait presented recently to the Right Rev. Dr. Chisholm, Bishop of Aberdeen, on the occasion of his sacerdotal jubilee, is to be permanently placed in Blair's College, of which he is rector. His Lordship, in acknowledging the presentation, made a speech, in the course of which he declared that his experiences had been very uneventful. But as a priest he had seen many and great changes, and had come to share in many advantages that had fallen to the lot of the Catholic Church in Scotland during the last fifty years. 'I have made it a rule,' said the Bishop, 'during my life, while holding myself first and foremost as a priest, to mix freely in the civil and municipal and social life of my neighbors. And while they have come to think that I was not such a bad sort after all, I have come to know them as real good ones. This good feeling has been manifestly shown me to-day on the part of my outside friends and brethren in taking part and share in the day's rejoicing.'

## UNITED STATES—Catholic Schools

With the opening of the school year (remarks the *New York Catholic News*) comes the news that our Catholic colleges and parochial schools report the largest attendance in their history. This is particularly the case with the colleges. Every one of them in New York and neighboring dioceses has more students now than ever before. This fact indicates that Catholic parents are beginning to realise that after all the institutions of higher education under Catholic auspices are as good as any in the land.

## Proposed Pilgrimage

The Knights of Columbus are preparing to make a great pilgrimage next year to the birthplace of Christopher Columbus at Genoa.

## A Tercentenary

The 24th of June, 1910, will recall the most memorable event in the history of the Micmac Indians of Canada, as three hundred years ago the first members of their tribe were baptised at Port Royal, now Annapolis Royal, N.S. Baptism was administered by Rev. Jesse Fleche, priest of the diocese of Langres. Twenty-one Indians were baptised on June 24, 1610, but during the same year the number of converts reached 140, and before long the whole tribe was Christian. And to use the words of the Dean of the Canadian hierarchy, Right Rev. John Cameron, D.D., Bishop of Antigonish, N.S., their loyalty to the Catholic Church has ever continued to be simply heroic.

## Indian Catholics

Unusual and impressive features attended the Solemn High Mass sung at St. Michael's Mission, North Dakota, the other day, at the opening of the Catholic Sioux Congress of North Dakota. The celebrant was Rev. Albert Negahnet, the only full-blooded Indian in the priesthood, and the Mass was solemnised out in the open, before an altar vaulted only by the bright blue sky.

## Colored Catholics

The senior colored priest in the United States is the Rev. C. R. Uncles. In a lecture lately delivered in Philadelphia, he said: "To-day there are more than sixty priests laboring among Afro-Americans exclusively. There are twenty-five or twenty-six Orders of women, three of them made up wholly of negro women. There are fewer than 200,000 Catholics among the negroes of the United States, but it must be remembered that the vast majority of Afro-Americans live in the southern States, and the Catholic Church in the black belt of the south has never

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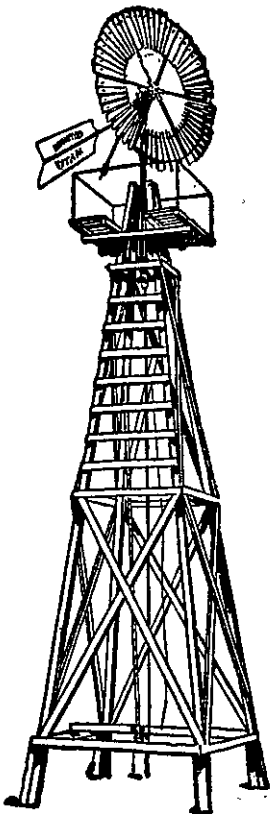
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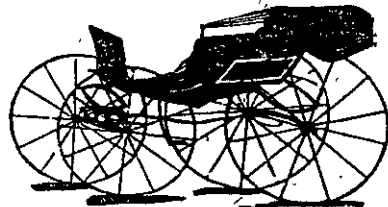
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been strong enough to do much for negroes. However, the average number of converts is about 700 annually, while every year more than 6000 children are baptised. Father Uncles was born in Baltimore in 1860. He was ordained by Cardinal Gibbons, December 19, 1891, and is at present professor of classics in Epiphany College, Baltimore. There are three other colored Catholic priests in the United States.

**GENERAL**

**The Cathedral of Mexico**

The report is happily not correct which stated that the Cathedral of Mexico was destroyed in the recent earthquake. The cross on the dome of St. Teresa was thrown down, but the historic Cathedral, the chief architectural glory of Mexico City, still stands, unharmed by the shock.

**INDIGESTION.**

**ITS SYMPTOMS.**

**THE CURE: DR. ENSOR'S TAMER JUICE.**

The symptoms of indigestion are many and varied. Fulness at the chest, loss of appetite, pains after eating, headaches and dizziness, palpitation, heartburn, wind, sleeplessness, languor, and nervousness, acidity, and constipation are all messages that indigestion is with you.

Digestion is the process by which food is prepared for absorption into the blood. Failure on the part of the stomach, liver, and intestines to accomplish this dissolving work is indigestion. It is a serious disorder, because it deprives the body and brain of the material wherewith to replace the substance and energy consumed in the wear and tear of daily life. Undigested food is more than useless—as a matter of fact, it is dangerous. Undigested food ferments in the stomach; it generates noxious gases which poison the blood; it shatters the nerves and produces headaches, wind, heartburn, pains, and all manner of distressing and dangerous disorders. Without good digestion all the wealth of a Carnegie is only added misery.

Take care of your digestion by having a bottle of Dr. ENSOR'S TAMER JUICE on your sideboard. After every meal take from 20 to 30 drops in a little water. This small dose will make your food nourish you. It will give tone and vitality to the stomach, liver, and intestines. It will ensure the thorough digestion and assimilation of food. Small regular doses of Dr. Ensor's Tamer Juice maintain the human body in a healthy condition, and thus fulfil the dream of scientific men in all ages—the lengthening of human life. Sold by all medicine dealers in bottles, 2s 6d each. The Tussicura Manufacturing Co., Dunedin, sole proprietors and manufacturers.

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**Domestic**

By MAUREEN

**New Saucepans.**

Which are to be used on an open fire should first be greased on the outside. This is especially necessary for tin saucepans, for the greasing enables one to wash off the black, which the saucepan is sure to acquire, with soap and water.

**How to Stop a Cough.**

Constant coughing is like rubbing a wound on the outside of the body. So long as it is done the wound will not heal. Let a person, when tempted to cough, draw a long breath and hold it until it warms and soothes every air-cell, and some benefit will soon be received from this process. The inhaled air acts as an anodyne to the mucous membrane, allaying the desire to cough, and giving the throat and lungs a chance to heal. At the same time a suitable throat lubricant will aid nature in her effort to recuperate.

**Cleaning Medicine and Toilet Bottles.**

If the presence of grease be suspected boil with soap shavings or washing soda, gradually raising the heat. The bottles will not crack if the water is cold at the start and they are kept covered. When sufficiently cool, rinse. Should anything be caked on sides or bottom put some small gravel in each bottle with water, close the top with the thumb, and shake briskly. Gravel is much better than shot. Rinse again. If not clean a little stronger acid—as spirits of salts—may be used; and should this fail a teaspoonful or two of methylated spirits will remove what is left. This method will remove completely the most complex and obstinate kinds of dirt.

**The Art of Breathing.**

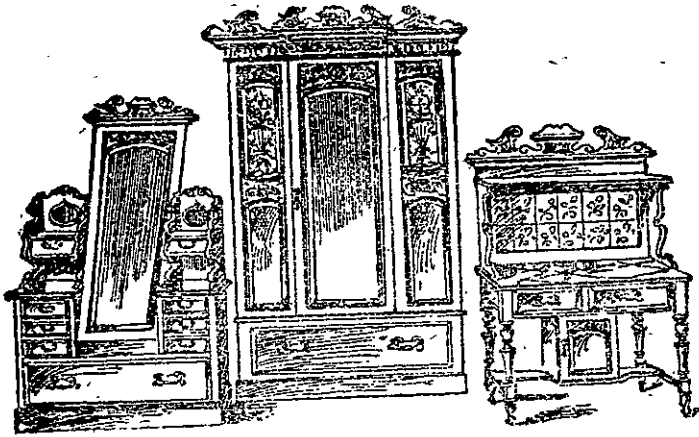
It is, perhaps, one of the signs of the times to those alert for such indications that the art of breathing has become more and more a subject of attention. Physicians have cured aggravated cases of insomnia by long-drawn, regular breaths; fever-stricken patients have been quieted, and stubborn forms of indigestion made to disappear. A tendency to consumption may be overcome, as has within the past five years been demonstrated by exercises in breathing. A famous physician, who has written an extensive work upon the subject of breathing, has also formulated a system by which asthmatic patients are made to walk without losing breath. The patients are put through a certain system of breathing and walking. The mountain paths are all marked off with stakes of different colors, indicating the number of minutes in which a patient must walk the given distance, the breathing and walking being in time together. As the cure progresses the ascents are made steeper and steeper until robust health is perfectly restored.

**How to Blend and Select Flowers for Table Decoration.**

Always use small flowers for table work, such as narcissus, mimosa, lily of the valley, violets, carnations, freezias, sweet peas, or iris. Sweet peas always make a light, fairy-like decoration, and no more than two colors should ever be used for perfect taste. Purple and mauve may be blended with a few sprays of asparagus fern, very light in shade. Never use a dark green fern—it gives a heaviness at once. The best blends are dark red and pale pink, yellow and scarlet, white and salmon pink, white and purple, two shades of pink (very deep and very pale), narcissus and mimosa—no other green is required with mimosa—lilies and violets, asparagus fern, Roman hyacinth and pink carnation. Iris is always most effective for a table decoration in shades of pale mauve and yellow, with asparagus fern lightly blended. Daffodils are the same in all shades and sizes in their own spikes. For a table to look well, the flowers should be very lightly arranged. In filling a bowl with daffodils, for instance, the bowl should be nearly filled with silver sand or moss; if moss is used, be sure to have the moss side uppermost, or it will be found impossible to stick the stalks of the flowers in without breaking them. Cut stalks the required length and on the slant; this should be done with a sharp knife. The bowl or bowls must be three parts filled with water together with sand or moss, and if they are well cleansed once a week they can be used for quite six months. A large or small bowl always makes a most effective centre piece and they are always easy to arrange. Specimen glasses should never be crammed full of flowers; a single rose, or a piece of Roman hyacinth and a couple of sprays of lily of the valley are quite enough with their own foliage.

*Maureen*

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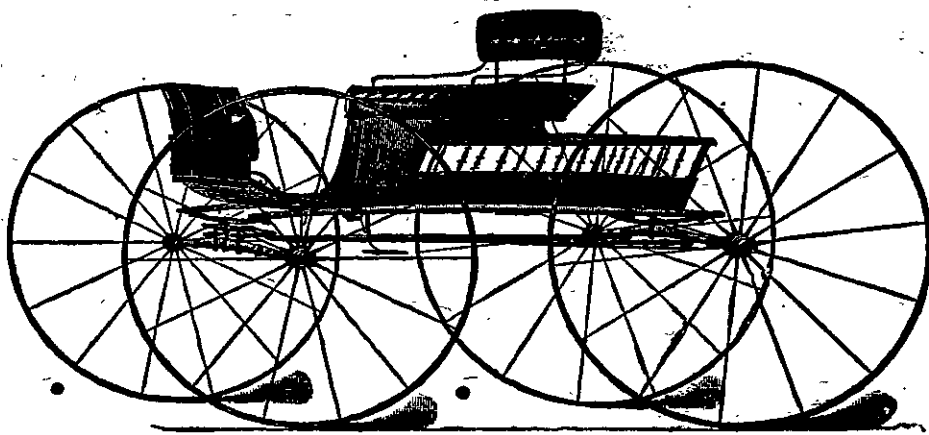
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## Science Siftings

BY VOLT

### A Cheap Aeroplane.

The Paris *Journal* of September 14 says: M. Santos Dumont, on his small monoplane, yesterday flew at St. Cyr, and, crossing the valley between that place and Duc, landed near the marshes, having covered five miles over the fields and trees in five minutes. He thus won two wagers, one against Mr. Farman, who had declared it to be impossible to make a long-distance flight with a machine of such small dimensions as M. Santos Dumont's Maiden, as it is called. The Maiden has a speed of sixty miles an hour. After the flight, M. Santos Dumont announced that, with a desire to promote aerial locomotion, he was making the patents of his aeroplane public property, so that anyone could get the plans of the machine from him and build a similar one. The machine, including the motor, costs less than £200.

### On Dangerous Ground.

Much anxiety (writes the Auckland correspondent of the *Otago Daily Times*) has been caused to Dean Light-heart by the ravages wrought by thermal action on the church at Whakarewarewa. The building was erected by Father Kreyborg, and the excavations had formed numerous steam vents underneath the structure, with the result that as time went by the timbers were affected to such an extent that the church was in danger of collapsing. Fortunately, owing to the skill of Father Wientjes, this has been abated. Father Wientjes has constructed underneath the church a number of concrete conduits, one extending almost the length of the building. These conduits tap the principal steam vents and conduct the steam to the rear of the building, where it escapes in a huge volume. The work was of a difficult and tedious nature. Should the concrete stand the test of the thermal action the safety of the church is assured.

### A New Use for Concrete.

Concrete has rapidly grown into favor in recent years as a building material, but few people are aware that it has been used for building boats. According to a writer in *Cassier's Magazine*, however, the idea of building a concrete boat is not a new one. Lambot, in 1850, built a boat of this material. About eleven years ago Mr. D. B. Banks built a two-masted schooner, 65 feet in length and 16 feet beam, and drawing 14 feet of water, of concrete, reinforced by multitudes of small steel rods. This craft is said to be quite swift in heavy weather, although somewhat slow in light breezes. The *Gretchen* sails in salt water, having been as far north as the vicinity of Hudson's Bay, and as far south as Cape Hatteras, if not further. She was once driven on the rocks at Cape Charles, but escaped without damage. About two years ago the *Signori Gabellini*, of Rome, built a reinforced concrete barge for salt water use in the neighboring waters. This vessel is of 150 tons' burden, and is said to have been quite successful.

### How to Drive a Nail.

One who thinks that the driving of a nail simply consists in getting the whole length of it out of sight, has little conception of the real nature of the operation. A nail driven by an expert will often hold several times as much as one ill-driven; while, too, it is often made to draw the parts into place. If you have ever watched a mechanic driving nails, you have doubtless noted that he rarely drives one at right angles with the face of the work. There is a reason for this. Suppose that he is nailing the weather boards on the frame of a building, and desires to draw the board down tightly against the one below it; he points the nail downward, and a few well-considered blows at the last produce the desired effect. If the board is bent edgewise, so that much force is required, probably he will start the nail in the upper edge, pointing very sharply downward. Again, two nails driven in a board at different angles will hold it in place much more firmly than the same nails would if they were driven at right angles with the face of the board. Did you ever notice that, in driving a nail in very hard wood, one man will do it successfully, while another succeeds only in doubling the nail up before the point has fairly entered the wood? The difference lies in the fact that the expert strikes the nail fairly, and not too hard, 'coaxing' it in; while the other strikes too hard and with indirection. It may be probably mentioned, right here, that in driving a nail into very hard wood, it is usually profitable to dip the end in oil or grease. This will not sensibly interfere with the holding qualities of the nail, while it will be found to very materially facilitate its driving.

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## Intercolonial

The Catholics of Parramatta presented Rev. Father P. Doherty (who has been transferred to St. Monica's parish), with an address and purse of sovereigns.

The solemn blessing and opening of the fine new school which has just been erected for the Patrician Brothers at Bathurst, took place on Sunday, October 10. The ceremony was performed by his Lordship Bishop Dunne.

The death of Sister M. Borromeo took place at St. Joseph's Convent, Jamestown, South Australia, recently. Deceased had spent thirty-six years of her life in the community of the Sisters of St. Joseph. Sister Borromeo was a native of Tasmania, and belonged to a family widely known and respected.

Mr. Hugh Mahon, M.H.R., who took part in the Catholic Congress, in the course of a letter to a friend says: 'We have had a royal time. Years can never efface the memory of the Cardinal and Monsignor O'Haran's kindnesses. My wife wept at the conclusion of the Cardinal's address on Sunday, but then we all felt that way.'

The Catholic community of Lismore paid honor to the Rev. Father Maguire on Monday, October 11, on which date his ministry there ended, he having been appointed to the charge of the large and important district of Kempsey. The children of St. Mary's College presented him with a gold watch, the pupils of St. Carthage's parish school gave him a silver fish service, and the parishioners a purse of one hundred sovereigns.

The Rev. Brother Conlon, who has for the past seven years been associated with the signal success of the Christian Brothers' College at 'Airmount,' Waverley, has lately been appointed principal of the Christian Brothers' College, Melbourne. Brother Conlon, who is quite a young man and a modest one, has a wonderful faculty for business as well as for teaching; and it needs no keen prophetic instinct to assure us (*Freeman's Journal*) that the qualities which commanded success in Waverley will assure an equal measure of it in Melbourne.

The following clerical changes have been made in the archdiocese of Sydney:—The Rev. Father Archibald McDonald, now assisting at Moss Vale, has been transferred to Cooma; Rev. Father Conaghan, of Cooma, goes in charge of Michelago; Rev. Father Kerwick, of Michelago, will take charge of Erskineville parish; Rev. Father M. Sherin, who returns from the West by the Macedonia, will be stationed at St. Mary's Cathedral; Rev. Father John O'Reilly goes from St. Mary's Cathedral to the Sacred Heart Church, Darlinghurst; and Rev. Father Richard Wolfe, now assisting at the Sacred Heart Church, Darlinghurst, has been appointed to the charge of the Picton parish.

The Rev. Francis Clune, C.P., of St. Paul's Retreat, Glen Osmond, who for the past nine years has labored in almost every parish of South Australia, giving missions and retreats, and who has also given several missions and retreats in the dioceses of Ballarat and Wilcannia, has been appointed Superior of St. Brigid's Retreat, Marrickville, Sydney, the mother house of the Passionist Fathers in Australia (says the *Catholic Press*). Father Clune, who only recently returned from a trip to Europe and America, is a brother of the Redemptorist Father who is now Superior of the Redemptorists in New Zealand, and whose memory is cherished throughout Australia.

If anything were needed to display the intense public appreciation of Miss Amy Castles' talent as a singer, it would be a little story that comes from the small country town of Kyabram. Originally it was thought that the chances of Miss Castles' singing in the town were decidedly remote, but when Messrs. J. and N. Tait, under whose direction Miss Castles is touring Australia, suggested that a concert in the local hall might yet be practicable, the enthusiasm of the inhabitants evinced itself in an unmistakable form. They immediately booked 250 seats, on the off chance of the brilliant young songstress making a much-desired appearance before them. This testifies to the wonderful regard which Australians generally feel towards their famous countrywoman, and, as a spontaneous expression of esteem, must be deeply gratifying to all concerned.

The number of old-age pension payments in New Zealand for the year ended March last was 164,683, as compared with 158,782 in the previous year, the respective amounts being £336,813 and £325,220.

The following return in connection with the Bank of New Zealand, called for by Mr. H. G. Ell, M.P., has been laid on the table of the House:—Price paid by the Government for 75,000 shares in the Bank of New Zealand, £500,000. Amounts received by the Government as dividends: Year ended March 31, 1905, 5 per cent., £25,000; 1906, 5 per cent., £25,000; 1907, 7½ per cent., £37,500; 1908, 7½ per cent., £37,500; 1909, 8½ per cent., £43,750—total, £168,750. The amount paid annually by way of interest on the purchase money of the shares was £18,113.

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# The Family Circle

## WHAT KATIE DID

'What have you done, dear children?'  
The mother gently said,  
As she kissed her white-robed babes at night  
And tucked them up in bed.  
'What have you done through all this day  
To help some one along the way?'

Then each one told of some kind deed—  
A loving word just spoken,  
Some sacrifice for others' wants  
Or gift of friendly token.  
But when 'twas Katie's turn to speak,  
A tear drop glistened on her cheek.

'I cannot think of anything  
So very good to-day,  
She sadly said, 'only I helped  
A chicken find its way  
Back to its mother—that was all,  
But it was lost, and oh, so small!'

The children hid their smiles beneath  
Their bed's white coverlet;  
But mother kissed her Katie  
Just where the cheek was wet.  
'Your part,' she said, 'you, too, have done;  
God is well pleased, my little one.'

## WEARY WILLIE

Weary Willie was not a tramp; far from it. He lived in a lovely home, was dressed in good clothes, and sat down to three bountiful meals every day. He was considered a fine lad, strong and healthy, but when his parents asked him to do something, such as run errands or do some little chores around the house, he was very tired.

One day when he came home from school, his mother said:

'Willie, you sweep the path to the gate and then maybe you can have some of the sidewalk swept before your father comes home.'

'Oh, dear,' sighed Willie, sinking into a chair, 'you don't know how tired I am.'

His mother went over to him, and smoothing his hair, said:

'I'm sorry to find you so tired,' and went away.

'I'm glad to get away so easy,' thought Willie.

So the next morning Mr. Myer went up to Willie's room, and said:

'Willie, you may stay in bed to-day.'

A great lump rose in Willie's throat.

'Why, father, I'm not a bit tired.'

'Yes, you are,' said the father, and the tone of his voice told him he must be obeyed.

'Good-bye, Willie,' said his father. 'I wish to find you rested when I come home to-night.'

His footsteps had hardly died away when Jane was asking permission to enter. She carried a plate with two slices of unbuttered bread.

'Sure, there's cakes and pies downstairs, but your mother thought you'd be too tired to eat them. So she sent you this.'

And she went out of the room, not daring to disobey her mistress's orders. She said:

'I felt so bad to see the poor boy lying there all alone, he looked so forlorn.'

About 10 o'clock his mother paid him a visit in haste. She said: 'Tom Jennings just called for you, and I told him you were too tired to go. He said the fishing is fine over in the creek and the berries are ripe in the woods.'

When Mr. Myer came home he immediately went up to Willie's room.

'Hello, Willie, I hope you are rested by this time.'

Later on when he looked out in the yard he saw a little figure busily shovelling a path. He went out, and Willie said:

'I have got all the rest I want for a while, and when I get through I want a good square meal.'

And he got it.

## THE TEST OF CHARACTER

Beginning a thing is easy. It's the sticking to it that is difficult. The test of character is the ability to go on and finish. It is a rare virtue, and an exceedingly valuable one; for, whatever you have set yourself to do, there will surely come a time of discouragement, when you doubt, if, after all, it is worth while. Look out for that time—the time when you are tempted to turn back. It is there that the danger lies. It doesn't matter what your work is—earning a living or making a home or con-

quering a besetting sin—discouragement is bound to come. Don't give way to it. Be prepared for it, and make up your mind to keep on just the same.

## TACT AND GENTLENESS

Of all the gifts to be prayed for, next to grace of heart, tact and gentleness in manner are the most desirable. A brusque, curt manner, a cold indifference, a snappish petulance, a brutal appearance of stolidity antagonise and wound and rob even really kind actions of half their value. It is worth while to do a kind thing gracefully and tactfully. There is a certain proprietary demeanor which never makes a mistake, which guards the feeling of a loved one as carefully as a mother cherishes her little delicate child. In time such tact becomes natural, and one who has it makes others happy without trying to do so.

## COOLING THE THERMOMETER

A physician, in order to maintain a wholesome atmosphere in sleeping rooms, laid in a stock of thermometers, which were distributed to his patients in those households where they were most needed (says an exchange). He took pains to point out to each family in turn just how the thermometer would indicate the proper degree of temperature.

In making his rounds one day he inquired of the woman at the head of one establishment, wherein he observed his thermometer proudly displayed at the end of a string, whether she had followed his instructions.

'Yes, sir,' answered she. 'I'm very careful about the temperature. I watch the thing all the time as it hangs up there.'

'What do you do when the temperature rises above sixty-eight?' asked the doctor.

'I take it down, sir, an' put it outside till it cools off a bit.'

## CIGARETTES RUIN THE WILL

Medical science agrees that in the use of tobacco the cigarette works a special evil of its own which tobacco in other forms does not effect. This evil result may be due to drugs, or to the paper wrappers, or to the fact that the smoke is always inhaled into the lungs, while cigar smoke is not. No form of tobacco eats into the will as cigarettes do. It is the very cheapness of the cigarette and its adaptability for concealment that tempts the boy's callow intelligence.

## LUCK OR PLUCK

'Just like his luck!' was the opinion voiced by the boys when Ted Miller won the scholarship. But the luck that brought Ted success would have been useless without the pluck that went with it. The pluck that had meant sticking to books from the beginning of the term until the end, with a steady perseverance, in the face of such temptations as 'one of the big matches,' or 'a night off for fun.'

It was Ted's luck again to take first place in the gym squad, but it was his pluck that made a cold bath and a pair of dumb-bells look more inviting on a zero morning than an extra half-hour between the blankets; and the same pluck that made an early run on a hot summer morning look easy, so long as it kept him in fit condition.

It was Ted's luck, too, to be chosen by his uncle as the nephew most 'worth while' for a trip to Europe; but it was his pluck that made him the only one of the six nephews to fulfil the conditions, viz., the reading of three books of travel carefully enough to pass an oral examination on them.

Real luck comes only to the boy who is plucky enough to face every difficulty, and who sees nothing in his way too hard to surmount. The boy who trusts to luck may not be trusted to win a victory worth the name; and no 'lucky star' ever shone long enough to carry the luckiest boy beyond the starting point.

The 'ounce of pluck, worth a ton of luck,' is the only fetich worth a boy's carrying, for it will bridge every difficulty and never know defeat.

## TELLING THE TRUTH

Speaking the truth certainly does not make any one pleased or glad that you have had the accident and broken something of value; you may probably be blamed, but that is nothing compared with being shamed, and I can't think of any greater shame than being proved a liar. There is something so utterly mean about a lie, whether spoken, acted, or implied. If you break something and keep silence you know perfectly well that some day when the breakage is found out it will be much more difficult to stand for-

far worse than any blame you would have had to bear in confessing at once; the shame of being 'found out' will be far worse than any blame you would have had to bear in the first instance.

What if you have to stand by and hear another blamed for something you have done? If you don't speak up at once, what a miserable, shamed feeling will be yours when, as is pretty sure to be the case, the truth gets known at last.

What a difference there is in the very look of a truthful person; the eyes are so straightforward and clear, and meet those of the person they are speaking to; whilst one telling an untruth (unless, which is saddest of all, it is a hardened liar who is speaking) has a shifty, uncertain look, as if saying, 'I wonder if they will believe me or not?'

If you do wrong or commit some fault, bear the blame quietly, but don't ever allow yourself to have the shame of lying.

### COMMERCIAL TRAVELLERS NOT NEW

It has generally been supposed that the commercial traveller is a product of our own busy day, but as early as 1757 a Sheffield cutlery manufacturer conceived the idea of sending to the Continent glib talkers to convince the merchants that the English-made cutlery was superior to that of local manufacturers, and so marked was his success that it was not long before the same idea was put into practice in other lines.

As early as 1765 the term 'bagman' had become common, the word being defined in Murray's Dictionary of that year, the example being quoted from Goldsmith.

The title 'commercial traveller' is the only modern part of the idea, the ancient bagman lasting until the improvements in travel caused the term to become obsolete.

In earlier years the salesman travelled with his samples in a bag strapped to his horse's back, and moved from place to place, and it was not until the passing of the stage coach days that the sample trunk became the feature of the traveller's outfit.

### MOTTOES FOR WORKERS

Make your friends admire you.

Make most of your opportunities; they are valuable.

Make your word your bond; it saves time, money, and a lawyer.

Make sure you are right, then act, regardless of consequences.

Make your talents count. Gifts are given us for a purpose.

Make your energy count toward one thing. Side issues dissipate energies.

Make confidence, courage, continuity, and clean conscience form the four sides of the square of good fortune.

Make yourself understand that if you care for the small things, the great things will take care of themselves.

Make every experience, whether it result in success or failure, tell. For habit is a cable; you weave a thread of it every day, and at last you cannot break it.

Make time count. Do not waste time dreaming of the fun you are going to have when you get a grip on success; you may lose sight of your quarry. Catch first and dream afterwards.

### FAMILY FUN

The Flying Sixpence.—A sixpence being placed in each hand and the arms extended shoulder high, it is required to bring both coins into one hand without allowing the arms to approach each other. This is how it is done:—Place yourself so as to bring one hand just over the mantelpiece, and drop the coin contained in such hand upon the mantelpiece. Then, keeping the arms still extended, turn the body round till the other hand comes over the coin. Pick it up, and you have solved the puzzle, both coins being now in one hand.

A Simple Coin and Card Trick.—Place a card on your forefinger, and on it place a sixpence. With the right hand give the corner of the card a flip so as to shoot it horizontally, hitting it neither up nor down, but fairly in the middle. The card flies off to the other end of the room, and the coin remains motionless on the finger-tip. Why is this? Why does not the coin follow the card? The experiment is an example of inertia. A body at rest can not of itself modify that motion. It is owing to this principle of inertia that when we strike our clothes with a stick we beat the dust out of them, and when we knock the handle into a hammer or a broom we do it best by striking the far end of the stick while holding the middle loosely in the hand.

## All Sorts

Sunday School Superintendent: 'Now, children, I want you all to sing heartily. Do not let me hear a silent voice!'

A milliner meant originally one from Milan—a Milaner; just as a 'cordwainer,' or shoemaker, was a worker in leather from Cordova.

Mistress: 'Who was that gentleman that came in just now?'

Maid: 'That wasn't a gentleman, ma'am; it was only the master, who came back for his umbrella.'

All things come to him who waits,

If he waits in a place that is meet;

But never wait for an uptown tram

On the downtown side of the street.

The bayonet is so called because it was first used, it is said, near Bayonne. A Basque regiment, having exhausted their ammunition, placed long knives in the barrels of their muskets and made the original bayonne charge.

Sea-side Visitor (to old inhabitant): 'You don't mean to say that one can't get a daily paper here! Why, man, you can never know what is going on in Dunedin. Old Inhabitant: 'An' what about that? They don't know what is going on here, neither.'

There was a piece of cold pudding on the luncheon table, and mamma divided it between Willie and Elsie. Willie looked at his pudding, then at his mother's empty plate. 'Mamma,' he said earnestly, 'I can't enjoy my pudding when you haven't any. Take Elsie's.'

'We've been having a regular clearance at home,' explained Mr. X. at the office, 'throwing all sorts of old things away. I put one of my wedding presents on the fire this morning.' 'Did you really?' asked a horrified colleague; 'what was it?' 'A copper kettle,' replied X.

The first telegraph line in the United States was opened for business in 1844, and thirty-two years later the telephone was introduced. Comparison between the statistics of the two systems shows that the telephone extension increased by leaps and bounds over that of the telegraph, until in 1907 the telephone mileage was eight times as great as that of the telegraph.

Admiral Moore tells a good story of a peppery old seaman under whom he served many years ago. During some tactical operations one of the ships of the squadron had made some bad blunders, and at length the Admiral completely lost his temper. He stormed about the quarter-deck, and informed his officers of his opinion of the officer in command of the erring ship. When he paused for lack of breath he turned to the signaller and said to him, 'And now you can tell him that, sir.' The man scratched his head meditatively. 'I beg pardon, sir,' he ventured, 'but I don't think we have quite enough flags for all your remarks.'

The day of the wax candle is supposed to have gone by, with the advent of kerosene, gas, and the electric light; but, as a matter of fact, an enormous number are used every year all over the world. But the wax candle of today is not the wax candle of our grandfathers' day. The busy bee is as busy as ever, but very little of the wax he secretes is made up into candles. Mineral wax—generally known as ozokerit—has taken the place of beeswax, and is dug from the ground in Utah and California, and in Wales, Galicia, and Roumania. When found, it has a dark, rich brown color, slightly greenish and translucent in thin films, but when refined it resembles well-bleached beeswax.

Lake Vernagther, a beautiful sheet of water, the pride of a valley in the Tyrol, vanished in a night. Next morning the bed was bare mud. There was no earthquake on this occasion. The lake quietly disappeared as a bath empties when the plug is pulled out. Speaking of Swiss lakes calls to mind the extraordinary 'tidal' waves of Lake Geneva. They are called 'tidal' for want of a better name. At uncertain intervals the lake heaves itself up, and rises five or six feet in a few seconds. Why or wherefore, no one knows. Nor can any one tell what is happening in the Caspian Sea. For years past its waters have been falling, and it had been supposed that the great inland sea was gradually drying up. Recent soundings revealed the astonishing fact that the Caspian is at present actually deeper than it was a century ago. There is only one possible hypothesis. The bottom of the sea must be dropping out. In 1905 petroleum was struck near the town of Dalton, in Texas. Believing that an oil deposit actually underlay the town, a trial boring was made just outside the city. The result was alarming. At a depth of 250 feet the drill-points fell into what was evidently a gigantic subterranean cave, of which soundings failed to reach the bottom.

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