

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

March 20, Sunday.—Palm Sunday.
 „ 21, Monday.—Of the Feria.
 „ 22, Tuesday.—Of the Feria.
 „ 23, Wednesday.—Of the Feria.
 „ 24, Thursday.—Holy Thursday.
 „ 25, Friday.—Good Friday.
 „ 26, Saturday.—Holy Saturday.

Wednesday in Holy Week.

On this and the two following days the Office of Tenebrae is chanted in those churches in which the presence of a sufficient number of priests is obtainable. The Office consists of a number of Psalms, with lessons from the Sacred Scriptures, and the writings of the Fathers of the Church appropriate to the season. The name of Tenebrae (darkness) is given to the Office because, at its close, the lights are extinguished to express the mourning of the Church, and to represent the darkness which covered the face of the earth on the death of Our Blessed Lord.

Holy Thursday.

For a short time to-day the Church puts off her mourning. At the Mass her ministers are vested in white, the bells are heard, the organ peals forth. For a moment she desists from her meditations on the sufferings of her Divine Founder to contemplate the tender love which led Him to institute the Blessed Eucharist on the very night before His Crucifixion. In cathedral churches the Bishop consecrates the Holy Oils which are used in the administration of certain Sacraments, and also in some ecclesiastical functions.

Good Friday.

This day is called 'Good' because on it we were liberated from the dominion of Satan, and the happiness which God had in view in creating us was placed once more within our reach. We must not forget, however, by what means this was accomplished, and that the day so pregnant with blessings for us was marked by unspeakable sufferings on the part of Our Divine Redeemer, Who for our sake yielded Himself to a shameful death. This should be the subject of our meditations to-day. We cannot enter the church without being reminded of it. At the morning office the celebrant and his ministers are vested in black, and the history of the Passion is chanted. When the ceremonies are over, the altar is bared of its ornaments. The statues and images of the saints remain veiled. The crucifix alone is uncovered—a striking reminder of the intensity of God's love for man, and in particular an emblem of hope to the repentant sinner.

GRAINS OF GOLD

ALTAR GIFTS.

'Hearts of silver and hearts of gold
 Men had brought in days of old
 To Thy shrine for offering,
 Lord My King!

Gold and jewels, incense rare,
 Roses with their heart's blood fair,
 Saints and martyrs had Thee given,
 Christ My Heaven.

Rose nor incense, blood nor gem,
 Have I for Thy diadem;
 Worthy of Thy smallest thought
 Have I naught.

Poor and common are my flowers,
 Worthless all my days and hours,
 Yet beneath Thine altar's shade
 Be they laid.

—Ave Maria.

There is no day too poor to bring us an opportunity, and we are never so rich that we can afford to spurn what the day brings. Opportunities for character always bloom along the pathway of our duty, and make it fragrant even when it is thorny.

The plain, homely sayings which come from a soul that has learned the lesson of patient courage in the school of real experience, fall upon the wound like drops of balsam, and like a soothing lotion upon the eyes smarting and blinded with passion.

As from studying a great picture we may feel the soul expressed, or in hearing a great symphony, we may feel the spirit which inspired it, so in the contemplation of nature we may feel the spirit which moves it and of which it is an expression. In children this is a mere feeling, but later it becomes a conscious realisation; and when this consciousness begins to develop in the little ones, let us nurture it very tenderly, and be ever ready with response and sympathy.

The Storyteller

STORY OF A ST. PATRICK'S CROSS

The day was gloomy and threatening. 'What a typical March day!' said young Mrs. Loughlin, glancing beneath the curtains of a dressing-room window, which was now further muffled by the haze of the warm atmosphere within.

Only a sense of maternal duty assisted the lady in this her unaccustomed effort at early rising, for, notwithstanding all the luxurious accessories of fleecy gown and furred shoulder wraps, her imagination persuaded her that the chill of the outer world must certainly be noticeable within the shelter of her luxurious home. The gilded timepiece on her dresser told her that it still lacked some minutes of seven, and she had promised—in fact, proposed—that at seven o'clock she would be ready to take the nurse's place by the bedside of her own small son, now convalescing from a tedious illness. 'Miss Keating had been so self-sacrificing while dear Gerald really needed her,' Mrs. Loughlin explained to her husband, 'that I could not but offer to do this when she spoke of wishing to go out early this morning, and yet being unwilling to have Gerald perhaps wake up during her absence.'

'I should think Winnie or the new maid could have taken her place if you had arranged it so,' remarked Mr. Loughlin, accustomed to his wife's partiality for late rising.

'They were going out, too; I forgot to ask them why, but I know it was to church, and I am sure I heard them pass downstairs before daylight. This is not Sunday. What is it, Jim?' With her hand on the door knob Mrs. Loughlin waited her husband's reply, and in the instant's pause realised, too, that she was perhaps breaking a settled rule of her married life, which was never to recall to his mind the religion or religious observances he had apparently committed to oblivion since their wedding day.

His hesitation in answering her question was no affectation.

The Hon. James Loughlin, capitalist and politician, had managed to forget many things with which Jimmie Loughlin, the bright-faced Irish immigrant of twenty years before, was pleasantly familiar.

'Let me see—yesterday was March the 16th, was it not? This is the 17th. Oh, this is Patrick's Day—an Irish holy day; the girls like to go to church, I suppose.'

'I should say they did,' thought Mrs. Loughlin, as she hastened through the dim hallway to her boy's apartment; 'they must like to, or they would never venture out such a morning as this.'

Pretty Miss Keating, the trained nurse, was a Catholic, too, and always during Gerald's illness arrangements were made for her attendance at Sunday Mass. Now she stood outside the door of the sick room, drawing on her warm gloves while she waited for the mother's coming.

'I am sure he will not trouble you any,' she whispered. 'He may not wake before I come in, but I thought it was best to be certain.'

'Oh, of course. I shall enjoy sitting with him now that I am really awake. But must you go to your church this cold morning? Would not the afternoon do? I can take your place then just as well.'

'Thank you for the offer. It is not at all compulsory for us to go to church to-day; but father and mother—they are both dead now,' said the pretty nurse, sadly—'liked to keep this day as it was kept in their old home. They always went to Mass, and took us, too, and now I like to offer a holy day Mass for them.'

Mrs. Loughlin did not quite understand, but she said no more, only when sitting idly beside the sleeping child, whom even the rustling of the morning paper might disturb, she continued the train of thought started by the simple evidence of her employee's devotion to their parents' faith. Why did it mean so much to them and apparently nothing to her own husband? Was it because worldly success and riches sufficed as substitutes? Not in all cases, she knew, for there was their neighbor—Judge Grace—moneyed, influential, with the added prestige of descent and inherited position; and he was the acknowledged pillar of that same little church frequented by Winnie, the cook, and Margaret Keating. Indeed, she had heard the former refer casually to Judge Grace 'taking up the Sunday collection' there, and it was well understood that from his private purse were supplied the deficiencies of the church income. It was true, she reflected, that her Presbyterian father, whose helping hand had assisted young James Loughlin to his sudden rise, might have refused his daughter to an aggressive Catholic, as was Judge Grace, for instance. In her heart she owned that it would have been embarrassing during the days of courtship and engagement to introduce into the gay circle where she moved a lover of such straight-laced tendencies as Catholics must needs possess.

'Jim' had been simply perfect in this light, never mentioning religion that she could recall, and since their marriage he was equally satisfactory. Only once, she remembered, when Gerald was so extremely ill, the father had spoken some incoherent words, in which mention of his own sins and his boy's baptism were strangely mixed; but

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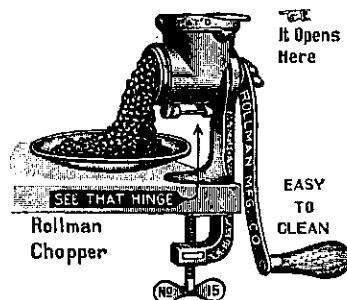
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then he was entirely unstrung by excitement and suspense, and Miss Keating had led him from the room, and talked soothingly to him in the library, while his wife stayed with the relieving nurse to await the great doctor's verdict.

With such thoughts as these, that meant little and led nowhere, Mrs. Loughlin was engaged until the nurse's pleasant voice sounded on her ear, and she roused herself to report that the little patient had scarcely moved during the mother's watch, and that his sleep was so tranquil she would not even kiss him lest it be disturbed.

A gloomy day of rain and chill verified the morning's threat, and Mrs. Loughlin welcomed gladly that afternoon hour with her little son allowed her by the doctor's rules. She found him bright and merry despite the weakness that still remained, and now quite busy arranging against the white counterpane and amongst the snowy pillows of his bed the many toys and knick-knacks with which he had learned to while away the long hours of his unoccupied day. In a curtain alcove of the big room the nurse sat, arranging the contents of a neat portfolio, in anticipation of her nearing departure from the house where she had spent almost the entire winter.

Miss Margaret gave me these pictures, mother,' the patient announced gleefully, 'fast as she found them in her box, and I'm to keep them all, 'cepting just this one, and it belonged to Miss Margaret's mother, so in course she must keep that.'

With the child's instinctive delicacy, the little fellow lowered his voice while he drew the envelope and held it toward his mother. 'It isn't just a picture, is it?' he said, in a puzzled way. 'Soon's Miss Margaret is through writing she will tell me about it.'

'And she may tell me, too, pet, for I do not know what sort of picture it is. What is this, Miss Margaret?' Mrs. Loughlin asked, lifting between her jewelled fingers the circle of stiff white paper, on which was laid a cross formed of brightly colored ribbon, outlined with shining beads.

'Oh! that,' answered the nurse, coming smilingly forward, 'is something I meant to explain to Gerald; it is called a "Patrick's Cross" in my dear mother's time all the little Irish children wore such "crosses" on their shoulders on St. Patrick's Day; this is St. Patrick's Day,' she added in an explanatory tone.

'So Mr. Loughlin told me this morning,' said Gerald's mother, still examining the Patrick's Cross with interest. 'Perhaps he remembers—'

As she spoke, the heavy portieres that helped to exclude all household noises from this quiet room were parted quickly, and Mr. Loughlin stepped to his little son's bedside.

'See, father,' exclaimed Gerald, even while he lifted his face for the kiss of greeting, 'this is a "Patrick's Cross." The Irish boys and girls wear them to-day, Miss Margaret says.'

'I do not know that they wear them to-day, dear,' corrected Miss Margaret gently; 'they wore them when my mother was a little girl there.'

'And what is their meaning? A badge of some sort?' inquired Mrs. Loughlin, who, as a member of the most advanced women's literary club in the city, was naturally keen on folk lore.

'Well, a badge of Catholicity, I suppose we should say,' Miss Keating answered. 'The cross is the central idea. That was St. Patrick's gift to Ireland, of course, and so while the men wear the shamrock because he used its leaf in explaining the Holy Trinity, the little folks wear the pretty Patrick's crosses as a kind of pledge, I think, that they, too, would follow the faith he taught.'

Perhaps for the moment Miss Margaret forgot her surroundings, and that while Gerald's mother was not a Catholic, Gerald's father should be one, a fact she had learned in the days of Gerald's danger. At all events two auditors listened to her attentively now, the child with parted lips holding out an eager hand to receive the treasure from his father's hold, the mother, fingering the pencil on her dainty chatelaine, as though eager to note down this new item for her club paper.

But the father—the busy man who found it difficult to spare these few afternoon moments to the boy he idolized—why did he not relinquish the badge at once and proceed with his usual inquiries regarding the patient?

His delay and silence attracted his wife's attention. 'Have you ever seen one before, dear?' she inquired, divining easily enough that her husband was easily moved.

'I have worn such a Patrick's Cross,' he answered, not hesitating now, as he had done in the morning when she questioned him about the holy day. 'It was pinned on my breast by a mother who would rather have seen me lifeless at her feet than know that I should live to deny it.'

There were tears surely in his voice, but the listeners could not see his eyes, for he rose quickly and passed from the room, laying the 'cross' gently on his boy's pillow.

There was no use in trying to ignore the happening, so Miss Keating turned to the wife, who had also risen as if to follow.

'I am more sorry than words can tell,' she said; 'but how could I foresee this?'

'There is no need to be sorry or embarrassed at all, Miss Margaret. Come to me when Gerald can spare you, and we will talk about it; tell him now something more of

the customs of his father's country, for his father is so busy he had to hurry away to-day.'

In the library Mrs. Loughlin found, as she had expected, a distressed and unnerved man, in whom his associates would never have recognised the daring organiser of financial and political parties.

'Tell me what this means, Jim,' she said bravely, without any attempt to ignore the situation, and the man who had been so long sunk in the depths of moral cowardice recognised the challenge and rose to it.

'It means that I see myself this moment as God's angels see me—that pitiful thing—a renegade from the faith in which I must always believe! I wore the Patrick's Cross—the childish pledge that Miss Keating speaks of—and to-day when I touched those faded ribbons they seemed like scorpions stinging me into remembrance of my dastardly sin! Oh, what am I to do?'

'Perhaps I am not competent to answer that question,' replied the weeping wife, 'but I know where it can be answered—you can go to church where Winnie and Miss Margaret go, and the priest there, who seems to solve all their difficulties, will help you.'

'Oh, my wife! you do not even yet understand what a traitor I have been! When Gerald appeared almost lost to us, I vowed that if he were spared—I should do something—I hardly know what, but I meant baptism for him in the Catholic Church. Miss Keating heard my promise.'

'Let me call her, then—perhaps she can help us!' and at Mrs. Loughlin's call the nurse came looking pale and disturbed for all her efforts to conceal matters from little Gerald. She listened to the wife's few words of explanation, for Mr. Loughlin, with his head resting on the carved mantel against which he leaned, made no sign at her entrance.

'And now for my confession,' said the nurse firmly. 'I had meant to defer it a few days longer, but it may ease your conscience, Mr. Loughlin, to know that I saw to the fulfilment of your vow. Gerald was baptised during that dreadful spell of unconsciousness, on my assurance to the priest, whom I called in that day while Mrs. Loughlin was forced to rest, that you, his father, not only consented, but had promised to God it should be done! From that hour I, for one, date his recovery.'

'Thank God!' came from the lips of Gerald's father, and then he returned to his wife. 'You will not blame Miss Keating for this, Louise?'

'There is no room for blame,' was the answer; 'rather should I remember with gratitude that my boy was miraculously restored. I do not understand the faith that is so much to Miss Margaret, and was so much to your mother, but I am satisfied to have our boy trained to it, if his father leads the way.'

And so it was that through a Patrick's Cross of 'faded green and tarnished gold' one weakening was restored to the fold of his fathers, where entered with him the cherished darling of his home, and where, too, there came later for admission the wife, whom that Patrick's Day experience changed into an earnest and conscientious seeker after truth.—*Church Progress.*

THE TRAITOR

There was only one taint of disloyalty about Billy Houck—he kept his money in the Sarvis Point bank.

Round Buckeye Bridge the question of loyalty had nothing to do with one's willingness to die for his country or stand up for the flag, but was solely a matter of working hard for Buckeye Bridge and pulling back on Sarvis Point.

Buckeye Bridge was the county seat, but seventeen miles farther from the railroad than it wanted to be; Sarvis Point was on the railroad, but seventeen miles farther from the county seat than it liked.

It certainly galled the Bridge people to know that Billy Houck was not depositing his money in the home bank. His fertile four hundred acres, stretching along the bottom just over the creek from town, was the finest farm in the community; and the loads of hogs and droves of cattle he sold spring and fall certainly brought in a lot of money. And this was deposited in Sarvis Point.

'Oh, yes,'—Latimer, the dentist, raised his voice a little as Billy approached—'Buckeye Bridge will boom now. If a few more of our farmers will just take all their money over to Sarvis Point, it won't be any time until we have water-works, electric lights, and street-cars—at Sarvis Point.'

'Funny, isn't it?' he continued bitterly, for he had a little stock in the home bank, 'how the very fellow you would expect to stand by a home institution is the first one always to turn traitor?'

'Billy,' asked Graham, the horse-doctor, as the farmer looked at a plough in Newton's hardware store, 'how's the Rock of Gibraltar over at the Point these days?'

Billy squinted his eye at the plough and did not reply. 'It is all right to buy things where you can get them handy,' remarked Graham to a bystander, 'but when it comes to depositing your money, you can't expect a fellow to have any confidence in a little old town like this—no,

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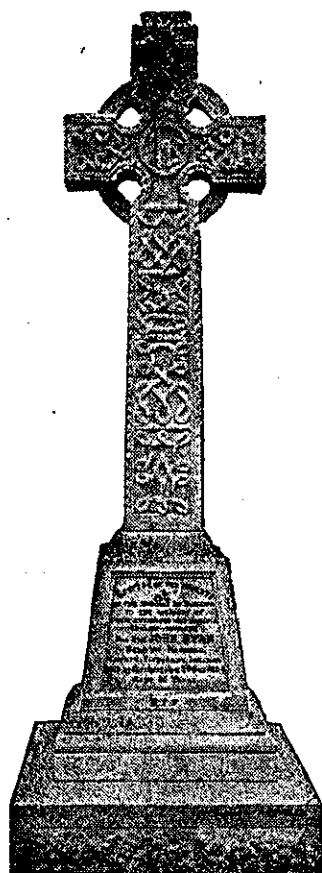
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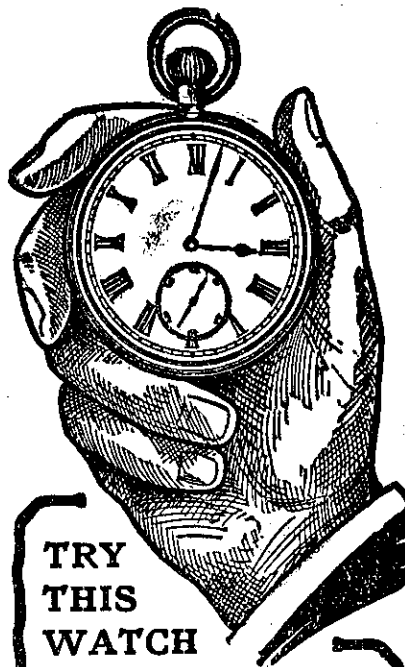
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siree! Got to take it to the railroad, where the bank is as strong as Gibraltar.'

Many other gibes and criticisms, both direct and oblique, were flung at Billy. Some of them were good-natured, some caustic, but he merely squinted his left eye inscrutably and went his way without a word.

The fact was, Billy had had trouble with Henry Simmons, the banker—or as nearly trouble as he ever had. He thought the banker had wronged him in a business transaction. Billy stated the case briefly, but Simmons insisted the bank was right. Billy withdrew his funds and transferred them to Sarvis Point.

One evening in the autumn two years later Mrs. Houck remarked at supper:

'I reckon it's a good thing you took your money out of that bank; they say it's about to break.'

'What?' Billy looked up quickly from his plate. 'Oh pshaw!' he said. 'That's all stuff and nonsense. Henry Simmons is good for it.'

'I guess it's so,' persisted Mrs. Houck. 'Leastwise, nearly everybody thinks so, and nearly all of them were getting their money out when I was over to town this afternoon.'

Billy finished his supper rather hurriedly, took his white slouch-hat from its nail by the kitchen door, and said he was going to town for a little while.

'Well, what did you hear?' asked his wife when he returned an hour later.

'Hear?' He sat down in the hickory rocker and crossed his legs. 'It's what you don't hear that counts.'

He sat for a long time; his eye squinted thoughtfully at the fire.

Yes, the securities were good—he knew most of the big loans. The depositors would not lose, finally, even if the bank failed—but the stockholders would. It would ruin Henry Simmons. He owned most of the stock—all he had was in the bank, so they said. It would ruin his reputation, too.

Billy moved uncasily in his chair. 'I reckon a fellow might really think he was right when he was wrong,' he remarked.

Mrs. Houck agreed very readily that he might—too readily, if Billy had noticed. He got up and took from the shelf the little round-faced alarm clock.

'What are you going to do?' 'Wind it.' He set the hand at three.

About midnight he got up and looked at the clock. He went back to bed for half an hour, although he did not go to sleep, then got up and began to dress.

'Billy Houck, what in the world is the matter with you?' asked his wife. 'What are you going to do?'

'Just going over to Sarvis Point,' he answered casually. 'I thought I'd get an early start. You go to sleep; I'll get my breakfast over there.'

When Henry Simmons came down to the bank the next morning, the cashier saw he had spent a sleepless night. The cashier had not slept much himself. Simmons was president of the bank, its chief stockholder, and transacted most of its important business in person.

He had founded the bank four years before, and it had prospered far better than he had even hoped. He had put every cent he could raise into it, and from the profits he had built and paid for a house.

Simmons was still a young man, hardly past thirty, and he and his wife were very proud of the new house—the first they had ever owned. It had been finished only a month. It was the neatest house in town, stood on a little eminence only two blocks up the street from the bank, and was in plain view from the side window of the banking office. Many times a day as the young man went about his work, he glanced out of that window.

Simmons and his cashier had made every preparation possible for the run. It still lacked five minutes of nine. Several times one and then the other had stepped out of the back door to observe the signs. There was no line at the front door—the panic had not reached that stage yet. But there was an unusual number of men in town, some sitting on store platforms, some standing round doors, others in front of the blacksmith shop, but all in sight of the front door of the bank.

It looked ominous. When the scare began, two days before, there had been twenty-five thousand dollars in the vaults. This was more than the legal requirements, for the deposits were under a hundred thousand. Five thousand of the available funds went out that first afternoon, ten thousand the next day, and now, if something did not happen to check the run, it would all be over before noon—the door would be closed.

Simmons had telegraphed for the ten thousand they had on deposit in St. Louis, but it could not arrive before the next morning—and that would be too late. Even if they had it, it would merely give them a few more hours of life, unless something checked the unreasoning panic among the depositors.

As the clock ticked off the last five minutes, Simmons stood with his back to the cashier, looking out of the side window toward the new house.

It was nine o'clock. The cashier opened the front door. One, two, three minutes passed, then a customer came in with a show of leisureliness and withdrew his deposits. As he went out another came in. Before the second was paid the third entered. When the clock-hand had reached the half-hour, three or four were in the bank

waiting their turn; and a hasty glance out of the window told the banker that others were coming.

Simmons had taken the paying-window himself, and settled the accounts as deliberately as possible without obvious delay, hoping desperately that something would happen to check the run.

In the first hour two thousand dollars went out over the counter, and still the people came. In passing to and from the ledgers at the back of the office Simmons often gave a quick nervous glance out of the side window.

The cashier, following that glance, saw that the banker's young wife was almost constantly on the front porch of the new house. Sometimes she seemed to be sweeping, again dusting a rug; but with one excuse or another, she was nearly always there, her face turned toward the bank.

The money went faster the next hour. At eleven o'clock only four thousand dollars remained. When that went the doors must close. Only four thousand dollars between Henry Simmons and bankruptcy, and it was trickling from under his fingers like sand in an hour-glass. Another hour at most and his capital, his four years' work, and the house, would go.

His face grew a little graver, the lines deepened, but his teeth shut tightly and his hand and eye were steady as he counted out coin and currency to frightened depositors.

Twenty minutes past eleven, and only two thousand dollars left. The sum would not last until noon. A line had formed now, reaching from the paying-window through the door and down the steps outside.

Billy Houck came to the door, walking leisurely, a large old leather valise in his hand. They let him pass, for they knew he had no money there to draw out, and they craned their necks along the line to see what he was going to do.

'Excuse me, fellows,' he said to those nearest the window, 'won't you let me have a turn for a few minutes so I can get rid of this money? I'm sort of tired carrying it round, and it's nearly dinner-time.'

They gave way, and Billy set the valise on the ledge, and began to lay out stacks of bills.

'I want to make a deposit.'

Simmons' hand shook slightly as he reached for a deposit slip.

At sight of the bills—it was an encouraging-looking pile, looking larger than it really was, for most of them were five-dollar bills—the line wavered and broke up, the men scattering round the office. They still held their cheques, but watched the transaction at the window wonderingly. The word had quickly passed out at the door and down the street that Billy Houck was making a deposit, and the deposit grew with the report.

'Four thousand?' Simmons looked up from his pad when the last stack of bills was counted. For an instant his eyes looked straight into Billy's and said things that made a lump rise in his throat.

'All right.' And there was much more in Billy's tone than any guessed but Simmons. Good weather for corn-gathering, isn't it?'

'All right, fellows,' said Billy as he moved away; 'Much obliged for the turn.'

But not one approached the window.

'Hello, doc!' said Billy, noticing Graham, the horse-doctor, who had been in line with a cheque for his balance of sixteen dollars and thirty cents. 'How is your confidence working? Little spavined, isn't it?'

'And here's Latimer, too!' He squinted his left eye at the dentist. 'Reckon you are getting your money out to build an electric line—to Sarvis Point?'

Billy lingered a few minutes, eyeing the crowd one after another quizzically, not one of whom approached the paying-counter. Those nearest the door began to drop out. When the hands of the clock reached ten minutes of twelve only two men besides Billy remained in the outer office. One of these approached the window. 'I reckon I won't need this money after all, Mr. Simmons.' And he re-deposited five hundred. The other man put back his two hundred.

Simmons stepped to the side window, threw up the sash, and as he put his handkerchief to his face, gave it a quick little flutter.

Billy Houck, who was passing down the front steps, glanced up the street in time to see a little woman on the front porch of the new house, wave her hand exultingly.—*The Youth's Companion.*

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Current Topics

Where the 'Sisters' Go

The change which is stealing over the spirit of the Reformed creeds manifests itself in many and various ways. For many years past, for instance, Anglicans have been paying our Sisterhoods the honest flattery of imitation. Our Wesleyan fellow-colonists are also in the field, and they surround the ceremony of 'dedicating' their 'Sisters' with a degree of pomp and circumstance and general publicity that goes to show that, in theory at least, they have no mean conception of the importance of the functions which consecrated virgins should exercise under the Christian dispensation. But the complete adoption of the Catholic principle is still apparently regarded as a trifle too heroic. We had often wondered, on reading of the 'dedication' of a new 'Sister,' what had caused the vacancy which the later arrival had come to fill. The following paragraph from Tuesday's *Dunedin Evening Star* seems to throw some light on the question.

*

'As soon as the Methodist Conference rose to-day,' says our contemporary, 'Trinity Church was decorated and made ready for a wedding that attracted a full congregation at 1.30 p.m., the contracting parties being the Rev. Ernest Oswald Blamires, for some time associated with the Rev. W. Slade at the Central Mission, and Miss Annie Anderson, better known as Sister Annie, who went from Greymouth to England to be trained as a deaconess, and has for two years filled that position in connection with Trinity Church. The service was conducted by the Rev. W. L. Blamires, of Victoria, father of the bridegroom, assisted by the Rev. P. W. Fairclough and the Rev. E. P. Blamires. Mr. D. A. Anderson, who attended to give his daughter in marriage, was accompanied by his wife. The Rev. F. Rands was groomsmen, and the bridesmaids were Miss Isitt (daughter of the Rev. F. Isitt) and the Misses Nettie and Dulcie Grigg. Miss Hartley played "Lohengrin" music before the ceremony and the Wedding March afterwards, and the choir led in the hymn "The voice that breathed o'er Eden." The happy couple had intended making a trip to the Old Country, but owing to Mr. Blamires being appointed to the Wellington Central Mission that holiday has been given up. Many ministers who attended the Conference were present.'

*

So that is how the 'Sisterhoods' are depleted. To 'Lohengrin music' and 'The voice that breathed o'er Eden' the 'Sister'—from what was to have been her life-work—is gently wafted out to the sea of matrimony. Perhaps in time our Wesleyan friends will rise to the higher level and place their Sisterhoods on a more enduring basis.

Prayer in the Prize Ring

The poor prize-fighter is usually regarded as just about past praying for, and he is left for the most part to work out his salvation as best he may, without any embarrassing attention from clergy, district visitor, or Y.M.C.A. Even the purveyor of the harmless, necessary tract 'side-steps' him; and under all the circumstances the wonder is not that his religious notions are somewhat topsy-turvy, but that he has any notions on the subject at all. Yet apparently he has, and from time to time little facts and incidents come to light which go to show that in some cases, at least, he is not quite so low in the scale as he is usually painted. The latest case in point is recorded in a recent issue of the *Sydney Referee* in the course of a report of what is described as 'a sustained, vigorous, exciting battle' between one Johnny Summers, a fighter from England, and Rudie Unholz, a German from South Africa. It was anticipated that Unholz would have an easy victory, but as a matter of fact—according to the *Referee*—the English lad had all the best of it, and when the umpire gave his decision as a 'draw' there was prolonged uproar and hooting from the crowd by way of protest. Summers's display was evidently something in the nature of a revelation, and the *Referee* reporter says that as a scientific exhibition the contest was the best that has yet been seen at the Stadium. Both boys are described as 'having thrown their very souls into their work'; but the striking feature of the affair was the fact that the English boy was seen from time to time to quietly, openly, and deliberately 'bless' himself, and during the minute's interval allowed between each round he momentarily slipped on one knee as if praying.

*

The *Referee* reporter gives the following account of the incident:—A feature of the contest was the spectacle of the Englishman apparently invoking the assistance of the

"Great Master." Summers bent one knee ere sitting down for the minute's spell and again as he rose in response to the call of time, and between whiles he would "cross" himself. This, I am informed, is the lad's custom, and has been all through his career. He is a most devout Roman Catholic, but Johnny's actions were misconstrued by many. Every time he bent while in his corner his glove appeared to sweep the resin-covered floor slightly, and that, it was thought, meant no good for the other man. Indeed, one old-timer crept up to me and said: "D'yer see his game; 'e's pickin' up the resin on his glove and no one notices him," but that was nonsense. Nothing was further from the honest young Englishman's thoughts.' From the respectful tone in which the reporter refers to the English boy's action it would appear as if this open acknowledgment of a Higher Power—however mixed may have been the motives which inspired it—had given the more intelligent portion of the crowd some little food for thought.

St. Patrick's Day

Our issue this week bears the imprint March 17—the day which Cardinal Moran not long ago happily designated 'Ireland's Empire Day.' It is difficult, if not impossible, for one not born an Irishman—no matter how ardently he may sympathise with the hopes and aspirations of the Irish race—to fully realise all that is brought to the mind of an Irishman by the thought of St. Patrick's Day. The two most marked features in the Irish character are love for religion and love for native land. Even the bitterest enemies of the Irish people admit their patriotism, and centuries of cruel persecution have failed to shake or weaken their fidelity to their Faith. It is probably because the anniversary of Ireland's patron saint affords ample scope for the exercise of both these feelings—the religious and the patriotic—that the celebration of St. Patrick's Day has taken such a deep hold everywhere on the hearts of the Irish people. In the first place, it is a great religious festival. St. Patrick, the apostle of Catholicity, found Ireland in a state of heathenism, and he left it a Christian land. During his glorious apostolate churches without number were erected and schools and convents rose almost simultaneously throughout the land. He plucked the green shamrock from the sward of Tara, and of its triple leaf he made at one and the same time an illustration of his sacred subject and an emblem of Christian Ireland. It is natural and fitting that his spiritual children throughout the world should unite to honor and revere the great servant of God to whose labors and prayers they owe their most precious possession—the Catholic faith.

*

But St. Patrick was not only an apostle; he was also in the highest and best sense of the word a nation-builder. Religion is the truest and surest foundation of national life, and broad and deep were the foundations thus laid by the great saint. He knit the national energies of the people together in the bonds of a common worship and a common faith, and his work has had a deep and lasting influence, not only on the religious but also on the national life of the Irish race. It is, therefore, the special glory of the Irish national festival that it combines the two-fold element of nationality and religion, and every recurrence of the celebration is a renewal of the strength of the ties that bind the Irish people together. Then, too, for those who have left the Old Land—for those who may, in a sense, be called the 'exiles of Erin'—what memories and never-to-be-forgotten scenes are brought to mind by the return of the festive day.

The forms and faces that are gone,
The hopes and dreams and days of old
That shrined within their hearts live on,
Their varying charms again unfold
On Patrick's Day.

He would be a poor Irishman indeed, and altogether unworthy of the name, who could let this memorable day come and go without a touch of emotion and a thrill of pride.

The Church and Education: A Presbyterian Tribute

In the course of a brief but thoughtful address on 'Hereditary and Environment' delivered at the annual meeting of the Froebel Club last week, the Rev. R. E. Davies, minister of Knox Church, Dunedin, made some apt and interesting points. After showing how the environment of the child could be made a most helpful factor in the development of character, Mr. Davies effectively disposed of the old excuse—so often put forward in criticism of attempts at reformation both of children and of adults—that such attempts must necessarily be useless and futile because we are all the creatures of heredity. 'As for the

question of heredity,' he said, 'which for so long had acted as almost a paralysing factor where efforts for social elevation by means of child-saving was concerned, it was now held by students that the acquired characteristics of the parents were not transmitted to the children. All that the children received was a predisposition. That was all. And if they could get the children at their earliest age and bring them into touch with all that was good and noble the probability was that they would win those children away from sin, overcome any vicious tendencies which had been imparted to them, and give them a new inheritance and greater opportunities in life.'

*

That is only another way of saying that after making the fullest allowance for the influence both of heredity and environment there is an element in every one of us that cannot be expressed or explained in terms of any mere mechanical theory. As Wordsworth has it:

'Our birth is but a sleep and a forgetting.
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, Who is our home.'

The great fact of conscience, with its persistence and its pervasiveness, witnesses to the same truth. Even in the case of apparently hardened criminals, where both heredity and environment have operated against it, the better nature will make itself heard. The dialogue between the two murderers in Shakespeare's *King Richard III.*—who, though 'their eyes drop mill-stones, when fools' eyes drop tears,' have yet 'some certain dregs of conscience' within them—is true to the life.

'First Murderer.—So when he opens his purse to give us our reward, thy conscience flies out.

'Second Murderer.—Let it go. There's few or none will entertain it.

'First Murderer.—How if it come to thee again?

'Second Murderer.—I'll not meddle with it. It is a dangerous thing. It makes a man a coward. A man cannot steal, but it accuseth him; he cannot swear, but it checks him. 'Tis a blushing, shamefaced spirit that mutinies in a man's bosom. It fills one full of obstacles; it made me once restore a purse of gold that I found; it begs any man that keeps it; it is turned out of all towns and cities for a dangerous thing.

'First Murderer.—Zounds, it is even now at my elbow.'

These are facts and phenomena which the materialists' theory has never been able to explain.

*

Mr. Davies declared himself in favor of a large measure of religious instruction in the schools, and incidentally gave unstinted praise to the action and attitude of the Catholic Church regarding education. We quote the concluding portion of his remarks on the subject:—'With regard to religious instruction, he believed that three-quarters of the child's education, up to seven years of age, should be religious. Therefore, he believed religious instruction should be imparted by the schools. Up to seven years of age the spiritual faculties of the child could best be ministered to, and if they sought social betterment they were overlooking their opportunities in this respect. He had always admired the business-like and scientific way in which the Church of Rome dealt with the question of educating the child. Realising the importance of the subject, that Church had engaged certain learned men to study the training of children and all that pertained thereto. Those men had taken thirteen years to do their work, but they had done it well, and had produced a great book dealing with their subject, which was regarded as an authority.'

THE LATEST TABLET PUBLICATION.

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

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Christmas Fare! Choice Hondai-Lanka Tea is a Royal beverage for Christmas meals. Its flavor is supremely delicious.

THE CHURCH AND LABOR

ACTION OF CATHOLICS IN MANY LANDS

In the course of an address delivered at a meeting of the Young Men's Society in St. John's Hall, Wigan, on January 9, Mr. Augustine Watts, M.A., dealing with the question of what the Catholic Church had done for labor in modern times, said:—The Catholic press in Germany is of excellent ability. It has in the last fifty years advanced by leaps and bounds. The Catholic clergy have been among its most brilliant, well-informed, and judicious contributors. In Germany there are no end of Catholic Workmen's Associations, Catholic savings and credit banks, Catholic associations of factory girls, and Catholic associations of capitalists and working men mixed. They have a vast agricultural league with a newspaper, co-operative stores, banks of their own, and every weapon which sagacity and devotion can devise for the protection of common interests. In Austria the doctrines of Ketteler were soon taken up and spread by the Catholic newspaper *Das Vaterland* and other agencies. The reorganisation on a Christian basis of the industrial system is the aim laid down in a Catholic Congress at Vienna. Of this first Austrian Congress Prince von Lechtenstein and Count Egbert Belcredi were moving spirits. But Austrian Catholic endeavors owe most to Baron von Volgesang, a thorough convert to our Faith. Volgesang by an investigation into labor conditions revealed cruel truths and drove the Austrian Diet forward on the path of social reform. Industrial laws passed in 1883 were the first great victory of Austria's Catholic reformers. In 1885 they secured a limitation of the work of women and children, and reduced the general working day to eleven hours. Count Kuetstein, another Austrian, pleaded in 1890 at Liège for an international regulation of wages, and the length of the working day. The Jesuits and Dominicans in Austria have labored hard in the same sense.

In Switzerland the part taken by the Catholics in the labor movement has been unsurpassed. From 1868 Cardinal Mermillod, then Bishop of Hebron, strove, and strove for twenty years after, to bring home to statesmen and capitalists the urgency of healing the wounds and ailments of the toiling poor. But

Switzerland's Great Catholic Champion

of the working man is Gaspard Decurtins, in whom the most unflinching purpose is joined to rare economic culture and elevation of mind. 'Hunger,' he said, 'is neither Catholic nor Protestant.' Decurtins's influence on legislation has been enormous. He has the support of his countrymen, Catholic and non-Catholic alike. He has been praised by Pope and Cardinals, and social workers everywhere. In 1887 the Swiss Bishops unanimously called upon the clergy to help in founding labor associations. Aided by Decurtins, the Swiss Catholics founded the University of Fribourg, Father Weiss, a Dominican, being appointed to the chair of political economy. Weiss is one of the most earnest of the pioneers who are working towards a solution of the labor question.

The more numerous and venturesome of the French Catholic Labor Party follow Comte de Mun, one of the finest speakers in the French Chamber or the world. He and his comrade-in-arms, de la Tour du Pin Chambly, founded, after the war in 1870, the famous Catholic Workmen's Clubs, and the Catholic Association, out of which has sprung a group of Catholic economists, as sound on facts and figures as on the principles of the Catholic Faith. Old soldier as he is, de Mun has kindled soldierly fire, and courage, in the hearts of the Catholic workmen of France. In 1878 he said: 'Speculation invades everything; conflict without truce has replaced healthy emulation; pauperism spreads like a leprosy. And this is in the interests of Liberalism! the liberty of the Revolution, in other words, the liberty of force, the liberty which eats away the life of the social organism.' 'The guild system,' in his opinion, 'can alone restore industrial peace.' The law of March 21, 1884, by which Trade Councils were instituted in France, was the work of Comte de Mun and his partisans. He brought up Bills to protect working men and children, but chiefly to safeguard the adult workman. The French Father G. de Pascal advocates a fixed minimum family wage, a wage, namely, sufficient not only for the individual himself but for his home as well. Catholic opinion in France is divided between free guilds, composed of workmen Catholic or neutral in religious matters, and statutory guilds comprising all wage earners of a trade, Catholic and red revolutionary atheist alike. Comte de Mun and his followers favor statutory and compulsory all embracing guilds. Yet Léon Harmel, a great Catholic capitalist, devoted to his workpeople as they are to him, writes: 'We will not on any account accept compulsory guilds.'

In Belgium

Catholic reformers are practical and take less account of theories than is taken elsewhere. The Belgian Catholic Party has been in power for 26 or 27 years. Opposed to Socialism, it has flung aside the Liberal principle of *laissez faire*, and the iniquity of sacrificing the laborer on the unblest altar of supply and demand. The Belgian Catholics have in their Democratic League a most powerful labor

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federation of all the trades in the country. Co-operative societies, societies of Catholic employers, societies of Catholic workmen, Catholic associations, are to be found in every town, and in every village.

What the Church has done in England need not detain us. Cardinal Manning's defence of the right to work and the sympathy of the Catholic Bishops with the working man are well known. Was it not the people's Cardinal who said: 'If the great end of life were to multiply yards of cloth and cotton twist, and if the glory of England consists, or consisted, in multiplying without stint or limit these articles, and the like, at the lowest possible price so as to undersell all the nations of the world, well then, let us go on. But if the domestic life of the people be vital above all; if the peace, the purity of homes, the education of children, the duties of wives and mothers, the duties of husbands and fathers be written in the natural law of mankind, and if these things be sacred, far beyond anything that can be sold in the market, then I say if the hours of labor resulting from the unregulated sale of man's strength and skill lead to the destruction of domestic life, to the neglect of children, to the turning of wives and mothers into living machine, and of fathers and husbands into—what shall I say?—creatures of burden?—I will not use any other word—creatures of burden—who rise up before the sun and come back when it is set, wearied and able only to take food and lie down to rest; the domestic life of men exists no longer, and we dare not go on in this path.' Cardinal Vaughan followed

In Manning's Footsteps.

Vaughan, when Bishop of Salford, threw himself into every movement to secure for working men and their families wholesome dwellings, comfort, and recreation. Catholic Protection and Rescue Societies hail him as their founder. Bishop Bagshawe of Nottingham is not to be passed over. His treatise 'Mercy and Justice to the Poor, the True Political Economy,' is quoted again and again by writers on the Continent and in America.

In Ireland Archbishop Walsh, Cardinal Logue, and the Catholic priesthood have striven manfully and with success to better the condition of the poor.

In the United States of America Catholicism, among religions crumbling to pieces all round it, stands unshaken and compact. Led by Cardinal Gibbons, the Catholic labor movement there has been welded together, and holds its head high, and affirms the dignity, nay, the nobility, of all earning bread by sweat of brow. In the United States the Archbishops and Bishops are fervently in favor of the common people, and uphold not only Government for the people, but through the people. 'Do not,' said Archbishop Ireland—'do not enslave the masses. Allow them independence to win their right to life, to freedom, to happiness, within the hands of justice and morality; it is the mission of the Church to define these bounds, as traced by the Divine Master of all Christians.'

In Spain Catholic social effort has been somewhat distracted, but not chilled by the excesses of Socialists warring there to the knife against the family, against all religion, against all property. Anarchy and destruction, brutal, abominable, is the programme of the Spanish Socialists, and mere rambling diatribes against God and property their contribution to literature. The Archbishop of Madrid is an illustrious student of the social question. In Tolosa and Valentia Catholic

Clubs of Agricultural Laborers

are numerous and strong, with savings banks, loan offices of their own, and apparatus of various kinds for mutual aid.

In Italy Father Liberatore and Signor Burri, Cardinal Capececiatro, Archbishop of Capua, Monsignor Bonomelli, Bishop of Cremona, have eloquently served the cause of labor, and so also has Monsignor Scalabrini, Bishop of Piacenza, a prelate of wide and democratic views. Senator Rossi, a great wool manufacturer employing 8000 work-people, has on Catholic lines rendered the lives of those under him easy and comfortable, and has built for them excellent dwellings of which in time they become owners. The Italian Socialists are, like the Spanish, avowed atheists, and render therefore many Catholics in Italy cautious in the labor movement.

From 1891 to the present time the activities of the Catholic Church, priests, and laymen are too many and various to unfold. The last nine years are remarkable for developments of their own. Among these developments are

Organised Bodies of Catholic Economists,

who once a year, in their various countries, devote a social week to the promulgation of the conclusions derived from their combined studies and experience in the previous twelve months. Another development is the organisation of what in time will, it is hoped, be an international federation of Christian Trade Unions. In 1907 at Zurich this new federation, confined as yet to textile unions, comprised delegates from Holland, Belgium, Germany, Austria, and Switzerland. The last development to be mentioned shall be Catholic Women's Leagues now organised in England, Holland, Belgium, France, Germany, Austria, Russia, Switzerland, Italy, and far away Brazil, not for amateur work, but for dealing scientifically with woman's side of the labor problem. Enough has been said to show that the Catholic Church is not asleep on questions vital to the working man, his happiness, and his home. The Church loves her

working man, and cares for him, and all her children. She does not, as Mr. Chesterton well says, 'assert that she has got better people than are to be found elsewhere, but that such as they are she has got them.' 'I do not say,' he proceeds, 'that freethinkers are bound to be scoundrels; I say they are not bound to be anything. I do not say that the Catholic lamb of mercy is more white, or woolly, or energetic, than many evolutionist lambs. I say it is in the ark. And I say that the evolutionist lambs are being drowned visibly before my eyes. I am looking ahead, I am thinking how all this chaotic morality will turn out. I know what is safe. If the Church exists ten million years hence, amid alien costumes, and incredible architecture, I know that it will still put the oppression of the poor among the four sins crying to heaven for vengeance.'

RETURNING TO THE FOLD

In a previous correspondence I referred briefly to the conversion of Dr. Albert von Ruville, Professor of History in the University of Halle (writes the German correspondent of the Philadelphia *Standard and Times*). The promised story of his conversion, 'Back to Holy Church,' has just come from the press.

Not sentiment, but reason, he tells us in the first section, which bears the beautiful title, 'My Return Home to the Catholic Church,' brought about his conversion. Though brought up a believing Protestant, he passed through the various stages of doubt and rationalistic speculation. 'First doubt in regard to the doctrines with which I had been imbued, then materialistic, pantheistic, modernistic views, pell-mell without order or clearness, but retaining all the while a substratum of sincere, positive faith, accompanied with external practice, routine-like, it is true, but not insincere. Dante's *Divina Commedia*, one of his favorite books, first directed his attention to the beauty of Catholic worship. Ugly and unjust attacks on the Catholic Church were always hateful to him, though he was convinced that she harbored many grave errors and abuses. He could not in those years appreciate her doctrines because, as he says, he lacked firm belief in the cardinal truths of Christianity.

A strange feeling used to come over him, he says on page 74, on entering a church which had once been Catholic, but was now in Protestant hands. 'Even the thought that the Blessed Sacrament had to retreat awakens this feeling, which is emphasised by the sight of many objects and ornaments now absolutely without meaning. There is something funereal about these churches. Even long before I had an idea of the nature of Catholic worship I could not shake off this impression when I found myself in some ancient, formerly Catholic, cathedral. Perhaps I instinctively felt that something sublime, something holy had once dwelt within these halls, with whose passing their souls had, so to speak, passed away.'

In 1901 Ruville read Harnack's 'Essence of Christianity' for the first time. In this famous book, the gospel of modern liberal Protestantism, Harnack depicts Christ as a mere man, but in such a way that His personality stands unattained and unattainable in the history of the world, and that the existence of such a personality is a miracle in itself. Now, to Ruville it seemed preposterous that the gospel preached by the wonder-worker of Nazareth should have developed in the course of time to a system of doctrine false to the core, yet diffusing everywhere such richness of blessing. Doctrines such as the divine Sonship, the Resurrection, the Trinity, eternal life could not have been evolved out of the revelation of Christ unless they were implicitly at least contained in it and unless they rested on irrefutable facts.

These considerations led Ruville to turn his back on liberal Protestantism. Before long he became dissatisfied with the strictest Lutheranism, too, with its meagre practical faith and its make-shift liturgy. But he says: 'I thought it impossible ever to accept the Catholic faith, which I had been accustomed from my youth to view in such an unfavorable light. It did not occur to me that all I knew (about the Catholic Church) I had learned from Protestant sources; that I had never troubled myself about Catholic literature, consequently had never approached the true source.'

His Scientific Sense Revolted.

In 1908—he was fifty-three years old then—he read the first Catholic theological work, 'The Old and the New Faith,' by Professor George Reinhold, of the University of Vienna, and became aware how false his notions of Catholicity had been. 'Everything was quite different from—at times diametrically opposed to—what I had conceived it to be. . . . I perceived that the teachers, pastors, theologians to whom I owed my knowledge knew nothing about Catholicism, yet had not hesitated to criticise it derogatorily and pour out the vials of their sarcasm over it. My whole scientific sense revolted. If they had inveighed against abuses, extravagances of teaching cropping up here and there, if they had condemned superstitious practices found amongst some uneducated Catholic classes, I should not have found fault with them, but they had no right to caricature the Church as such and her official body of doctrine.'

In order to get in closer touch with things Catholic, Ruville visited his Catholic relatives. But, to his astonishment, they showed a certain amount of reserve in religious matters, though he made no secret of his dissatisfaction with Protestantism. His visit brought him no nearer to the Church. It was the reading of that world-famous defence of Catholicity, Moehler's 'Symbolism,' that broke down the last barriers. Before he had finished reading he believed in the miracle of the Holy Eucharist, and his return home to the Catholic Church followed of itself.

Where Tolerance 'Pulls Up.'

Casting a retrospective glance over the history of his conversion, von Ruville says: 'The interior struggles, which are generally taken for granted in such cases, were entirely foreign to me. My progress was quiet and steady, sometimes rapid, sometimes slow. My aim was the truth, and when I recognised it in Jesus Christ earthly organisations were of no moment. Unhesitatingly I stepped over their boundary lines when the direction of the road demanded it. . . . Of the remarkable experiences I had at the time of my conversion I prefer to say as little as possible. But one remark I must make: Some people took my step more amiss than if I had become a liberal Protestant, a free-thinker, an atheist, or what not. I saw clearly that so-called tolerance embraced anything and everything you wished except the truth. Here it pulled up.'

Speaking of what his opponents have said or will say about his conversion, von Ruville remarks:

'The poor man, people will say, he doesn't know Catholicism in its true form. If he could only see behind the scenes in Italy, in Spain; if he would only read the works of Hoensbroech, he would soon change his mind. Well, I have taken a look into other countries, also into Catholic churches. I have read much of Count Hoensbroech. There are abuses certainly, and if we rake them together from all ages and countries, they grow into a formidable mountain, especially if we put down as an abuse whatever is unintelligible to us. Just herein lies the capital mistake of the Protestant view. Abuses are held up as a justification of separation from the Church. If the first Christians had reasoned thus the Church would not have lasted a hundred years, for even at that time there were gross excesses in teaching, worship, and morals.'

Within the Church since his reception von Ruville has, according to his own confession, met with nothing in the least calculated to mar the image he had formed in his mind of the Bride of Christ.

OUR DUTY TO THE CATHOLIC PRESS

Speaking before a large Catholic gathering in the Caxton Hall, Westminster, on January 24 (says the *London Tablet*), Father Bernard Vaughan said that Catholics in this country do not seem to have fully grasped the power of the press. The press shapes and moulds modern democracy. It makes our laws, forms our minds, influences our character. It is the teacher who is always teaching, the preacher who is always preaching, the Parliament which is always sitting. It is the great medium for the circulation of ideas. It used to be said: 'If you want to spread an idea, telephone, telegraph, or tell a woman.' A much more effective way is to tell the press. There are various bodies of men in England who have got hold, as they think, of great and beneficial ideas—Nonconformists, Socialists, Rationalists, political parties, Social-Reformers. They know the power of the press. They tell the press, and the consequence is that their ideas get poured over the democracy in torrents and affect the popular mind and the popular will. We Catholics have got hold of the greatest and most beneficial of ideas. But we do not 'tell the press'—with the result that those ideas are not brought before the nation. Yet those ideas are the ideas which the nation needs most of all if it is to be saved from the decadence of paganism towards which it would seem to be rushing. We have

The Best of All Messages

to deliver, and we do not deliver it. The Catholic Church, which has built up European civilisation, is still the beacon light by which nations must steer if they are to avoid shipwreck. We are all of us concerned to keep that light shining. Yet we neglect the press, that mighty flash lamp which might diffuse it. The Catholic Church is the City of God set upon the hill. Let us put lamps in our windows so that the stumbling wayfarers in the valley beneath may be drawn by their brilliancy. We are too apt to keep the light for our domestic parochial illumination. We pull down the blinds. The wayfarer is left to grope his way in exterior darkness. The Catholic Church is not limited to your parish. Cardinal Newman's message to Catholics in England was that they should force and compel men to look at the Church: 'Oblige men to know you; persuade them, importune them, shame them into knowing you. Make it so clear what you are that they cannot affect not to see you, nor refuse to justify you. Wherever Catholicism is known it is respected, or at least endured by the people. . . . A religion which comes from God approves itself to the conscience of the people wherever it is really known' ('Present Position,' last lecture).

'Let your light shine before men'—by example, by charitable word and deed, by holy living. Yes, but let it shine before them, too, through the medium of the Catholic press, for in that way it will reach thousands who will never see you nor listen to your spoken word. What would not I give to have the whole world for an audience as I have to give it a message from God Himself?

We Catholics in England have to contend against a blizzard of misrepresentation, calumnies, lies. Popular prejudice against us gets embodied in penal legislation, in unjust action, in unfair treatment, in studied misrepresentation. Let us not be content to protest against penal laws, to repudiate slanders, to repel unjust deeds. Let us meet the evil at its source, and enlighten the prejudiced minds which have issued in injustice. Many of those who attack us are well-meaning men who are swayed by ignorance or else steeped in prejudice. They attack not us but a figment of their own imagination. Make it clear to them what you are, what you believe, and why you believe it; compel them to see the beauty of Catholic doctrine. This is a point on which Leo XIII. much insisted in my last audience with him. Oh! the *splendor veri*. Some, I know, there are who are so embittered that they will not be brought to see the truth. But the searchlight of the Catholic press, if it cannot be made to attract them, will at least diminish their power to injure and revile us. It can show up their injustice in the eyes of all right-thinking fellow-men. It can make the issues plain, and prevent those aggressive revilers from poisoning the public wells of knowledge.

The Pope and the Journalist.

The Catholic press! It is our great weapon if we but knew it. The present Pope knows it. Pius X. once took the stylograph out of the hands of a Catholic journalist, kneeling at his feet, and blessed it with these words: 'I bless the symbol of your office. My predecessors used to consecrate the swords and armor of Christian warriors. I am happy to draw down blessings on the pen of a Christian journalist.'

Ignore, neglect the power of the press, and you are undone. Let me give you one example of such neglect and its consequences.

In 1875 the President-General of the Conferences of St. Vincent de Paul in France warned the committee that the support of the Catholic press was being neglected in France, and that as a result their religious communities would be expelled, and their charitable institutions and schools confiscated. He further told this to explain to the people the need of an apostolate of the press. Behold here an object-lesson.

Practical Suggestions.

What form is this apostolate to take? What have we got to do here in England to-day? Let me offer you some practical suggestions.

In the first place I would ask you to attach the greatest importance to the Catholic press. Labor to promote it. Take a personal interest in it. Do not regard it with a cold critical eye as something which does not concern you. Regard it as a family affair, a matter which touches you closely, a business in which you are, or ought to be, involved. Nay, I would have you regard it as an extension of your own Catholic personality, your message to the democracy, the picture of yourself thrown on the public screen. See to it that the picture is not unworthy of you. Make sure that true Catholicism is presented to the world through the medium of your press. Be loyal to your press and your press will be loyal to you. Show your best side to your press and your press will show your best side to the world. Our Catholic side is this best side.

Do not be for ever criticising the Catholic press. Do not disparage those Catholic newspapers with whose political opinions you may happen to disagree. The majority of the Catholic newspapers in Europe represent some political opinion. It is a necessity of the time that they should do so. But remember that they are not mere political papers. They are Catholic as well. Do not hastily accuse them of wanting in Catholic spirit because they do not reflect your own political opinions. Wish them well for their Catholicism, and leave their politics alone, or should you find one paper too Irish and another too English, take both and strike the difference.

It would be a sorry sight to see the editors of Catholic newspapers harpooning one another instead of directing their weapons against the enemies of the Church, against tyranny and injustice, against racial and social wrongs. Let the rivalry between our various Catholic papers be a friendly rivalry, a generous rivalry. We all stand together upon the high platform of the Catholic Church. Is not that enough to lead us to sink our minor differences? Let us join hands and we shall be invincible. Till we do so we must be content to remain a negligible quantity.

Let me illustrate this by the recent history of the Catholic press in Austria, the story of which was well told a few months ago by my friend, Father Charles Plater, S.J. A few years ago there were only two Catholic newspapers in Vienna. One was what we should call High Tory. The other might be described as Radical. Now for ten years these two newspapers devoted all their energies to attempting to cut one another's throats. The consequence was that neither of them succeeded in defending the Catholic interests which were menaced by a powerful

anti-Catholic press. All that they did was to split the Catholic population into two acrimonious factions.

In 1905 a few Catholics became aware of the fact that this policy was suicidal. They held a great meeting in Vienna, and resolved to forget their feud and to support the two existing newspapers in Vienna, and the other Catholic papers in the provinces. 'Keep your politics if you will,' they said. 'For the sake of your Catholicism we will support you both.' That great association, the *Piusverein*, was founded—named after the present Pope, who sent a brief of encouragement. To-day it numbers over 100,000 members, each paying a small annual subscription. Catholic newspapers are subsidised impartially, and their circulation has gone up by leaps and bounds. They are now a great power in the country. Each goes on its own political line without interference. But all are helped by Catholics for the sake of their Catholicism.

I regard that incident as a noble and generous manifestation of the Catholic spirit. Sink political differences, foster the Catholic spirit, and go forward inspired by faith and enthusiasm for the great cause.

Surnames in Ireland

A special report on surnames in Ireland by Sir Robert E. Matheson, Registrar-General for Ireland, has been re-issued. It was originally published as an appendix to the twenty-ninth annual report of the Registrar-General for Ireland. It has been for some years out of print.

The consideration of the subject is divided as follows: (1) The principal surnames in Ireland compared with other portions of the United Kingdom; (2) the derivation of surnames in Ireland; (3) surnames in Ireland ethnologically considered; (4) the local distribution of surnames in Ireland.

In reference to the principal surnames in Ireland compared with those of other portions of the United Kingdom, the tables given in the report show that the name 'Murphy' stands first in Ireland, in order of numerical strength, representing an estimated number of 62,600 persons (or 13.3 per thousand of the population), and that in both England and Scotland the name 'Smith' occupies the first place.

The second place on the Irish list is held by the name 'Kelly,' representing 55,900 persons (or 11.3 per thousand of the population). In the English tables 'Jones' has the second place. In Scotland the second place is held by 'McDonald.'

The third place in Ireland is filled by 'Sullivan,' the number of persons of which name, it is estimated amounts to 43,000 (or 9.2 per thousand). In England 'Williams' is the third name. In Scotland 'Brown' stands third.

Several names among the first fifty on the Irish list appear on the lists for one or both of the other divisions of the Kingdom. Thus 'Smith' is fifth in Ireland and first in England and Scotland; 'Murray' is eighteenth in Ireland and 17th in Scotland; 'Moore' is 20th in Ireland and 39th in England; 'Wilson' is 26th in Ireland, 11th in England, and 8th in Scotland; 'Campbell' is 31st in Ireland and 7th in Scotland; 'Clarke' (or 'Clark') is 32nd in Ireland; ninth in England, and 18th in Scotland; 'Johnson' appears 33rd in Ireland and 16th in Scotland; 'Hughes' appears 34th in Ireland and 19th in England; 'Brown' is 37th in Ireland, sixth in England, and third in Scotland; 'Martin' is 33rd in Ireland, 31st in England, and 48th in Scotland; 'Thompson' or 'Thomson' is 42nd in Ireland, 15th in England, and fourth in Scotland; 'White' is 50th in Ireland, 22nd in England, and 41st in Scotland.

It is observable from the tables that among the second fifty names on the list several appear in the first fifty of England or Scotland. Thus 'Stewart' is 58th in Ireland and sixth in Scotland; 'Robinson' 73rd in Ireland and 12th in England; 'Ward' 78th in Ireland and 30th in England; 'Reid' 81st in Ireland and 13th in Scotland; 'Graham' 82nd in Ireland and 40th in Scotland; 'King' 86th in Ireland and 36th in England; 'Bell' 89th in Ireland and 47th in Scotland; 'Scott' 90th in Ireland and 10th in Scotland, and 'McDonald,' which is 95th in Ireland, is second in Scotland.

The report shows, however, that most of the names in Ireland with the larger numbers are peculiar to Ireland, representing the names of Irish clans and septs, such as the Murphys, Kellys, Sullivans, O'Briens, Byrnes, Ryans, Connors, O'Neills, Reillys, Doyleys, McCarthys, Gallaghers, Dohertys, etc. The Scotch clans are similarly represented in the list for Scotland, such as the McDonalds, McKenzies, McGregors, McLeods, McKays, Campbells, Stewarts, Camerons, etc.

NOTICE TO CORRESPONDENTS

Owing to March 23 being a public holiday in Otago, we will have to go to press with our next issue on March 22, consequently correspondence should reach this office on Monday morning.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 12.

There was Exposition of the Blessed Sacrament at St. Mary's Church, Boulcott street, on Sunday from the last Mass till Vespers.

Messrs. J. J. Devine, J. E. Fitzgerald, M. J. Reardon, and Dr. E. Borghetti have been nominated as candidates for seats on the new Hospital and Charitable Aid Board. The election will take place next Wednesday. Electors in the Wellington City, Karori, and Miramar area are entitled to record their votes.

The Wellington Catholic Club's cricket team journeyed to Porirua on Saturday afternoon to play the local team, and, after a very exciting and close finish, they were defeated by 2 runs. The Catholic Club compiled 91 and Porirua 93 runs. For the losers J. McGrath made 25, Warne 23, and Leydon 12. Warne bowled splendidly, securing four wickets for 19.

On Tuesday evening at St. Mary's presbytery a meeting of the ladies and gentlemen who took part in the recent social gathering in aid of the funds of the St. Vincent de Paul Society was held, when the balance sheet was read, showing a credit of £95, which has been placed to the funds of the Particular Council for the benefit of any of the Conferences who are in want of money.

On Monday night at the Sailors' Rest there was a large audience of seafaring men and their friends, who thoroughly enjoyed the concert which was given under the auspices of the St. Patrick's Conference of the St. Vincent de Paul Society. The programme submitted was highly appreciated, items being contributed by Misses E. Bowden, A. and M. Frith, Hamilton, Nugent, Wilson, and Messrs. J. Baird, F. Cooze, H. Elmore, J. Lansdowne, M. O'Kane, E. Walshe, and L. Wilson. The accompaniments were played by Misses Bowden, Duprey, and Frith.

At the usual weekly meeting of the St. Vincent's Guild, held on Friday evening in St. Patrick's Hall, there was a full attendance of boys. Three new members gave in their names for enrolment. A Rugby football club has been formed, the following being appointed as officers:—Secretary, Master W. Sringeur; managing committee, Masters J. Coleman, T. Devine, J. Devlin, E. Jepson, and T. McGrath (coach). Mr. Louis Sievers and Master Arthur Sievers won the medal for swimming (50 yards) at Te Aro Baths in the match among the boys.

On Sunday, March 6, the members of the men's branch of the Sacred Heart Association and the St. Aloysius' Boys' Club approached the Holy Table at 7.30 o'clock Mass. There was a very large gathering, including 63 boys belonging to the club. In the evening the Rev. Father Byrne, of Brisbane, gave an instructive sermon on the works of charity a Catholic should undertake. He said that he was very much impressed with the number of men and boys who received Holy Communion in the morning, the sight being a very edifying one. Anyone could judge the conditions of the district by seeing such a gathering.

An interesting ceremony took place at the last monthly meeting of the Particular Council of the St. Vincent de Paul Society held in St. Mary's presbytery, Boulcott street, when the presidents of the various Conferences received each a relic. These relics were given the president of the Superior Council (Bro. L. F. Heydon) last year at the jubilee celebrations in Rome, for the presidents of the St. Vincent de Paul Conferences in Australasia. There were present Very Rev. Father O'Shea, S.M., V.G., Rev. Fathers Clancy and Venning, and all the presidents and vice-presidents of the city Conferences. Very Rev. Father O'Shea (spiritual director of the Particular Council) explained in a few words the teaching of the Church on relics.

A special meeting was held at Mr. D. Burke's residence, Brooklyn, last Wednesday night to found a Conference of the St. Vincent de Paul Society in that district. The members of the Particular Council and also Very Rev. Father O'Shea, S.M., V.G., and Rev. Father C. J. Venning, S.M., were present. The objects of the society were explained by Fathers O'Shea and Venning. This Conference commences with an active membership of ten. Very Rev. Father O'Shea was elected a member of honor, while Father Venning is the spiritual director. The following are the officers of the newly-formed Conference:—President, Mr. L. T. Reichel; vice-president, Mr. T. Fouhy; secretary, Mr. Jas. Monahan; treasurer, Mr. John Thorburn.

It is with sincere regret that I have to record the death of Mr. Eugene Patrick McArdle, eldest son of the late Mr. Owen McArdle, which took place at his mother's residence, Onslow terrace, Wellington, on March 6, at the age of 24 years. The deceased had been in poor health for the past year. He was educated at St. Patrick's College; afterwards studied dentistry, completing his course at Philadelphia, U.S.A., returning to Wellington two years ago. He was a most exemplary Catholic, being a member of the

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St. Mary's Conference of the St. Vincent de Paul Society, Wellington. A Solemn Requiem Mass was celebrated at the Sacred Heart Basilica on Tuesday, after which the remains were taken to the Karori Cemetery for interment. The funeral procession was largely attended.—R.I.P.

The committee of St. Patrick's Day celebrations, which are to be held under the auspices of the combined Hibernian Societies and the Wellington Catholic Club, are striving hard to make the year's celebrations a great success. There will be a picnic and sports gathering at the Very Rev. Father Lane's grounds, Lower Hutt, on St. Patrick's Day (March 17). A special train will leave Te Aro station at 9.40 a.m. Amusement will be provided for young and old. The Garrison Band will be in attendance, and will play a selection of Irish national airs during the day. In the evening an Irish national concert will take place in the Concert Chamber of the Town Hall, at which the best local talent will assist. A novelty in the programme will be the introduction of ancient Irish pipes and the old national costume of the piper. A very pleasant and enjoyable evening can be looked forward to. The completion of the celebration will take the form of an amateur athletic gathering on the Basin Reserve on Saturday, March 19.

The list of passes at the Trinity College theoretical examination held in December last has just been received from London by the local secretary. The percentages are high, and show an improvement on those of the previous examination. They are as follow:—Intermediate 74, Junior 77, Preparatory 88. Ten convent pupils were successful. The particulars as far as they concern our convent pupils are as follow:—Intermediate division: Pass, Agnes Golder (Petone Convent), 74. Junior division (honors): Pauline Brown (Otaki Convent), 92; Queenie Cameron (Petone Convent), 83; pass—William Coles (Petone Convent, 60. Preparatory division: Phyllis Connolly (Petone Convent), 100; Maggie Wildsmith (Petone Convent), 100; Nellie Neazor (Petone Convent), 92; Doris McMeekan (Otaki Convent), 92; Gwenith Baxter (Petone Convent), 87. There being a tie in the Preparatory division for the prize given for highest marks it was allotted, according to custom, to the younger of the two candidates—Phyllis Connolly (Petone Convent), 100.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 14.

His Lordship the Bishop is expected to return from the North Island next week.

Several additional subscriptions have been received in aid of the Cathedral fund, which now totals just upon £264 for the anniversary celebration special collection.

Two Sisters of Nazareth arrived from London last week to reinforce those of the Order in Christchurch, preparatory to entering into occupation of the new Nazareth House building.

The following candidates from the Convent of Mercy, Lyttelton, have passed the theoretical examination in music, held in December, in connection with Trinity College, London:—Junior division—Honors: Beatrice Ironside, 99 marks; John Ironside, 97; Leslie Carter, 96; Vera Ryan, 94; Barbara Duff, 93. Preparatory division—Distinction: Lulu Hannay, 90 marks.

The following candidates from the Convent of Mercy, Colombo street, Christchurch, have passed the theoretical examination held in December in connection with Trinity College of Music, London:—Senior division—Jane Donnelly and Johanna Moroney. Intermediate division—Honors: Dorothy Trolove and Maisie Conolly. Pass: Hannah Ryan. Junior division—Honors: Phyllis Hollow, Evelyn Cousins, Marjorie Young, and Vera Wilson. Preparatory division—Distinction: Winnie Barcock, Anna Patrick, Mildred Trolove, and Violet Bargrove.

The periodical report of St. Joseph's Conference, Lyttelton (Mission to Catholic Seamen), prepared for inclusion in the general report of the Society of St. Vincent de Paul for 1909, affords interesting information as to the nature and extent of the really effective work accomplished during the past twelve months by the Brothers of St. Vincent de Paul at the port. Fifty-seven steamers and two sailing vessels were visited, on which 416 Catholic seamen were met. Magazines and periodicals to the number of 850 were distributed, besides numbers of prayer-books, rosaries, scapulars, etc. The membership of the Conference has increased during the year, the new members successfully imitating the zeal and energy of the pioneer Brothers. The want of a meeting hall is keenly felt by the Brothers; the fund for the erection of such is but slowly accumulating. The devoted workers hope, however, that some generous benefactors will come forward and enable the project to be completed.

The various services in connection with the mission now being conducted in the Cathedral by the Redemptorist Fathers, are very largely attended. Each evening the teaching and doctrines of the Church on selected subjects are lucidly explained. There was an exceedingly large congregation on last Thursday evening, when one of the special solemnities of the mission—that in honor of the

Blessed Virgin—was observed. The Rev. Father Hunt, C.S.S.R., was preacher, and, from the text, 'Behold thy Mother,' delivered an eloquent and strikingly impressive sermon on 'Devotion to the Blessed Virgin as taught in the Bible.' He very clearly defined 'devotion' as practised in the Catholic Church, and explained how it differs from adoration. He concluded with a touching exhortation to, and consecration of, the great congregation to the Blessed Mother of God. A special altar was arranged in the sanctuary, brilliantly illuminated, and tastefully adorned, upon which was enthroned a representation of 'Our Lady of Perpetual Succor.' The spiritual results of the mission were made manifest at the early Masses during the week, and amply demonstrated at the seven o'clock Mass in the Cathedral on last Sunday, the number thronging to the Holy Table being a sight not likely to be soon forgotten. A pleasing feature was the large gathering of the men, the H.A.C.B. Society, Catholic Club, and other organisations being strongly represented. The celebrant of the Mass, the Rev. Father Hunt, C.S.S.R., was assisted by the Rev. Father Whelan, C.S.S.R., in giving Communion. Extra seating for several hundred persons was prepared for Sunday evening, and even this failed to entirely come up to requirements, many having to be accommodated in the sanctuary. The Rev. Father Hunt, C.S.S.R., was preacher, and, from the text contained in the second Epistle of St. Paul to Timothy, IV., 7: 'I have fought a good fight. I have finished my course, I have kept the faith,' delivered a splendid discourse on Catholic faith.

HIBERNIAN SOCIETY.

In honor of the feast of St. Patrick, a record number of members of St. Patrick's branch of the H.A.C.B. Society, Christchurch, in regalia, approached the Holy Table in a body at the Cathedral at the seven o'clock Mass on Sunday last. The Rev. Father Hunt, C.S.S.R., was celebrant, and in the course of a brief address expressed appreciation of the spectacle afforded that morning. Speaking in regard to the Hibernian Society, his remarks were principally directed towards Catholic men outside the ranks of the society, whose spiritual and temporal interests would be very greatly enhanced by becoming associated with their brothers in religion in fraternal union with so admirable a benefit society. All members of the Catholic Club would find it to their advantage to join, and he would also suggest the formation of a ladies' branch. After Mass the members were formed in procession and marched up High street to Freeman's Cafe for breakfast. Bro. Grimes, B.P., presided, and seated on his right was the Rev. Father Hunt, C.S.S.R., and on his left the Very Rev. Father Price, Adm. (branch chaplain). At the conclusion of breakfast the president read an apology from his Lordship Bishop Grimes, who regretted his inability, through absence from the city, of attending and he thus afforded an opportunity of personally thanking the members for their numerous services to the Church and religion, and assistance to the Bishop and clergy. Though absent, he would be present with them on so auspicious an occasion in spirit and desire.

Bro. Grimes heartily welcomed the clergy and other representatives, expressing appreciation of the kindly feeling always existing between them; all were gratified at the excellent manner in which the members had turned out that morning, thus encouraging the hope for a similar celebration next year.

Bro. R. O'Shaughnessy, P.P., in proposing the toast of the 'Bishop and Clergy,' spoke at length of the kindly interest manifested consistently by his Lordship the Bishop, and the real practical assistance given by the clergy as chaplains in connection with the branch. Their present strength was 250 members, showing an increase of 100 during the past year or so. Much of this success must be attributed to the influence of the clergy, who, like, the Redemptorist Fathers, lost no opportunity of advocating the advantages of membership. He spoke also of the admirable work being done in the Cathedral parish by the Very Rev. Administrator, and also for the branch as its present chaplain.

The Very Rev. Father Price returned thanks on behalf of the Bishop and clergy. He deemed it a great honor (he said) to be associated with the society, which could always count on his sincere support. He was half an Irishman by birth and wholly one by sentiment and sympathy. Any small service he had so far been enabled to perform for them had more than been repaid by the hearty response and support of the Hibernians to any appeal from him. He expressed the hope that the society would gain still greater strength during the next few years. Such an influential body was of incalculable benefit to the Church and the greatest help to the priests.

The Rev. Father Hunt, C.S.S.R., said it gave him much pleasure to acknowledge on behalf of the Redemptorist Fathers the kind sentiments given expression to. He congratulated the society on the manifestation of faith and piety given that morning. He congratulated the Bishop and clergy of Christchurch also on the splendid body of ardent workers to be found in the society, and, working together, it was easy to understand what they were capable of bringing about in various ways in their respective spheres. He (Father Hunt) had been for seventeen and more years advocating the claims of the H.A.C.B. Society, and had no reason to regret it. Individual personal effort was the best possible means to attain the society's ultimate

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success. After suggesting practical steps in inducing others to join, he cordially wished the society here and throughout the Dominion every prosperity.

At this stage the president (Bro. Grimes) invested Bro. J. R. Hayward, P.P., and district representative, with a handsome presentation collar, and in a neat speech voiced the sentiments of appreciation and kindly regard of members towards the Brother they were honoring. Bro. Hayward (he said) was president in 1897, and trustee for about eight years, quite recently retiring from that position, in which his best business abilities were exercised. The gift was intended to be a memento of the present occasion and of past duties well performed.

Bro. Hayward thanked the branch most sincerely for its handsome gifts. He had (he said) tried to do his duty as a Catholic citizen to an admirable Catholic society, bound by other than purely monetary considerations, and was proud of the fact that what little he had accomplished was deemed worthy of their kindly recognition. Were the main body of members to back up the very efficient officers, the society would have but little to fear.

The toast of the 'H.A.C.B. Society' was proposed by the *Tablet* representative. Bro. F. J. Doolan (secretary), in replying, gave an account of the founding of the society in Australia, and subsequently in New Zealand; its affiliation to kindred organisations in the limited States and Ireland rendering Hibernianism world-wide, with an impressive numerical strength. For the four years ending 1909 the local branch had paid out £682 6s 8d in sick pay, £160 funeral allowance, and £67 16s 10d in benevolence, a grand total of £910 3s 6d practically given back to members, exclusive of medical attendance and medicine, which accounted for another £721 14s for the same period. Whilst the funds had increased to the extent of £492 11s 6d now in credit to the branch, the membership roll had increased from 130 in 1906 to 220 in 1909. This referred to benefit members only, there being a considerable number of honorary members also.

The toast of 'Kindred Catholic Societies' was proposed by Bro. Getson in a happy speech, and responded to by representatives of the St. Vincent de Paul Society and Catholic Club.

The thanks of the gathering were tendered to the president and officers responsible for the arranging and general success of the function.

Greymouth

(From our own correspondent.)

March 10.

The Children of Mary held their annual picnic at the Ten-mile (North Beach) last week, when they had a most enjoyable outing.

The quarterly Communion of the St. Columba Club and Hibernian Society took place at St. Patrick's Church last Sunday morning, when upwards of 100 members of both societies approached the Holy Table.

The annual general meeting of the St. Columba Catholic Club was held in the club's rooms last Monday evening, when there was a record attendance of 73 members, and the greatest enthusiasm prevailed. The president (Mr. R. C. Heffernan) extended a hearty welcome to Rev. Father McCarthy. The secretary was instructed to convey to Rev. Father Taylor (late spiritual director) the club's appreciation of the valuable services rendered by him to the club, and regret at his departure from Greymouth. The secretary was also instructed to write to Auckland, conveying the club's heartfelt sympathy in the loss sustained by the death of Bishop Lenihan. A committee was appointed to make arrangements for entertaining the delegates from the various clubs of New Zealand at the conference to be held here during Easter week. The report and balance sheet, which were read and adopted, showed the finances of the club to be in a flourishing state. The assets of the club amount to £691, including a cash balance in the bank of £157 19s 8d, whilst the liabilities are nil. A feature of the meeting was the keen competition for seats on the executive, all the seats being contested with the exception of that of secretary and vice-secretary. The following were the results of the election:—President, Mr. A. F. O'Donoghue; hon. vice-president, Rev. Brother Alfred; vice-presidents, Messrs. J. W. Hannan, T. Keenan, and R. C. Heffernan; spiritual director, Rev. Father McCarthy; hon. secretary, Mr. C. A. Carmine (re-elected); vice-secretary, Mr. M. J. McGilligan (re-elected); treasurer, Mr. M. Keating; librarian, Mr. B. Rasmussen; steward, Mr. Wm. Meates; committee, Messrs. A. McSherry and P. C. Heaphy. The retiring president (Mr. R. C. Heffernan) presented the gold medal which he promised at last annual meeting to the member nominating most new members during the year. It was won by Mr. A. F. O'Donoghue, who proposed fourteen members. Judging by the enthusiasm shown at the annual meeting, the coming session promises to be the most prosperous since the formation of the club.

WANTED KNOWN—That Bill-heads, Circulars, Cards, Programmes, and General Printing of every description are executed at the *Tablet* Office. Moderate rates.

Invercargill

(From our own correspondent.)

The Very Rev. Father O'Sullivan delivered his second lecture in the Victoria Hall on Thursday, the 10th inst. The hall was packed to the doors, and the interesting and instructive lecture on 'Palestine' was thoroughly enjoyed by the large audience.

The members of the local branch of the Hibernian Society will approach the Holy Table in a body on Sunday next. By kind permission of the Dominican Sisters, a breakfast will be provided after Mass in St. Joseph's School-room.

The annual meeting of the Athletic Football Club was held last week, there being a fair attendance. The report and balance sheet proved the club to be in a very flourishing condition, and prospects are bright for the coming season.

Mr. A. R. Wills, conductor of the Hibernian Band, received a right royal welcome on Saturday night on his return from the Trentham and Christchurch rifle meetings. Mr. Wills won the South Island Championship at Christchurch, for which he was awarded the Championship Belt. Other prizes included £23 10s cash, the Rhodes Cup, a gold medal, and a rifle presented by the Defence Department.

Mr. L. W. J. Morton, assistant Town Clerk, who has been a very prominent member of all the Catholic societies in Invercargill for a great number of years, leaves for the North Island to-day on account of ill-health. Great regret is expressed on all sides at the necessity of Mr. Morton's departure, he having to resign his position after fourteen years of faithful service. He has been the recipient of several presentations and expressions of goodwill, and he takes with him the best wishes of the whole of the community of Invercargill.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

March 14.

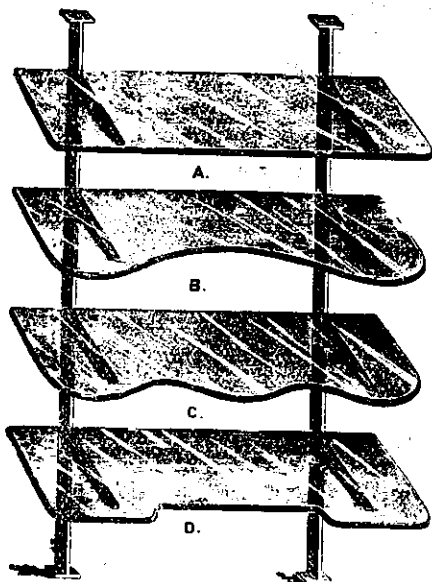
The Right Rev. Mgr. Gillan returned last Friday from Wellington, where he had been on a short visit.

Mr. J. Nerheny, City Councillor, is a candidate for the Auckland Hospital and Charitable Aid Board, elected upon the municipal franchise. He is one of the four candidates selected by the Citizens' League, and has good prospects of election.

Rev. Fathers Holbrook and Wright at all the Masses and Vespers at the Cathedral yesterday announced the presence in the city of the *Tablet* representative (Mr. Moriarty), and earnestly urged every family to have in their homes that splendid Catholic paper.

Very Rev. Father Buckley leaves next Wednesday to catch the Vancouver mail boat at Fiji, by which he goes Home. Nobody has better earned a respite from his labors than Father Buckley. For the fifteen years since his ordination here Father Buckley has been totally absorbed in his work, and his many friends hope that he will have a pleasant trip and an enjoyable holiday in the Old Country.

The St. Patrick's Day celebrations actually begun here yesterday, when the Auckland branch of the Hibernian Society, with the district officers, and several members from the Onehunga branch, received Holy Communion at the Cathedral at the 9 o'clock Mass. They occupied the front seats, before the large statue of St. Patrick, which was beautifully decorated. One of the largest musters for years took place. Rev. Father Holbrook welcomed the members, whom he addressed as 'my brother Hibernians.' He exhorted every eligible man in the community to join the society. After Mass the officers and members marched in procession to the Hibernian Hall, where the ladies of the Sancta Maria branch had prepared breakfast, over which the president presided, supported by Rev. Father Holbrook (chaplain) and the district president (Brother Nerheny). Speeches were made by the above-named brothers and Mr. Ceanan (president of Onehunga branch), the Hon. Brother Beehan, and Messrs. Flynn (2) and Sheahan. Three important suggestions were made—namely, to free our schools, to establish a Hibernian scholarship at the Sacred Heart College, and to erect a memorial window in the Cathedral to the late Bishop. In the evening the panegyric of St. Patrick was preached at the Cathedral by Rev. Father Holbrook, when the Hibernians attended, occupying the front seats. The preacher delivered an eloquent discourse, treating of Ireland under pagan rule, the advent and the glorious achievement of the National Apostle, and the indelible mark made upon the Irish people, which defied effacement through long centuries of persecutions, trials, etc. They should cherish the memory of Ireland, condole with her in her sufferings and sorrows, rejoice with her in prosperity and happiness, and always impress on the minds of the rising generation love for the noble and devoted race from which they had sprung. All honor was due to those societies which place in the forefront those principles, particularly the Hibernians. That night, with millions of our race, in every country throughout the world, we hold up our hands in prayer and in defence of faith and fatherland, and from our hearts exclaim, 'God save Ireland.'



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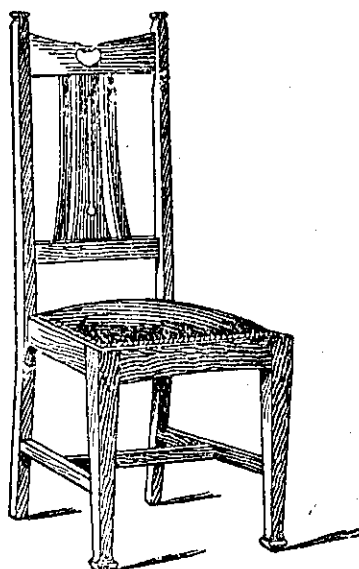
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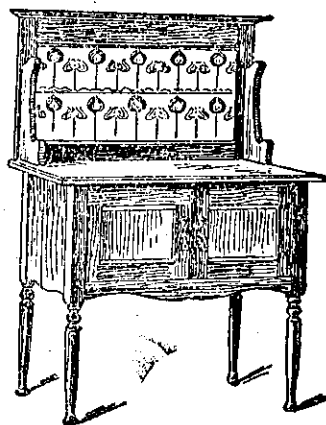
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RAVEN TEA

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At the Imperial International Exhibition, London, held last year, the GRAND PRIZE was awarded to the far-famed "a' ae' oo" "MOSGIEL" RUGS. "The Best of their kind on earth." Sold by leading Drapers and Outfitters.

Commercial

PRODUCE

Messrs. Donald Reid and Co., Ltd., report:—

We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a moderate catalogue to a good attendance of buyers. Bidding for most of the lots on offer was brisk, and we cleared our catalogue at satisfactory prices. Values ruled as under:—

Oats.—Consignments from the country have been heavier during the past week. In the majority of cases, however, owners are not prepared to accept shippers' ideas of values, thus little business is passing. The local market is extremely bare for this time of the year, and any lots offering are readily taken for local consumption. We quote: Prime milling, 1s 9½d to 1s 10d; good to best feed, 1s 9d to 1s 9½d; medium and discolored, 1s 6½d to 1s 7d per bushel (sacks extra).

Wheat.—Owing to the fall in the price of flour and most of the millers having fair stocks on hand, little business is passing, the market showing a slightly easier tone than that of a week ago. Prime Velvet is in most demand, and is still saleable at late rates. Fowl wheat is plentiful, while smutty and inferior lots are in over-supply and difficult to quit at quotations. We quote: Prime milling, 3s 9d to 3s 10d; choice Velvet, to 3s 11d; best fowl wheat, 3s 7d to 3s 8d; broken and damaged, 2s 6d to 3s 3d per bushel (sacks extra).

Potatoes.—Heavier supplies have come forward during the week, and in the absence of shipping orders prices show a further decline. A large proportion of consignments show a trace of blight, and these are extremely difficult to dispose of. We quote: Best freshly picked Up-to-Dates, £3 10s to £3 15s; medium to good ditto and other sorts, £3 to £3 7s 6d; inferior and small, £2 to £2 10s per ton (bags included).

Chaff.—Consignments during the latter part of the week have been light, and the market is firm at late values. Prime old chaff still meets with most favor at up to £3 10s per ton. Medium quality and new season's chaff has not the same inquiry, and is worth £3 to £3 5s; medium and discolored, £2 10s to £2 15s per ton (bags extra).

Straw.—We quote: Oaten and wheat, 27s 6d to 30s per ton (pressed).

Messrs. Dalgety and Co., Ltd., report as follows:—

We held our usual weekly auction sale of grain and produce at our stores on Monday, when we offered a large catalogue to a good attendance of buyers. In view of a slackening market, prices for most lines suffered a decline. We cleared our catalogue at auction and privately as under:—

Oats.—Oats are offering more freely now, and the urgent local demand is filled. Prices are inclined to ease on this account back to shippers' limits. We quote: Prime milling, 1s 9½d to 1s 10d; good to best feed, 1s 9d to 1s 9½d; inferior to medium, 1s 6½d to 1s 7½d.

Wheat.—This market is decidedly easier, and prices show a decline. Millers, having bought considerably, are content to await developments before operating further to any extent. Fowl wheat is now plentiful, and prices are easier. Prime milling, 3s 9d to 3s 10d; extra choice Velvet, to 3s 11d; best whole fowl wheat, 3s 7d to 3s 8d; broken and damaged, 2s 6d to 3s 3d per bushel (sacks extra).

Potatoes.—Consignments are coming forward more plentifully, and prices show a decline of 5s per ton. Shippers are now inclined to enter for any lots thoroughly sound and clear. Medium and inferior are very hard to quit, even at reduced prices. Prime Up-to-Dates, £3 10s to £3 15s; medium to good, £3 to £3 5s; inferior, £2 to £2 5s.

Chaff.—Consignments towards the end of last week were light, and the market is bare of fine heavy old, which is bringing rather more than last quotations. Medium and inferior is not in great demand. Prime oaten sheaf, £3 to £3 5s; extra prime old, to £3 10s; medium to good, £2 15s to £2 17s 6d; inferior, £1 15s to £2 per ton (bags extra).

Straw.—Oaten, 30s; wheat, 27s 6d, pressed (ex truck).

Messrs. Stronach, Morris, and Co., Ltd., report for week ending March 15 as follows:

Oats.—Large consignments are coming forward, but very little business is passing, as owners are not prepared to accept shippers' values. There is a good demand for local consumption, and any lines on offer are readily taken up for this purpose. Quotations: Prime milling, 1s 9½d to 1s 10d; good to best feed, 1s 9d to 1s 9½d; inferior to medium, 1s 6½d to 1s 7½d.

Wheat.—Owing to the majority of millers having sufficient on hand for present requirements, little business is being done. Prices, however, show a decline on last week's rates. Fowl wheat is plentiful, whilst smutty and inferior lots are in over-supply, and hard to place at quotations. Quotations: Prime milling, 3s 9d to 3s 10d; choice Velvet, which is in most demand, to 3s 11d; best whole fowl wheat, 3s 7d to 3s 8d; broken and damaged, 2s 6d to 3s 3d per bushel (sacks extra).

Chaff.—Consignments have not been so heavy during the week, and prices are firm. There is a good demand for prime old chaff, but medium and inferior are not in great request. Quotations: Prime oaten sheaf, £3 to £3 5s; extra prime old, to £3 10s; medium to good, £2 15s to £2 17s 6d; inferior, £1 15s to £2 per ton (bags extra).

Potatoes.—During the week large consignments have been coming to hand, and prices show a decline of about 5s per ton. There is a small demand from shippers for anything sound and free from blight. Quotations: Best freshly picked Up-to-Dates, £3 10s to £3 15s; medium to good ditto and other sorts, £3 to £3 7s 6d; inferior and small, £2 to £2 10s per ton (bags in).

Straw.—Wheat, 27s 6d; oaten, 30s per ton (pressed).

WOOL

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

Rabbitskins.—Our next sale will be held on the 21st inst.

Sheepskins.—We held our usual sheepskin sale to-day, when we offered a large catalogue. Prices for woolly skins were about ½d per lb better than at last week's sale. Quotations: Best halfbred, 8½d to 9½d; medium to good, 7½d to 8½d; dead, 6½d to 7½d; best fine crossbred, 8d to 8½d; best crossbred, 7½d to 7½d; medium to good, 6½d to 7d; inferior and dead, 5½d to 6½d; best pelts, 6d to 6½d; medium to good, 3½d to 5½d; inferior, 1d to 2d; best lambskins, 6½d to 7½d; medium to good, 5½d to 6½d; best merino, 7½d to 8d; medium to good, 6½d to 7d; inferior, 6d to 6½d.

Tallow and Fat.—There is no change to report in the tallow and fat market, as consignments have not been large, and prices rule about the same.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

There was a very good entry of horses for Saturday's sale, draughts especially being well represented. The attendance was good, both farmers and town contractors being well represented, and as a consequence a very good sale resulted. The demand for fresh, sound young draughts is good, and any such coming forward meet with a ready sale at quotations, while aged horses on the other hand are neglected, and sales are only possible at reduced rates. Spring-carters are also inquired after, and any reliable animals of this class coming forward are easily disposed of. Our principal transactions in draughts for the week include the following:—Chestnut filly £45, brown filly £42, bay gelding three-year-old £30, brown mare £45, bay mare £45, bay mare £37, bay mare £30, brown mare £30, bay gelding £30, bay mare £37, black mare £35, bay gelding £38, bay gelding £37, bay gelding £34, bay gelding (small) £30, bay gelding £40, bay gelding £40, brown gelding £38, bay gelding £38, bay gelding £35, bay gelding £34, bay gelding £34, bay gelding £30 10s, bay gelding £28 10s, bay mare £27, and several others at prices ranging up to £16. Clients having surplus stock to dispose should avail themselves of the present demand, and consign their horses to our weekly auction. On account of Mr. John Mill, Port Chalmers, we offered his imported landau pair carriage horses and silver-mounted harness, the whole being put in the market in most excellent condition. A large number of buyers were in the yard eager to secure this turnout, and bidding started at £100 and rapidly rose until it reached £184, at which figure it was knocked down to Mr. G. H. Robinson, Mornington. For this class of turnout there is a good demand, and we have one or two buyers on hand for such, and could place one or two to advantage. We quote:

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Every Tuesday.MELBOURNE, via BLUFF and HOBART—
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When I mapped out my system, I figured that I couldn't save one penny on wages—nor did I want to.
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Where I save you money is in my colossal purchases, having my own warehouse, buying and selling strictly for cash, conducting my business without aid of an army of clerks sending out overdue accounts, and by reason of the immensity of my business, being able to ask a very small profit on every suit I turn out.

That's where the saving of 40s comes in.

For thousands of men I have made suits to measure for £3 3s, that they admit with delight they never bought under £5 5s, and never expected to at the credit and cash tailors.

My prices start at 55s and end at £4 4s. I have no higher prices, and for the latter sum I am making the finest of evening dress, frock and Beauport suits that 'exclusive' and 'merchant' tailors are asking as high as £7 7s and £8 8s for.

This message is to you—YOU individually.

It is a definite promise to make your next suit to order at a saving of 40s.

You can select your own patterns from the largest stock of materials in the Dominion.

Do it at home from patterns I send free—or if you can, call at my shop.

The cutting and tailoring will be done in the finest possible style—the fit will be perfect (I arrange with you for a try-on when the cloth is out), and the linings and finish are such as are only met with in other tailors' best suits.

And on top of this I guarantee in writing that if the suit is not satisfactory in every respect, that the whole of your money will be returned at once. That guarantee is given over my signature with every suit I make.

Send for patterns now, and save the £2 that my offer makes possible.

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It gives linen a snow-white appearance, a perfect gloss, and keeps it stiff longer than any other.

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For photos of churches, convents, schools, and groups, when the clergy and religious could do the work themselves, and find interest and pleasure in the doing of it. Books giving full instruction in the art. Price, 1/3 and 1/6. Cameras, latest and best make, from 8/- to £10. Call or write for catalogues and full particulars.....

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OBITUARY

MRS. McENTYRE, ARROWTOWN.

On Tuesday, March 1, there passed away at her home, Pleasant View Farm, Mrs. McEntyre, wife of Mr. Thomas McEntyre, of Arrowtown. Deceased lady, who was a native of County Clare, resided with her husband in the Lakes district for a number of years, and was an example of a good, self-sacrificing wife and a true Christian mother. Two of her daughters are members of the Order of St. Dominick. Mrs. McEntyre received the last rites of Holy Church, and was devoutly attended through her long illness by Rev. Father O'Donnell, who also officiated at the graveside.—R.I.P.

MR. KERIN CLAFFY, MACRAES.

Mr. Kerin Claffy, who passed away at Macraes the other day at the advanced age of 82 years, was one of the oldest residents of the district. He arrived in New Zealand from Victoria in 1865, and settled at Macraes, where he commenced business as a storekeeper. A few years later he was appointed postmaster, a position which he held for upwards of 33 years. He was of a quiet and retiring disposition, and was very highly respected throughout the district. The late Mr. Claffy had been practically an invalid for the past two or three years. Deceased leaves two daughters—Mrs. Jas. O'Connell and Mrs. A. Phelan, of Macraes. He was a sincere and fervent Catholic. The missionary priests of the early days always received a hearty welcome from him, and he had many reminiscences of the hardships endured and fatiguing journeys undertaken by these priests in their zeal for the spiritual care of their scattered flocks. He was a native of King's County, Ireland.—R.I.P.

Lower Hutt

(From an occasional correspondent.)

The members of Sts. Peter and Paul's branch of the H.A.C.B. Society, Lower Hutt, assembled in large numbers on Friday, 4th inst., to welcome their new chaplain, the Rev. Father Walsh. The president (Bro. M. J. Hodgins) welcomed the Rev. Father in a very appropriate speech, and Father Walsh in reply thanked the members for the very warm welcome they had extended to him. He said it would always be a pleasure to him to promote the interests of the branch. On Sunday the members approached the Holy Table in a body. The Rev. Father Walsh preached a very instructive sermon on the benefits received from a worthy reception of Holy Communion. The members are to be congratulated on their profession of faith.

Oamaru

(From our own correspondent.)

March 14.

The Right Rev. Mgr. Mackay, V.G., returned last week from Auckland, where he represented his Lordship the Bishop at the funeral obsequies of the late Bishop Lenihan.

The annual general Communion of the St. Patrick's branch of the Hibernian Society took place at 8.30 o'clock Mass yesterday morning, when over forty members approached the Holy Table in a body.

The first round of the tennis tournament at St. Patrick's Club was concluded last week, and the second round commences to-night. Great improvement in the play has been noticeable during the past few weeks. A billiard tournament is also in progress, and causing much interest amongst the members. The great topic of conversation, however, both in and out of the club, is the forthcoming grand dramatic production of 'Arrah-na-Pogue' at the Opera House on St. Patrick's Night. Everything points to an immense success from every point of view, and probably the attendance will eclipse anything seen at an amateur performance in Otago. The members of the Dramatic Society have worked very hard, and their director has not spared himself in any way to make this a memorable event, and it now only remains for their work to be rewarded, as it promises to be at the present time.

On the 16th ult. there passed to his eternal reward, in the person of Mr. Christopher Devine, one whose life was a noble example of steadfast faith, Catholic piety, and ardent devotion to his Church. Mr. Devine was 85 years of age, and for eighteen years he gave voluntary service to the Dominican nuns at Oamaru, asking nothing in return but that he might be allowed to serve them. Many a strenuous day's toil he ungrudgingly gave, and great were the changes he witnessed in that time. His kindly assistance will be greatly missed, and he will be deeply mourned by those with whom he was closely associated. Mr. Devine was born in County Fermanagh, and came to Australia in the early days, later removing to New Zealand, and he finally settled in Oamaru, where his declining years have been spent. A man of a gentle and retiring disposition, he was possessed of great religious zeal, and approached the

Holy Table daily. His last illness was a brief one, and he passed peacefully away fortified by the rites of the Church. Rev. Father Farthing, who attended Mr. Devine during his illness, assisted him in his last moments, and his death was an edifying one. The remains were removed to the Basilica, and thence after a Requiem Mass had been said to the cemetery. The convent boarders, day pupils, and children attending St. Joseph's School marched in procession behind the hearse as a small token of the respect and esteem entertained by them and their teachers to one who so nobly and devotedly served them in life. Right Rev. Mgr. Mackay, V.G., officiated at the graveside, being assisted by Rev. Father Farthing.—R.I.P.

A Great Catholic Work

A visitor at the recent Mechlin Congress might have seen, near the entrance, a bookstand, heralded by certain large posters, and two very energetic priests, who hustled about everywhere interesting people in that same bookstand and its contents (says an exchange). For many this was the first time they had heard of the 'Action Populaire' of Rheims; it will not be the last, if we know aright those same two priests, and if their names are in a certain little notebook.

Only those who know the intense sociological interest abroad now in Catholic Europe can understand the rise of such movements as this one; yet it must be of interest as it works in the different nations.

In 1903 M. l'Abbe Le Roy, a priest working among the people, thought he saw a gap in the social work of France that needed to be filled. What was it to be? Certainly a place unoccupied up to then; but one like the famous German Volksverein? Yes, and no. It was to be a Volksverein, but not one copied blindly from beyond the Rhine; rather one applied to the needs of France.

Socialism, one solution of the great social question, gains the people because it understands and sympathises with their miseries, while good Catholics look on with arms folded, because they do not know the real sufferings of the people, or if they do know are powerless to do anything because they do not know how.

Here is where Abbe Le Roy would step in. He did it with the foundation of the 'Action Populaire.' It was to be an educational effort—one of popular social propaganda; it aimed chiefly at association—not to found, but to help the founders, to second initiative, and especially to give rise to it.

The means would be the printers' ink; the idea to write and publish tracts, pamphlets, social books of all kinds, spread them over the country, put them into the hands of the leaders in every city, town, and village, force these on to the good work of Catholic social and religious reconstruction in France: this is the aim it has before it, a work of popular social education and information. So much for the idea; what has it produced?

The results are startling. The first tract was published January 26, 1903; since then 210 have seen the light. But the sphere of activity has widened enormously; there are now published, besides the tracts appearing every ten days, four annual books of 350 pages or so, two monthly reviews, a technical agricultural library; a series of social biographies; countless post cards and pamphlets; several books and a monthly series of social documents—a daily newspaper is hoped for soon; in all a library of nearly 400 books; 200,000 sold in 1908 alone, 830,000 since the foundation six years ago.

The staff has increased to ten, six priests and four lawyers, one of them an ex-newspaper editor; while in all 200 collaborators contribute their writings to the work.

As for the moral results they are not counted up in numbers; but who can doubt of their vastness? Already hundreds of testimonials are pouring in bearing witness to what is being done, while all the Bishops of France have highly praised the undertaking.

A Wellington message states that the price of flour has been reduced by 10s per ton. It is now £10 per ton at southern shipping ports, which means £10 15s 6d per ton in Wellington.

Substantial increases are announced in the scales of travelling and house allowances as part of the scheme of reform of the Police Department now being carried out by the Hon. Dr. Findlay, Minister of Justice. Hitherto married sergeants not provided with quarters have received a house allowance of 10s 6d per week, and married constables not provided with quarters have received 7s per week. The rates in future will be 14s for sergeants, and 10s 6d for constables. These increases, however, will only be granted in the four centres, as rents are higher there than elsewhere. Under the new scale of travelling allowances the rates will be: Inspectors and sub-inspectors, 12s 6d per day (no alteration); station sergeants and sergeants, 10s (previously 6s); chief detectives, 10s (previously 8s); detectives and acting detectives, 9s (previously 8s); constables, 8s (previously 6s). The changes will take effect from April 1.

AUSTRALIAN GENERAL CATHOLIC DEPOT.

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73 AND 75 LIVERPOOL
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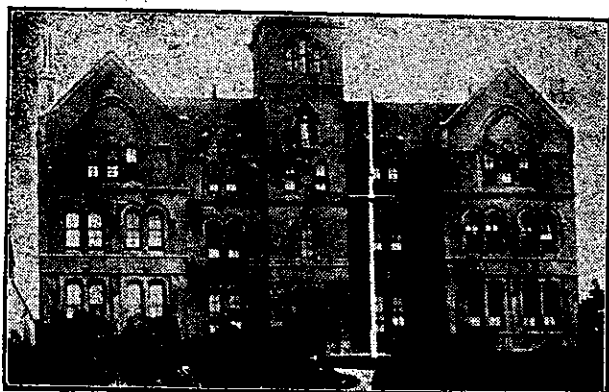
IMPORTANT ANNOUNCEMENT.

CATHOLIC HOME ANNUAL FOR 1910.

The great improvement and the many new features in the Catholic Home Annual for 1910 make it a Catholic Encyclopedia, indispensable to the Catholic Household. The Calendar contains a mass of information which the Catholic Home should have ready to hand upon all matters relating to the life of a Catholic. Stories and interesting articles by the best writers. Astronomical calculations. Calendars of Feasts and Fasts. Charming Frontispiece and a profusion of other illustrations. Price, 1s; per post, 1s 3d.

Also, LOUIS GILLE & CO.'S CATHOLIC CALENDAR FOR 1910.

A Beautiful Picture Calendar, with fine Chrome Pictures of the Sacred Heart, or Blessed Virgin, or St. Joseph, etc. The Calendar shows at a glance the Saints' Feast Days, the Holy Days of Obligation, Fast Days, etc. Price, 1s 3d; per post, 1s 6d.

S. PATRICK'S COLLEGE
WELLINGTON.

Conducted by the Marist Fathers, under the distinguished patronage of his Grace the Archbishop.

The aim of the College is to give Catholic boys of the Dominion a sound Catholic training together with all the advantages of higher secular education.

The teaching staff is composed of specially-trained professors, equipped with all the advantages of a University course in Arts and Science.

Students are prepared for N.Z. University Junior Scholarship, Matriculation, Medical and Engineering Preliminary, Solicitors' General Knowledge, Senior and Junior Civil Service Examinations.

Students not preparing for the learned professions have the advantage of a Special COMMERCIAL COURSE, comprising Shorthand, Typewriting, and Book-keeping; and those who intend to take up Farming Pursuits may follow a Special Course of AGRICULTURAL SCIENCE.

A Special PREPARATORY CLASS is open for younger boys who have passed the Fourth Standard.

For further particulars, terms, etc., apply to the Rector.

The College Reopens on FEBRUARY 10.

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35 BARBADOES STREET, CHRISTCHURCH.

New opening up Fresh Supplies of Catholic Literature and School Prizes. All descriptions of Objects of Devotion, especially suitable for Missions. The Largest Collection of Religious Goods in the Dominion. Inspection invited. Also, Wax Candles, Tapers, Floats, Incense, and Charcoal. Orders punctually attended to. Telephone 2724.

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The great object of the Brothers is to give their pupils a sound Religious Education, and enable them to discharge the duties of their after-life with honor to religion, benefit to the State, and credit to themselves.

Students are prepared for UNIVERSITY JUNIOR SCHOLARSHIP, MATRICULATION, SENIOR AND JUNIOR CIVIL SERVICE, MEDICAL ENTRANCE, and SOLICITORS' and BARRISTERS' GENERAL KNOWLEDGE EXAMINATIONS.

The Pension is 35 guineas per annum. A reduction of 10 per cent. is allowed in favor of Brothers.

Prospectuses on application to the

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MOST POPULAR IRISH STORY SINCE
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4s, post free, from

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AUSTRALIAN CATHOLIC TRUTH SOCIETY.—For the dissemination of Catholic Truth and the defence of Holy Church, 70 penny pamphlets on most interesting and instructive subjects have already been issued. An Australian Catholic Prayer Book has been compiled, and can now be procurable in boards, 3d; leather, 1s 3d; leather with Epistles and Gospels of Sundays and Feasts, 1s 6d; and beautifully bound in morocco 3s 6d. "Lectures and Replies" by Most Rev. Thomas Joseph Carr, D.D. Archbishop of Melbourne; price 8s; postage, 1s 2d extra. Subscription, 6s per annum; entitling all to the penny publications issued during the year. Life members, £3 3s.

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THE PROVINCIAL ECCLESIASTICAL SEMINARY
OF NEW ZEALAND,
HOLY CROSS COLLEGE, MOSGIEL.

IN conformity with arrangements made at the First Provincial Synod, held in Wellington in 1899, this Seminary has been established for the Education of Students from all parts of New Zealand who aspire to the Ecclesiastical State.

Students twelve years of age and upwards will be admitted.

Candidates for admission are required to present satisfactory testimonials from the parochial clergy; and from the superiors of schools or colleges where they may have studied.

The Pension is £35 a year, payable half-yearly in advance. It provides for Board and Lodging, Tuition, School Books, Furniture, Bedding and House Linen.

The Extra Charges are: Washing, £1 10s a year, and Medicine and Medical Attendance if required.

Students will provide their own wearing apparel, including the Soutane, as well as Surplice for assistance in Choir.

The Seminary is under the patronage and direction of the Archbishop and Bishops of New Zealand, and under the immediate personal supervision of the Right Rev. Bishop of Dunedin.

Donations towards the establishment of Bursaries for the Free Education of Ecclesiastical Students will be thankfully received.

The course of studies is arranged to enable students who enter the College to prepare for Matriculation and the various Examinations for Degrees at the University.

The College reopens on Tuesday, February 15.

For further particulars apply to

THE RECTOR,
Holy Cross College, Mosgiel.

NEW ZEALAND RAILWAYS.

EASTER HOLIDAYS, 1910.

EXCURSION FARES.

HOLIDAY EXCURSION TICKETS will be issued from ANY STATION to ANY STATION on the South Island Main Line and Branches from TUESDAY, March 22, to MONDAY, March 28 inclusive, available for return up to and including TUESDAY, April 26.

The Return Fares will be;—First Class, 2d per mile; Second Class, 1d per mile, minimum being 4s and 2s respectively.

BY ORDER.

The New Zealand Catholic Prayer Book

By the Australian Catholic Truth Society.

This Book is identical with the Australian Catholic Prayer Book, published at the request of the Third Australian Plenary Council, which is so highly recommended.

Price 6d, post free, from the N.Z. Tablet Co.

WANTED

WANTED, a MAN to do all Farm Work and Milk.—Apply Mrs. Wm. Crosbie, Menzies Ferry, Edendale.

DEATHS

CARROLL.—On March 1, at her residence, Gladstone Villa, Walker street, Ellen, relict of John Carroll; aged 67 years. R.I.P.

McENTYRE.—On March 1, 1910, at Pleasant View Farm, Arrowtown, Mary, beloved wife of Thomas McEntyre, and native of County Clare, Ireland; in her 69th year. May her dear soul rest in peace.

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KORADI.—Unsuitable.

A FRIEND.—You have not sent us your name and address.

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Short Defence of Religion, by the Rev. J. Ballerini. Post free, 4s 1d.

Prayer Book for Religious. Post free, 7s 4d.

My Prayer Book. Post free, 4s 9d.

"Ave Maria." Full of Interesting Stories Every Month. Post free, 12s per year.

Priests' New Census Book, by Archbishop Carr. New Arrangement. Most Convenient. Everlasting. Morocco bound. Post free, 3s 3d.

Canon Sheehan's Latest and Most Remarkable Book—"The Blindness of Dr. Gray, or The Final Law." Paper cover, post free, 2s 11d; cloth do., 4s.

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HOME FOR AGED POOR AND ORPHAN AND INCURABLE CHILDREN.

This Institution is a Branch of the well-known Nazareth House, Hammersmith, London, which has 29 Branch Houses in the United Kingdom, Africa, and Australia; affords a permanent home to aged and infirm poor of both sexes, also to Orphan and Incurable Girls (those entirely idiotic or suffering from fits excepted). The Home has no funds, and depends entirely for the support of the poor on the alms collected daily by the Sisters in money, food, and clothes. The aged poor are received without distinction as to creed or country, and left perfectly free to attend their own place of worship. A number of applications had to be refused for want of space, and the Sisters were obliged to build, and thus incur a very heavy debt; but they rely entirely upon Divine providence and the generosity of their many kind benefactors (which has never yet failed them) to enable them to pay off this debt. The House may be visited daily between the hours of 2 and 4 p.m. Cheques and p.o. orders may be made payable to the Superior, Mother M. Felix.

INFORMATION WANTED

JAMES USSHER and JOHN USSHER, sons of John Ussher or Usher and Jane Smith, brothers to William Ussher, natives of County Galway, Ireland; left Ireland about fifty years ago. Information wanted by their nephew, the Right Rev. Monsignor James M. Ussher, Calle Pringles 856, Buenos Aires, South America. Any information will also be thankfully received at office of this paper. Will AUSTRALIAN CATHOLIC PAPERS kindly copy?

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitia 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, MARCH 17, 1910.

THE IMPENDING STRUGGLE IN FRANCE



ANOTHER chapter is being added to the long and painful annals of religious persecution in France. For some years past an atheist Government, with a huge Parliamentary majority, has been carrying on a war of extermination against any and every form of religious faith. Their one aim and purpose is, as expressed by the present Minister for Labor, 'to extinguish the lights of heaven'—in other words, to extirpate every vestige of religion in the country. To this end the Catholics of France have been subjected to spoliation, confiscation, robbery, and repression of every kind; and now, by way of climax, it is proposed to rob them of the last remnant of their liberties—the liberty of education.

*

The coming conflict will centre round the so-called 'neutral' schools. By Jules Ferry's law of 1882 the State schools were required to be absolutely and strictly neutral in all matters where religion was concerned. Influenced, however—as they could not fail to be—by the open and increasingly aggressive attacks made on religion by their political masters, the teachers in the State schools have come to show themselves less and less respectful of the neutrality which, according to the letter of the law, they were bound to observe. The practices of religion were misrepresented and ridiculed, doubts were insidiously insinuated, and in some cases even common morality and the duty of patriotism were decried. After appealing in vain to the education authorities for protection against this system for the corruption of the faith of their children, parents had recourse to the law courts, with the result that, in the case of a grossly offending teacher, Morizot by name—whose shocking teachings were referred to at length in these columns—the judges declared that such an appeal was within the competence of aggrieved parents. In addition to the individual action of the teachers, a further breach of the principle of neutrality has been committed by the introduction, under the authority of the Government, of a new set of specially prepared text-books on 'civic morality,' the teachings of which are in flat and open contradiction to the very idea of revealed religion. The books were, of course, condemned by the Bishops; and the condemnation was followed by certain action on the part of

parents and of children, who refused to make use of the condemned books. In order to perpetuate and stereotype the existing gross violations of neutrality, and at the same time to deprive parents of the last shred of protection and redress, the Minister of Public Instruction has drafted two significant and far-reaching Bills. The first Bill imposes a penalty on the parent if he ventures to forbid his child to accept the books placed in his hands by a teacher; and by the second Bill the responsibility of the State is substituted for that of the teacher, who is to be removed from the jurisdiction of the ordinary courts and placed under the university tribunals for nearly all offences committed in the exercise of his duty as a teacher. On the first publication of the text of these two measures the Bishops, in a Joint Pastoral, strenuously protested, declaring that the two Bills meant nothing less than the expropriation of the family and the confiscation of its children by the State. And at a comparatively recent date the Bishops issued another Joint Pastoral, in which the inalienable rights of parents were set forth according to the doctrine of the Church, and in which the use of a number of class-books—the names of which were specified—which contained lying statements regarding the teaching, practices, and history of the Church, was forbidden to Catholic children. The Pastoral has been denounced by the atheists as an 'attack' on the Republican schools, but there can be no doubt that this courageous and timely pronouncement has served to clear the air and has made evident to all interested the seriousness of the issues which are at stake.

*

That the Bishops were amply justified in denouncing the new class-books as 'full of pernicious errors' and subversive of all religion a very few extracts will suffice to show. Even in the ordinary school-books, which do not deal specially with moral teaching—such as grammars and reading books—every mention of God or of religion has been carefully and deliberately cut out. A writer in the *Catholic World* gives the following cases in point. In a grammar by Larive and Fleury, in general use in the schools for many years, the following changes and substitutions have been made since 1902:—On page 7, 'God is great' has been changed into 'Paris is great.' Page 9: 'Man excites himself, God leads him,' is now 'The lightning flashes, the thunder roars.' Page 99: In the place of 'God is,' we find, 'I think, therefore I am.' Even ancient history is wiped out. In a list of proper names Adam and Eve have given place to 'Robert' and 'Julie.' Finally, one finds on page 130, in the old editions: 'If you transgress the Commandments of God, you will never fulfill the purpose for which you were put into the world.' In the new editions: 'If you transgress the laws of Nature, as to hygiene, you cannot do so with impunity.' The class-books on 'Morality' go much further. One of these text-books, for example, contains such propositions as the following:—'The Church has always supported ignorance and slavery. The Church has destroyed science. Christian morality is a morality which oppresses. The rights of man are superior to his duties. The civilisation of paganism was more elevated than that of Christianity. Freemasonry is a philanthropic institution. The Church has always been, and still is, the enemy of all progress and civilisation.' A further specimen of the kind of 'neutrality' practised under the present régime is furnished by the following passage:—'Since it is not possible to know what comes after death, men have tried to guess it, and an infinity of superstitious opinions have been broached on the subject. Some have said that after death everything is over; others have believed that after death men return to God, a being eternal, infinite, good, just. They believe that God judges men and rewards or punishes them, and therefore they affirm that men should honor God and pray to Him, and in this way certain ceremonies have been devised for the purpose of rendering honor to God. Thus men have come to form a variety of religions. Religions are many—their number depends on the manner in which everybody imagines his God. All these religions speak of God and of what is to happen after death. Therefore they speak of what nobody knows anything. Hence we have the right to select for ourselves among all these religions the one that pleases us best. If none of them pleases us, we have the right to remain without any of them.' These

Manuals reek with misrepresentations, lies, blasphemy, and irreligion of this sort.

*

The Doumergue Bills have not yet been actually before the French Parliament, but in the last week in January, during the general discussion of the Budget for Public Instruction, advantage was taken of the opportunity to ventilate the whole question of the lay schools in the Chamber. After a full dress debate extending over ten parliamentary days, and marked by several powerful addresses on the Christian and Catholic side, the Government, by their huge mechanical majority, succeeded in carrying the following resolution:—'The Chamber, confident that the Government will defend the lay school and its teachers against all adversaries, and determined before separating to discuss the Bills for the defence of the lay school, and rejecting all additions, passes to the order of the day.' The first part of this resolution, expressive of confidence in the Government, was passed by 395 votes against 95; the second by 421 votes against 147; and the resolution as a whole was carried by 385 votes against 137. In the meantime Cardinal Luçon, Archbishop of Rheims, is being prosecuted for the publication of the Joint Pastoral by the State School Teachers' League—a body which has always worked hand and glove with the atheistic Government authorities, and which professes to regard the Pastoral as an 'attack' and a 'libel.' To sum up: The Chamber has expressed confidence in the Government, and proclaimed its determination to give effect to the Doumergue Bills 'for the defence of the lay school,' thus throwing their sanction over the blasphemous and immoral text-books; the Bishops are being prosecuted for so much as daring to criticise the administration of these schools; and, in addition, the Minister for Public Instruction has threatened to bring down a third Bill, in accordance with which, to quote his own words as used in the debate, 'they would take the offensive and carry the war into the enemy's camp by insisting on obtaining power to inspect the *écoles libres* (free schools), over the curriculum of which Rome presided.'

*

Such is the position which the Catholic Church in France is called upon to face. To all appearance she is facing it in the only spirit in which it can be faced—the spirit of 'No surrender.' 'There will be no truce,' said Cardinal Luçon, 'in the battle for the schools.' 'Your obligation to teach,' said M. Piou, a Catholic deputy, in the debate above referred to, 'has become the imposition of free-thought. We will not have it; what we desire is peace through liberty or war to the end.' The next general election in France takes place in May. If French Catholics can only agree to sink their petty political differences of opinion, to work together for their civil and religious liberties, and to vote only for such candidates as are prepared to defend these liberties before the nation, M. Briand may come back a sadder and a wiser man. Like a far greater man, Bismarck, he will probably find that he has under-rated the resisting power of a Church which, after more than 1800 years of life, still carries upon her brow the symbol of everlasting youth, and still bears within her an unconquerable strength whose sources are Divine.

Notes

Newman on St. Patrick

'The glorious St. Patrick,' says Cardinal Newman, 'did a work so great that he could not have a successor in it, the sanctity and learning and zeal and charity which followed on his death being but the result of the one impulse which he gave.' Truly a comprehensive and striking eulogy.

The Three C's

Father Bernard Vaughan, at a meeting in London of the 'Guild of Costers and Working Men,' of which he is president, laid emphasis on the duty of going to the poll and voting for the right man. In the election, he said, the right man would be the man who would go straight when the education question came to the front. The three R's were all very well in their right place, but they should

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{ Drill Shed. } and other stones.

come after the three C's—Catholic schools for Catholic children under Catholic teachers. These three C's, Father Vaughan urged, should be rubbed like embrocation into the heads of every candidate for Parliament.

'The Dear Little Shamrock'

Andrew Cherry, the author of this well-known song, was the son of a printer and bookseller in Limerick. He was born in 1762, and apprenticed in Dublin to his father's trade; but, becoming 'stage-struck,' joined a company of strollers at Naas. After enduring for some time all the wretched vicissitudes of a stroller's life, he 'returned to reason and the shop,' and remained as his father's assistant for three or four years, when he again determined to follow the stage as a profession, and ultimately achieved considerable success.

That Andrew Cherry was a humorist is evident from the laconic note which he addressed to the manager of the Dublin Theatre, whose breach of faith had occasioned Cherry's leaving the Irish stage. In answer to an application from this manager, after his success at Drury Lane, to enter into an engagement, Cherry wrote:—

'Sir,—I am not so great a fool as you take me for. I have been bitten once by you, and I will never give you an opportunity of making two bites of

'A. CHERRY.'

What the Germans Say

Later German speeches strikingly and strongly confirm the view, as to possible war, expressed in the utterances cited by us last week. According to the *London Tablet*, the well-known General Keim recently addressed the local branch of the German Navy League at Jena on the need of more strenuous diplomacy and of preparedness for war. It was, he declared, no use trying to get through the world in felt slippers. 'An energetic note,' said the General, 'must again be sounded. Anyone who maintains that there will be no more wars in the future is ready for the madhouse. A defeat in a future war would mean for us "*Finis Germaniæ*," for we should then have the whole world against us.'

'War,' he continued, 'will be the result of opposing economic interests, for all the wars of modern times have originated in questions of an economic nature, and England, our rival in the economic domain, will conduct this war. I fear that our old military superiority is disappearing. The strength of the Army and of the Navy does not alone determine the victory. This is done chiefly by ethical and moral factors.' Only a day or two before this speech was made, Herr Harden, in a lecture at Posen, declared that what Germany most needed was 'strong Ministers who would have the courage to tackle England.' The German people, he said (according to the *Vorwärts*), should leave all internal questions for the moment and direct their energies against England. 'We are not a poor weak nation; we have no need to be so anxious, and have no need to fight shy of settling matters with such a Great Power as England.'

DIOCESE OF DUNEDIN

Solemn High Mass, at which his Lordship the Bishop presided, was celebrated this morning (St. Patrick's Day) at St. Patrick's Basilica, South Dunedin.

The Rev. M. Ryan, who resigned the rectorship of Holy Cross College, Mosgiel, some time ago, for the purpose of returning to his native archdiocese of Cashel, left for Ireland via Melbourne by the *Ulimaroa* on Sunday afternoon. He was seen off by a number of the local and Mosgiel priests and several lay friends, who wished him a pleasant voyage to the Old Land.

Our readers are reminded that the St. Patrick's Night concert will be held this evening in the Garrison Hall. The programme is one of more than ordinary merit, the committee having spared no efforts in their desire to provide an entertainment that will meet with the approval of the public. The demand for tickets has been very large, and it is in consequence expected that there will be a record attendance at the concert.

Miss Reina C. Gifford, Bluff, gained the highest marks in Southland in musical knowledge (theory) senior grade at the examinations held in December last in connection with Trinity College, London. This honor entitles Miss Gifford to a gold medal, the second medal won in a year, for this fortunate young lady secured the silver medal in the intermediate grade in June last. Miss Gifford is a pupil of the local Dominican Convent.

On last Sunday the members of the Dunedin branch of the H.A.C.B. Society were present at Mass at St. Patrick's Basilica, South Dunedin, and received Holy Communion in a body, considerably over a hundred having approached the Holy Table. The Rev. Father O'Neill preached a most eloquent sermon suitable to the occasion, explaining the spiritual as well as the temporal benefits derived through being a member of the society, and exhorting all the young men who were not already members to join the society. He expressed his pleasure at the large gathering, and commended the members for their profession of faith, and hoped it would be an edifying example to others—old and young.

The Rev. Dr. Cleary has had a very agreeable time in Uruguay and Buenos Aires. He spent some days in Montevideo, where he was received with great cordiality by the Bishop, the Cathedral clergy, the Salesian Fathers in their great workshop schools, and the Jesuit Fathers who are in charge of the fine ecclesiastical seminary there. From Montevideo Dr. Cleary went inland as far as Colonia, meeting everywhere with the greatest courtesy from the clergy and from lay fellow-travellers. From Colonia he crossed to Buenos Aires, a four-hours' trip by steamer across the great Plata river, which looks like a wide arm of the sea. In Buenos Aires our editor was, at time of writing, the guest of the learned and genial Vicar-General of the archdiocese. Every day was spent in visiting the great educational, charitable, and other institutions with which the city abounds. Dr. Cleary was also fortunate enough to have interesting and instructive interviews with the Minister of the Interior and other members of the Cabinet, a rather unusual favor for New-year time. With the sanction of the Archbishop and the zeal and activity of the Right Rev. Monsignor Ussher, he also formed an agency in connection with the journalistic apologetic work recently taken up by the Australian Catholic Truth Society.

On Friday, March 11, the first annual meeting of the Shamrock Hockey Club was held, the Rev. Father Coffey, Adm., presiding. The annual report, which was presented by the secretary (Miss Munro), was as follows:—'In submitting to you our first annual report I desire to congratulate you on the good financial position of the club as disclosed by the balance sheet, on the excellent attendance of members at the practices, and also on the generous response to every call made upon you. The club has given great assistance to the Hockey Association with regard to the hockey art union. I am sure one and all agree with me in giving expression to our gratitude for the assistance as coaches rendered by Messrs. Sims and Jarman. The thanks of the club members are also due to various friends for financial assistance. Last season we did not succeed in distinguishing ourselves, but this year I hope to see the club more successful. In conclusion, I thank you all for the assistance you have rendered me, making my connection with the Shamrock Hockey Club one which I shall be happy to remember. A special word of thanks is due to our president (Miss Heley) and to those young ladies who helped to make our social gathering a success.' The report and balance sheet were adopted. Several letters of club interest were read. It is probable that a match with the *Avoca Ladies' Hockey Club*, of Timaru, will be played at Forbury Park on Easter Monday. The election of officers resulted as follows:—President, Miss B. Rodgers; vice-president, Miss Heley; secretary and treasurer, Miss M. Munro (re-elected); committee, Misses Power, Laffey, Hefernan, and N. Murray. A suggestion re changing name of club was put before the meeting, and eventually it was decided to call it the St. Joseph's Hockey Club.

The Irish Parliamentary Party

We were informed by cable message on Monday of the deaths of Mr. T. C. Harrington, M.P. for Dublin (Harbor Division), and Mr. J. O'Connor, M.P. for Kildare North.

Mr. Timothy Charles Harrington, LL.B., son of Mr. Denis Harrington, of Castletown-Bere, County Cork, was born in 1851, and was educated at Trinity College, Dublin. He was called to the Irish Bar in 1887. He was for many years connected with newspapers, having been proprietor and editor during the stormy days of the Land League. He occupied the post of secretary to Mr. Parnell for a time, and in recent years was hon. secretary of the National League. He was one of the counsel for Mr. Parnell at the Special Commission of 1888-9, and had been thrice Lord Mayor of Dublin. He was returned unopposed at the recent election.

Mr. John O'Connor, who has represented North Kildare since 1905, was in his sixtieth year. He was called to the Bar at the Middle Temple in 1893. He was M.P. for the South Division of Tipperary from 1885-92.

Interprovincial

It is reported that the Government intends to put motors next summer between Clyde, Pembroke, and Queenstown.

The pear crop in the Hastings district this year has been very satisfactory, and in one instance almost phenomenal. Mr. Kirkham, of Mangateretere, gathered from two trees 103 cases.

There are at present 232 newspapers published in New Zealand, and registered at the General Post Office, Wellington. Of these 67 are daily, 32 thrice weekly, 26 twice weekly, 68 weekly, 4 fortnightly, 33 monthly, one every three weeks, and one every four weeks.

According to New Zealand Products Export Leaflet No. 83, issued by the Department of Commerce, the value of the principal products passed through the Customs in February totalled £2,962,778, as compared with £2,432,754 in the corresponding month of 1909, being an increase of £530,024, equal to about 22½ per cent.

How many people really give any serious attention to a tramway warning bell? In the opinion of Mr. W. R. Haselden, S.M., very few. 'We hear the bells so frequently,' he said at an inquest in Wellington the other day, 'that we take very little notice of them. It is like the Town Clock bells. We live beside them and seldom hear them.'

The exports for the eleven months ended February amounted to £17,379,228, as compared with £13,323,399 for the corresponding period of the previous year, the increase being equal to £4,005,829. For the twelve months ended February, 1910, the exports totalled £19,768,880, as against £14,928,999 for the previous twelve months, the increase being £4,839,881, which is very substantial and very satisfactory.

A new use for a pet magpie has been discovered at a farmhouse a few miles from Winchester. The daughter of the house has a pet magpie, and she has trained this bird to destroy flies. As is usual in the summer, the kitchen has a good supply of flies on the ceiling and walls. The bird has been taught to sit on the end of the broom held up by one of the family in this position; he is raised to the ceiling, and the way in which he eats the flies up is wonderful. Flypapers are not needed when he is about.

A sad boating fatality occurred at Greymouth on Sunday evening, when three young men named William Winterburn, John Carley, and John Debaker were drowned in trying to cross the Grey bar in an oil launch. The sea was fairly rough. When half way across they attempted to return, when the launch swamped. One of the men clung to an oar for some time, and the tug went out, but he disappeared before he could be reached. The affair has caused quite a gloom, as the young men were well known. Their ages ranged from 20 years to 24 years.

Notice has been served by the New Zealand Shipping Company on the Auckland Harbor Board of its intention to claim £163,687 damages, caused by the striking of the Kaipara on an uncharted rock in Rangitoto channel on January 14. The damage to the ship is put down at £82,687. In the grounds of the intended action, as set out, it is alleged that the board was guilty of breaches of duty and negligence, but for which the accident and consequent damage would not have been brought about.

From the days of the Crimean war to March, 1910, seems a far cry, and many of those who played their part in those stirring times have one by one stepped behind the scenes. It must have been a warm greeting that took place last week between Mrs. Evans, lessee of the Hawera Railway Refreshment Rooms, and Mr. Neville Thornton, of Wanganui. Mrs. Evans was one of the band of nurses organised by Florence Nightingale to nurse the wounded in the Crimean war, and Mr. Thornton was one of the wounded under her charge in the hospital at Scutari. Though 80 years of age, Mrs. Evans is still active and hearty, and takes a keen interest in current events.

Mr. Young, a resident of Addington, an employee of the Railway Department, at present acting as fireman on the Rangiora line, who has been experimenting with flying machines, has constructed the model of an aeroplane. It has two rows of small planes, with 14 planes in each row, and, looked at from above or below, resembles a diamond-shape, from which the top and bottom points have been cut off, leaving six sides. The experimenter has selected this model out of six that he tried. He says that he reckons to get considerably more lifting power out of it than can be obtained from biplanes of the same dimensions now in use, and that it will be lighter and stronger than those now built. It will not be so wide, and will take up less space. The working machine will be driven by a 50 horse-power engine, and will have two propellers.

That the rabbit pest is more prevalent in the country this year than for some time past is (says the *Southern Standard*) evident by the number that are daily brought into the Mataura works by rail, carts, etc. The season commenced only on Monday last, and already several thousand carcasses have been handled, the packers being kept busy until midnight. The heat of the early part of the

week had a disastrous effect on some of the consignments, and it is stated that already as much as £100 worth of rejects have been put aside. One lot was so badly affected that it was impossible to skin them. As much as 7½d per pair is being paid this year to rabbiters, some of whom are said to be earning as much as £2 per day. Every morning boys attending school are to be seen taking their catches to the market, and some of them earn good pocket money by this means.

It is expected that a diamond drill and expert will arrive at Orepuki this month to thoroughly prospect the locality for shale deposits. The Shale Company has arranged for the work to be expeditiously carried out.

As a result of the large amount of money offered to the Invercargill Corporation on deposit, the council has reduced the rates of interest given, in order to discourage the inflow of this money by offering it less hospitality in the way of terms.

The Wellington City Council has decided to charge double fares on the trams on Good Friday, and permanently established the rule that on all Christmas Days and Good Fridays double fares be charged. During the Easter holidays luggage carried on the cars will be charged at passenger rates.

No more alterations are to be made in passenger fares. Extra toll having been demanded of the long-distance traveller, the Railway Department is satisfied. 'The fares are now on a permanent basis,' states the Hon. J. A. Millar (Minister for Railways). 'I intend to deal with long-distance goods rates, but there is not going to be any material alteration. I will endeavor to preserve the concessions to the public, and only make changes where the present rates are absolutely unremunerative and do not promote further trade, or where abuses have crept in. As a result of the conference of district traffic managers, the proposals for reorganising goods services to small stations have been fully considered, and will shortly come before me for final approval.'

'Yes,' said an Eketahuna pioneer to a *Dominion* reporter, 'we've got to pay our dairy factory hands fortnightly now. Talking about pay, I can't help thinking the old way we had in the early days was the best. A young fellow couldn't help getting a nest-egg for a start then. Take my case. I came out here away back with £40 in my pocket. I got a job on a station at £1 a week for the first year, with a rise to £1 10s the second year. I drew what I needed, and the runholder was glad enough, as they all were, to pay me 5 per cent. on my money. At the end of five or six years I left with a tidy round sum to make a start on. Of course, one used to hear of men knocking down their cheques in a few weeks, but there were plenty, I can tell you, who kept clear of that. Take the young fellows to-day, with their dribs and drabs coming in every week. They never have anything. It's through their fingers like water.'

A somewhat amusing incident occurred to a down train last Monday morning (says a Wairarapa paper). Just before reaching Matarawa there is a crossing from one paddock to another, and a farmer was driving his cows across in a leisurely manner when the train came along. The engine-driver whistled and slackened down, but 'Biddy' and 'Daisy' and the rest of the cows strolled carelessly along, and the train pulled up altogether. A move was made again, and one cow went along in front of the engine, defying the 'cow-catcher.' More speed was put on, and the cow went faster. Speed was slackened again, and the cow slackened also, but still kept on the right-of-way. The fireman was doing some good shooting with lumps of coal, but failed to register a 'bull's-eye.' At last, after a good run, the guard dismounted from the train, ran ahead of the engine, and cleared the cow off into a small stream, where she stood calmly watching the 'rural train' crawl off at its usual speed. No one was in a hurry—only a branch line—and no one in the Wairarapa has a right to be in a hurry on the trains now.

A deputation, headed by Mr. J. C. Gleeson, presented a petition to the Mayor of Napier recently, praying that St. Patrick's Day be proclaimed a public holiday. The petition was as follows:—'We, the undersigned petitioners, request you as Mayor of Napier to proclaim a holiday on March 17, St. Patrick's Day. We beg leave to say that it is a great national festive day celebrated as a holiday in almost all parts of the English-speaking world. As far as matters local are concerned, it is already a bank, legal, and Government holiday; it is also race day—as far as our own immediate community is concerned. Consequently it is with every assurance of success we petitioners humbly pray of you this request.' Fourteen hundred signatures were attached to the petition. The Mayor said: 'It gives me very much pleasure to grant the request of the petition, and I will instruct the town clerk to proclaim a holiday. This is the largest petition I have ever received, and I hope that you will be favored with fine weather and have a most successful function.'

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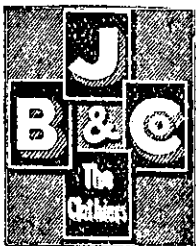
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Irish News

ANTRIM—A Hopeful Sign

At the meeting of the Carrickfergus Urban Council, held on January 24 for the purpose of electing a chairman and vice-chairman, and also the members of various committees, Mr. Walter Carruth, J.P., was unanimously elected chairman for the year 1910, and Mr. J. Patterson as vice-chairman for the same period. Mr. Carruth is the father of the present Rector of Ardoyne, Rev. Father Hubert, and as Carrickfergus is a very Protestant town, the action of the councillors manifests a recognition of the rights of Catholics which is not often met with at the town boards of the North of Ireland, also a tribute to Mr. Carruth's great popularity amongst all classes. Mr. Patterson is a Protestant gentleman, who two years ago was returned at the top of the list in a very exhaustive poll of the urban electors. It may be added that there are four Catholic members of the Carrickfergus Urban Council out of eighteen members.

The Contest in West Belfast

The most pleasant surprise of all the election returns was the result of the three-cornered contest in West Belfast. A factionist, posing as a Nationalist, put up with the avowed intention of defeating Mr. Devlin and returning the Unionist candidate. Seeing that Mr. Devlin only won by sixteen of a majority at the last election, his chance seemed hopeless. Yet he was returned by a majority of 587 over both Unionist and factionist combined. A few short years ago (says the *Cork Examiner*) West Belfast was quite hopeless. In 1903 the Orange majority was 241, in 1895 and 1900 the late Mr. Arnold-Forster was returned unopposed, while in 1892 Mr. Forster defeated Mr. Thomas Sexton by 839. Four years ago it was considered a signal triumph for Mr. Devlin to have won by 16. Now, even with the fatuous Factionist candidate in the field, the majority is increased to the safe and comfortable figure of 587. It is not too much to say that the eyes of all Nationalist Irishmen the world over were turned towards Belfast on this occasion. The latest object-lesson of what the policy of Factionism means has sunk deep indeed into the hearts of most patriotic Irishmen, and the mere possibility that the Catholic fortress should be in deadly peril by a candidate standing under the banner of the Factionist campaign at once disgusted and dismayed every Nationalist Irishman worthy of the name. The peril has passed, the attempt has failed miserably. It has worse than failed. Immediately it aroused an intensity of patriotism in West Belfast that nothing could check, and Mr. Devlin is member for the division by a majority such as has never been recorded in the capital of the North on any previous occasion.

CARLOW—White Gloves

At Carlow Quarter Sessions Judge Brereton Barry, K.C., was presented with white gloves in consequence of there being no criminal indictment for disposal. The presentation, in the absence of the High Sheriff, Mr. Hans Sirce Hamilton, was made by Mr. Robert W. F. Thorp, Sub-Sheriff. His Honor acknowledged the compliment, saying that such a presentation had become of frequent occurrence in County Carlow.

DERRY—A Close Contest

In his speech after the declaration of the poll in Derry City (says the *Freeman's Journal*), Father McGettigan said that the Nationalist vote had sounded the death-knell of the Hamilton interest. The Marquis of Hamilton's majority was only 57, and this at a time when the state of the Register was much more favorable to his side than it was in 1900, when his majority was 67. It now appears that many young Nationalists in the city have neglected to claim a vote, and a strong appeal is made to them to perform this duty, so that in the next contest the full force of Nationalism will be arrayed against the Unionist. Both parties polled exhaustively the other day. Exclusive of eleven spoiled votes, the total poll was 4813, out of a possible 4996.

Orange Rowdyism

There was considerable rowdyism in Derry before and after the election. The stone-throwing began on the night preceding the polling, when the crowd coming from the meeting of Lord Hamilton made a hostile demonstration at the residence of Mr. Ruttle, a Protestant Radical, who had spoken in favor of Mr. Leslie. This generated a bad feeling, intensified on the following night, when it became known that the Convent windows were smashed by a crowd of rowdies gathered on the Wall. Next a Fountain street crowd opened fire with porter bottles. Catholic houses and individuals suffered. Mr. Leslie's hotel (Roddy's) was attacked during the progress of the Hamilton band and crowd with torches. The police were stoned from the upper end of the Fountain, and several constables got nasty wounds. The trouble then spread, and a Nationalist crowd scattered the band, and the procession broke up in disorder. The shops of respectable

Protestant Unionist citizens had mirrors and windows smashed, a circumstance that is deeply deplored by Catholic people generally, and these latter are using every possible influence for peace. A very ugly display of party animosity was made at the residence of Mr. Ruttle. A number of young men—and not of the ordinary rowdy class—marched past, groaning, and singing 'We'll hang Rad. Ruttle on a sour apple tree,' then discharging revolvers. The shooting caused alarm, and passers-by fled into any available area, space, or open doors. The Orange hostility was very strong towards Protestant Home Rulers, Liberals, and such as abstained from voting. These are marked men, but, fortunately, for the most part they are in a position to set their persecutors at defiance.

DUBLIN—A Sign of the Times

Things are so dull in Dublin criminal circles (says the *Catholic Herald*) that the authorities felt obliged to close up a gaol for lack of business. Kilmainham, the historic bastille which has been crowded in times past with political prisoners guilty of the crime of patriotism, is thus put out of commission. The fact is significant of two things: the law-abiding character of the Dublin populace and the decline of coercive tactics by the Government.

Scene in a Protestant Church

An extraordinary scene took place in the Sandymount Protestant Parish Church, Dublin, on Sunday, January 23. For many weeks past a good deal of dissatisfaction has been expressed by a section of the parishioners, the more particularly by members of the Protestant Church belonging to other Dublin parishes, at the High Church character of the observances. There have been several organised protests against the action of the vicar, Rev. Mr. Lefanu, who is a relative of the late Sheridan Lefanu, the Irish novelist. A petition was sent to the Protestant Archbishop of Dublin, but no action was taken. As a result of the proceedings in the church at service on Sunday, when murmurs of disapproval were kept up constantly during the service, the police were called in, and fourteen of the dissentients, most of them young men and several of them members of the Orange Order, were arrested.

An Uphill Fight

Mr. Patrick Brady, who won Stephen's Green for the National cause, had an uphill fight. Since the death of Mr. Edmund Dwyer Grey it has not been represented by an avowed Home Ruler. Mr. Dickson, Mr. McCann, and Mr. Waldron were excellent men in their way, but were elected owing to the fact that they were nominal Home Rulers, who had friends on both sides in consequence of their business connections. To his credit be it said, Mr. Brady, although he could rely on similar help, stood as a pledge-bound supporter of the Irish Parliamentary Party. He won by a majority of nearly 700. There was great rejoicing at the result, not only in Stephen's Green, but all through the city and even in the county, for Mr. Brady is well known to be a strong supporter of popular rights.

KERRY—Sudden Death of a Priest

The excitement associated with the polling for East Kerry Division was sadly overshadowed when the death of the Rev. Father McCarthy, of Brosna, became known to the people there and in Knocknagoshel. The shock was all the greater because the rev. gentleman's death was sudden. When he was being called in the morning it was found that he had passed to his reward during the night.

LIMERICK—Technical Education

The citizens of Limerick (remarks the *Freeman's Journal*) can be congratulated on the initiation of an undertaking fraught with the greatest importance for the future of their old city. The first sod of the site of the new Technical Institute has been turned by the Mayor, Alderman Thomas Donnellan, and the work is to be commenced at once. At one time the promoters of this project were faced by very great difficulties, but the need for housing the technical classes in a suitable building was so pressing that it over-rode all other considerations. Much-required employment will be afforded by the work.

LOUTH—The Parliamentary Election

For a very long time no Parliamentary election in Ireland excited such widespread interest in the keenly contested election in North Louth, which resulted in the return of Mr. T. M. Healy by a majority of 99 over his opponent, Mr. Hazleton. Mr. Healy has the knack of making sturdy friends and determined opponents. During the recent contest clergy and laity were about evenly divided and fought vigorously, but on the whole good-humoredly. He had the support of his Eminence Cardinal Logue, who gave entire freedom to his clergy to act as they thought best. It is most probable that he owed his majority to the Cardinal's influence.

GENERAL

The Irish Priesthood

An Irish anti-clerical, named Kenny, unbosomed himself to the readers of the *Nineteenth Century* recently. The columns of the same magazine contain a reply from a non-

Catholic pen to this anti-clerical—from the pen, viz., of Colonel Pilkington, C.B. Colonel Pilkington says:—'It would be impossible for anyone ignorant of Ireland to read his (Kenny's) article without being driven to the conclusion that the religion of the Irish peasantry is one of gloom and bitterness and fear; whereas Mr. Kenny must be well aware that probably there are not on earth any people more supremely happy in their religion, or any whose religious outlook is brighter. Then as to the priests themselves. Mr. Kenny, dwelling only on their faults, and illustrating these only by the worst examples, causes them to appear as monsters of insincerity and greed, propagating superstitious terror; though he would probably admit that, on the whole, it would be hard to find a more earnest clerical body, or one more efficient in maintaining a spirit of beautiful and unaffected devotion and a high standard of practical morality among their flocks.'

Catholic Tolerance

We (*Catholic Herald*) have frequently noted the nomination of Protestant members of Parliament by Irish priests in Irish constituencies overwhelmingly Catholic. The latest instance is North-east Cork, where the retiring Nationalist member, Mr. Abraham, Protestant Home Ruler, was opposed by Mr. William O'Brien. Mr. Abraham was nominated by Father Kennedy, and at a meeting held in his support in Fermoy the chair was taken by the Very Rev. Canon Rice, who was supported by a number of other Catholic clergy in the district. In South Fermanagh, again, where the Nationalist nominee was Mr. Jeremiah Jordan (a Methodist in religion) Father Duffy presided at a great meeting held in Mr. Jordan's support in Enniskillen, Father McGinity, Newtownbutler, and Canon Keown, V.G., Enniskillen, also speaking in Mr. Jordan's behalf.

Election of Mayor

Meetings were held all over Ireland on January 18 for the selection of chairmen of the local municipal councils, including three Lord Mayors and eight Mayors. The result was—Dublin, Councillor M. Doyle elected Lord Mayor; Belfast, Councillor R. J. McMordie (installed); Cork, Councillor Donovan. The new Mayors are as follow—Derry, Mr. McFarland; Limerick, Councillor T. Ryan; Waterford, Councillor T. Hackett; Drogheda, Councillor J. J. Callan; Wexford, Alderman Sinnott; Sligo, Alderman Higgins; Kilkenny, Alderman Potter; Clonmel, Mr. J. Meehan.

Mr. T. P. O'Connor's Majority

One of the most astonishing returns of the whole campaign (says the *Freeman's Journal*) is that of the Scotland Division, where Mr. T. P. O'Connor's opponent, Mr. Moy, only succeeded in polling 776 votes. This is only little more than half the figures polled by the Unionists in previous contests, and is all the more remarkable considering the fact that owing to Mr. O'Connor's absence in America on behalf of the Irish Party he was only able to take a personal part in the campaign during the last fortnight. The Liverpool Irishmen seem to have been determined that their member's interests should not suffer by his absence, and the result of their efforts and of the energy displayed by Mr. O'Connor since his return, is shown not only in the smallness of the Unionist vote, but also in the fact that Mr. O'Connor's own poll showed an increase even over that of 1906. This is Mr. O'Connor's seventh time of election for the Scotland Division, for which he has now sat close on twenty-five years.

Help from New Zealand

We (*Irish Weekly* of January 22) received the following interesting and important cablegram at an early hour on Tuesday morning from Napier, New Zealand:—*Irish News*, Belfast. Cabled Joseph Devlin £75 to-day, Party Fund.—J. Gleeson.' Mr. Gleeson is a splendid young Irish-Australian, the son of a Munster exile who has prospered in New Zealand. He spent several months in Ireland during the year 1908, and addressed a number of Nationalist meetings in various parts of this country and Great Britain. Ireland's sons abroad watch the fortunes of her struggle for liberty with a generous and abiding interest.

The Comet

The comet was visible to the naked eye in various parts of Ireland on January 21. A Queenstown message stated that the comet appeared in the western sky, and was a brilliant spectacle while it lasted. The extreme clearness of the atmosphere gave people in all districts about Cork Harbor the fullest opportunity for seeing the heavenly luminant. To the naked eye it looked like a huge falling rocket. It remained visible for about thirty minutes.

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

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People We Hear About

March 2 was the one hundredth anniversary of the birth of the late Pope Leo XIII.

Mr. Francis McLaren, who was returned for the Spalding Division of Lincolnshire, is the youngest member elected to the new Parliament, being only twenty-three years old.

Count Plunkett, the Director of the Irish National Museum, lectured recently on Thomas Frye before the Architectural Association of Ireland. Frye, who was born in Dublin in 1710, became a famous engraver; and he invented Bow china, the first porcelain manufactured in England.

James D. O'Connell, grand-nephew of Daniel O'Connell, died at Los Angeles on December 22. Mr. O'Connell was forty-five years old, and went to America when he was a boy with James J. Hill, the railroad magnate. For several years he was connected with the railroad business, and for the past nine years had resided in California, being in the insurance business in San Francisco until after the earthquake, when he went to Los Angeles.

Mr. Joseph King, who has retained North Somerset for the Liberals, is the only blind man who faced the electorate as a candidate. Despite his loss of sight, he leads a most active life, and is an accomplished musician. As a speaker he is eloquent and impressive. Former blind members of the House of Commons were Mr. William Macdonald, who sat for Queen's County for several years as a Nationalist, and Dr. Tindal Robertson, who at one time represented Brighton as a Conservative.

King Albert of Belgium is one of the most versatile of Royalties. His Majesty is thirty years of age, and a few months ago he astonished the Belgian Senate by making a speech upon the shipping industry which showed he had special knowledge. The Prince, it transpired, had worked up the material in the guise of a reporter, his visiting card for the purpose describing him as a member of the reporting staff of a maritime newspaper. His Majesty is one of the best shots in Europe, and, like his uncle, the late King, is an architect of no mean ability.

The Hon. Archie Gordon, whose death recently was the result of a motor-car accident, was the youngest of Lord Aberdeen's three sons, and, like his father, had a strong taste for things mechanical, so much so that along with his brother Dudley he served for some time in one of the shipbuilding yards in Aberdeen as an ordinary apprentice. The two lads were treated in exactly the same way as all their comrades, going to work at six in the morning and submitting themselves cheerfully to all the other rules and regulations. Mr. Archibald Gordon was also an excellent shot, and did well at Bisley.

The new King of the Belgians is the tallest monarch in Europe, for he is 6ft 3in in height. It is a curious fact that the majority of reigning monarchs are deficient in stature and shorter than their consorts. King Edward is rather shorter than Queen Alexandra. Czar Nicholas II. looks quite small by the side of the Czarina, and so does the King of Denmark beside his Queen. The King of Italy hardly reaches to the shoulder of Queen Helena. King Alfonso of Spain is half a head shorter than Queen Victoria Eugenie, and the Kaiser always insists on the German Empress sitting down when they are photographed together, because she has slightly the advantage of him in height.

In a letter to a friend in Sydney, Father Fitzgerald, O.F.M., writes:—'I heard Rev. Robert Hugh Benson lecture last night on Spiritualism, and to-night I heard him on Lourdes. It is a great treat to hear him. He is medium height, slender build, longish, oval head, covered with a profusion of brown hair flattened down. You would pass him a dozen times and never think him anybody. His lectures are hard-headed, scientific, relentlessly logical, and profoundly religious. All these qualities he especially displayed in his magnificent lecture on Lourdes. He spent four days there, and nine hours each day in the medical examining bureau, and tells in unadorned language what he saw. He has no oratorical gifts or graces, natural or acquired. He has no time for them; he is absorbed in his subject. Several miracles occurred during his visit, and it brings tears to the eyes of all to hear his description of such occurrences, which took place at the procession of the Blessed Sacrament, in which he was a participant. He brings the event before you just as it occurred, for he is a master of language, and an artist in the use of it. He makes no attempt to make an impression, but gives you the idea that he has a message weighing on his heart, and he pours it out in a stream of fast-flowing words, and says in half an hour what ordinarily would take an hour and a half.'

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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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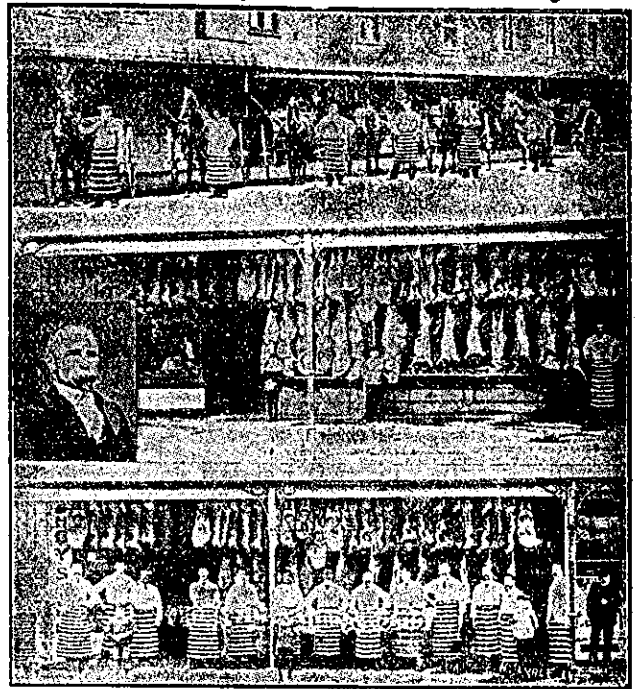
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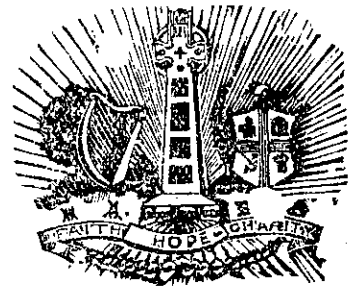
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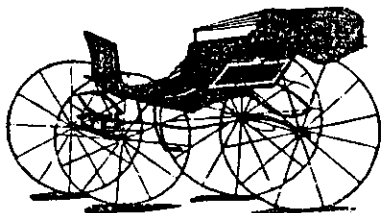
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Inside a Submarine

Climbing down ten rungs of an iron ladder into the interior of a submarine is like going into a boiler shop where there is one continuous, deafening, ear-splitting racket, like a dozen triphammers clattering a tattoo amid a grind and rumble and thump of machinery as if especially designed to burst your ear-drums. At first the noise in that narrowly confined space is painful and bewildering. To make yourself at all heard you must shout into the ear of a companion. So intense is the strain that you marvel how day in and day out human ears can withstand the ordeal.

You find yourself inside what seems an enormous steel cigar, painted a neat pearl gray, a color which is serviceable and does not dazzle the eye. Light comes to you partly through portholes and in part from incandescent lamps placed fore and aft in the darker parts of the hull. You have expected, of course, to land in a tangle of whirling machinery that fills the inside of the boat from stem to stern threatening with every revolution to take an arm or a leg off. Instead, the first thing you see is an uninterrupted 'working space' or deck, measuring seven feet by twenty-five or thirty feet. At the stern, far in the background, are the machines and engines; in fact, this section of the vessel is nothing but machinery, a rumbling mass of silvery steel and glittering brass revolving at the rate of five hundred times a minute, so compact that you wonder how the various parts can turn without conflicting, or how it is possible for human hands to squeeze through the maze to oil the machinery.

But the economy of space is as nothing to what you will see. The floor you stand on is a cover for the cells of the storage batteries wherein is pent up the electricity with which your boat will propel herself when she runs submerged. The walls amidships and the space in the bow are gigantic ballast tanks to be filled with water that will play a part shortly when you get ready to dive. The four torpedoes, measuring sixteen feet three inches long, eighteen inches in diameter, and weighing fifteen hundred pounds each, are lashed end for end in pairs at either side, and directly over these are tool boxes, and hinged bunks for the crew to sleep in. The very air which is taken along to keep life in you in case the boat should be detained beneath the surface longer than usual, is compressed in a steel cylinder to two thousand pounds per square inch—a pressure so intense that were the cylinder to spring a leak no larger than a pin hole, and were the tiny stream of escaping air to strike a human being, it would penetrate him through and through and drill a hole through an inch-thick board behind him.

And yet everything about the interior arrangements of this boat is so simple that you can see at a glance its purpose. Away forward, where the tip of the cigar comes to a point, are the two torpedo tubes out of which the gunner will send his deadly projectiles seething beneath the waters at the rate of thirty-five knots an hour against an unsuspecting hull. Directly under the conning-tower is a platform three feet square and elevated three feet from the deck, upon which the captain stands, head and shoulders extending into the tower so that while at his post he is visible to the crew only from the waist line down; and at the feet of the captain, and on a level with his platform, is the station of the second in command, in charge of the wheel that controls the diving rudders and the gages that register the angle of ascent and decline, and show how deep the boat is down. The two officers are in personal communication, so that in case of heart disease or other mishap either can jump to the other man's place.

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The Catholic World

CANADA—A Generous Gift

Lord Strathcona, Canadian High Commissioner to London, in his desire to insure the fullest measure of success for the Eucharistic Congress, which is to be held in Montreal next September, has sent over a cheque for £1000 (says an American exchange). It is expected that Cardinal Vannutelli will be sent from Rome, and that the Duke of Norfolk also will attend.

ENGLAND—The Catholic Truth Society

The English Catholic Truth Society has since its foundation issued 850 separate penny publications. Of the Simple Prayer Book 1,170,000 copies have been printed. The sales of pamphlets dealing with misstatements against the Catholic faith number 900,000. As a bureau of information the society has a very large correspondence, especially in regard to letters in country newspapers misrepresenting the faith. The number of story books sold is 1,500,000.

FRANCE—A Peculiar Contention

The wretched moral condition of France (says the *Catholic Times*) is evident from the nature of the proceedings taken against Cardinal Luçon, Archbishop of Rheims, as the prelate who signed the Episcopal Letter against the 'neutral' schools. In this pronouncement proofs were given of the irreligious and immoral tendency in some of the so-called neutral schools. But the prosecutors, the members of the Teachers' Federation, at the opening of the case on Thursday, November 21, instead of dealing with the specific charges, raised the objection that the Bishops had no right whatever to interfere. The State and its teachers, forsooth, could impart whatever moral instruction they liked—might impregnate the minds of the young with sentiments hostile to religion and to God—but the Bishops were bound to preserve silence. That in effect was the plea of the prosecuting lawyer, Maitre Hesse, who indulged in a panegyric of the lay moralist as compared with the clerical teacher. The gravity of the affair will be perceived when we state that the Teachers' Association, of which this gentleman was the spokesman, numbers no less than 96,000 of the 120,000 school teachers in France. There is, we believe, no other country in the world, Catholic or non-Catholic, in which the Bishops' right to safeguard the morality of the young would be thus disputed. The moral teaching of the lay French schools is producing a rich crop of crimes, and the teachers practically claim that if they turn out criminals neither the parents nor the representatives of the Church are entitled to interfere.

FRANCE—The Christian Schools

The 'Ecoles Libres,' or Christian Schools of France, fully recognised and legislated for in the past by French law (says the *Universe*), have become a haven of refuge for Catholic children whose parents refuse to allow them to be perverted in the 'Lay' or State schools. In not a few communes the withdrawal of children from the State schools by indignant parents has almost emptied those mills 'for inserting a Christian at one end and turning out an infidel at the other.' The Joint Pastoral of the French Episcopate, which has produced such a deep impression upon Catholic parents, and even upon the children themselves, urged the faithful to multiply these Free Schools throughout France. But the Atheistic Government of the Republic was not likely to leave to its oppressed Catholic subjects this loophole of escape. Professedly bent on 'laicising'—that is, de-Christianising—the people of France at the dictation of the Lodges, and alarmed at the rapid spread and vigor of the thousands of parental Vigilance Associations that have sprung up, it has now resolved to tamper with the 'Ecoles Libres.' We have heard of the plan over here in England—that of crippling voluntary schools with a view to their final destruction. To quote the anti-clerical Paris correspondent of the *Times*, M. Briand's Ministry, assembled in council on January 11 last, 'has decided to frame a third Bill, which is intended to systematise the State control over private schools (Ecoles Libres).' Truly, these Ministerial Jacobins have raised dishonest euphemism to a veritable fine art!

GERMANY—The Centre Party

It is no exaggeration to say that the whole Catholic world will rejoice at the fact that harmony has been restored to the great Centre party of Germany. The dispute—or, rather, the misunderstanding—arose last year at the Catholic Congress over the question whether the party was to be regarded as a Catholic or as a political organisation. The late Dr. Windthorst always maintained (says the *Pilot*) that it was a political party, composed mainly of Catholics, but having among its members gentlemen who belonged to other creeds. The principal object which it had—and still has—in view is the promotion of peace among the Christian denominations of the empire and the safeguarding of their common interests. Last year some too zealous members advocated that it should be a strictly Cath-

olic party, with none but purely Catholic aims in view. All parties to the discussion have now agreed upon the following affirmation of principles:—The fact that nearly all its adherents and representatives belong to the Catholic Church is sufficient guarantee that the Centre will stand up for the lawful interests of the Catholics of Germany in all spheres of public life. Thereby, however, the party does not lose its political character. The Centre has never made allegiance to the Catholic Church a condition of admittance to its ranks, and in the national Parliament it has actually till to-day always had among its members men of other creeds, who, however, were present at the secret meetings. Of course, it is natural that in matters touching religion each representative will direct his conduct according to the principles of his faith. Animated by this spirit and standing on the constitution of the empire, the Centre will also in future do its duty toward the fatherland irrespective of denominational legislation injurious to the general welfare.

ROME—A New Dignity

To the dignity of Archpriest of the Basilica of St. John Lateran his Eminence Cardinal Respighi has been nominated by the Holy Father, in place of the late Cardinal Satolli. As the Lateran Basilica is the Pope's Cathedral Church, it was considered appropriate that the dignity of Archpriest should belong to the Vicar-General of his Holiness, which position has been filled with distinction for many years by Cardinal Respighi.

The Congregation of Rites

The session of the Congregation of Rites (says a Rome correspondent) commenced on January 18 its year's work. The members of that body, so notable for rigid and painstaking labors, have a long programme before them for the next twelve months. At present the total number of causes for beatification and canonisation to be dealt with by the Sacred Congregation amounts to 321. Of these Europe claims 281, Asia 10, Africa 5, North America 10, South America 13, and Australia 2. The division of the different European claims in the number given above is interesting. Four causes belong to Austria, three to the Island of Malta, one to Hungary, one to Dalmatia, two to Ireland, two to Germany, one to England, one to Turkey, seven to Belgium, three to Switzerland, one to Holland, twenty to Spain, four to Portugal, 68 to France and her colonies, and no fewer than 155 to Italy. During the present year it is improbable that any ceremony either of beatification or canonisation will take place. In all likelihood, provided that present anticipations come true, the first causes for canonisation to be concluded will be those of Blessed Chanel, protomartyr of Oceania, and Blessed Margaret Mary Alacoque, propagator of the devotion to the Sacred Heart.

The Lambs of St. Agnes

There are few ceremonies (writes a Rome correspondent) so interesting to Catholics and non-Catholics in the Eternal City as that of the blessing of the lambs from which the wool for palliums given to Archbishops by the Pope as a symbol of jurisdiction is obtained. This ceremony takes place each year on January 21 over the tomb of St. Agnes, Virgin and Martyr, in the church which stands over the Catacombs excavated some eighteen centuries ago on her father's estate, and exercises a rare fascination on foreigners of all persuasions who happen to be in the city at the time. The two lambs, having been selected from the fold of the Trappists of the Three Fountains, are carried to the Church of St. Agnes on the Via Nomentana, some couple of miles from Rome, and laid upon the altar. They are decorated with blue and red ribbons emblematic of the saint who suffered under Diocletian in 305. Towards the end of the High Mass, sung in honor of St. Agnes, the lambs are blessed by the Celebrant—usually a Bishop or mitred Abbot—and then driven in a carriage by representatives of the Lateran Chapter to the Basilica of St. John Lateran. The Canons of the Basilica take formal possession of the dainty little animals, and send them immediately to the Vatican, where the Pope blesses them and then has them despatched to St. Cecilia in Trastevere, where they are cared for by the nuns until Easter. At Easter time the lambs are sheared. The wool is made into palliums which, having been blessed by the Holy Father, are placed upon the tomb of St. Peter. Here they remain until they are required at the election of Archbishops, each of whom receives one from the Chief Shepherd in Rome. One of the first acts of the present Pontiff, as far as the relics of saints are concerned, was to order the conveyance of the head of St. Agnes from the chapel of the Sancta Sanctorum, where it had lain enshrined for centuries, to the church built in her honor in the Piazza Navona, upon the site of the heroic maiden's martyrdom.

UNITED STATES—The Paulist Fathers

At New York on January 19 the Paulist Fathers of America celebrated their golden jubilee with great pomp and enthusiasm. Cardinal Gibbons delivered a fine eulogy on Father Hecker, the founder of the Order, and Archbishop Farley celebrated the Pontifical Mass, which was attended by over 5000 people. Archbishop Falconia came to New York all the way from Washington as Apostolic Delegate in order to deliver personally a cabled blessing from Pope Pius

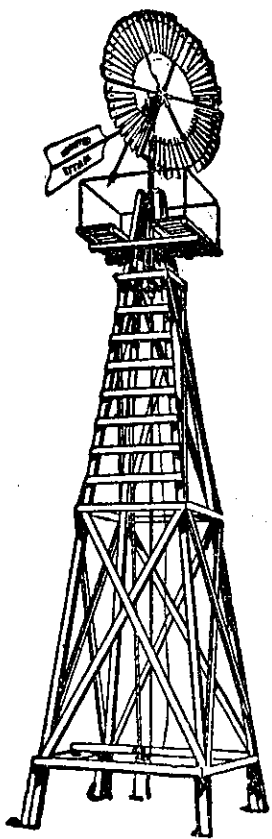
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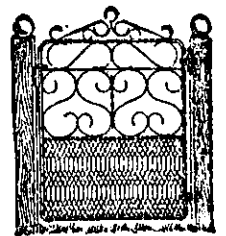
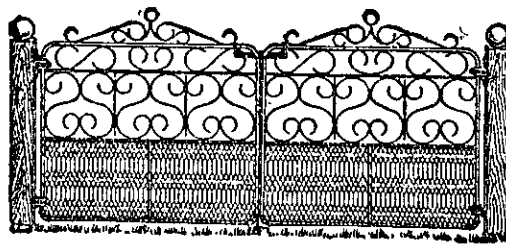


FIG. 19.

DOUBLE DRIVEWAY GATE.

Opening—

9 ft., with Scroll	-	-	65/-
10 ft. "	-	-	70/-
11 ft. "	-	-	75/-
12 ft. "	-	-	80/-

FIG. 18.

SINGLE WALK GATE.

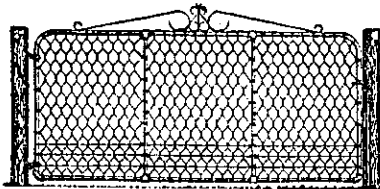
Opening—

3 ft., with Scroll	-	24/6
3 1/2 ft. "	-	26/-
4 ft. "	-	27/6
5 ft. "	-	35/-

Any size made. Always give distance between posts. For more elaborate designs see Catalogue No. 6, sent free on application.

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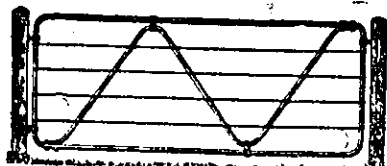
8ft., 30/- 10 ft., 33/8 11ft., 37/- 12 ft., 40/-
SCROLL EXTRA—8ft. to 10ft. 5/-; 11ft. to 12ft., 7/6

Bar Gates.



10ft., 37/8 11ft., 41/- 12ft., 45/-
SCROLLS EXTRA, as above.

"N" Gates, with 5 Wires.



10ft., 25/- 11ft., 27/8 12ft., 30/-
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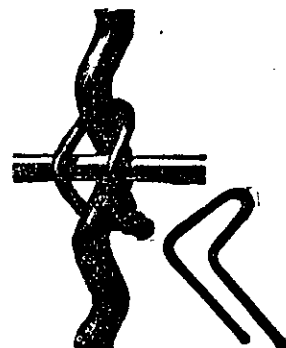
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48 "	96/-
54 "	108/-

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WHEN WRITING, ADDRESS DEPARTMENT T.

X. Six Bishops, 20 monsignori, and 200 priests, besides a choir of more than 150 men and boys, occupied the chancel. Father Elliott, a Paulist, preaching upon Father Hecker's mission, said that the founder of the Paulists had experiences similar to those of St. Francis of Assisi, and others predestined by God for divine work. These experiences, it appears, were recorded in a diary kept by Father Hecker, who had revelations in early life as to his future mission, and for that purpose vowed himself to celibacy, even before he was received into the Catholic Church. Father Hecker was finally referred to by the preacher as a man with a divine mission.

Charitable Bequests

The will of Mary G. Byrnes, of New York, leaves an estate of 50,000 dollars, after the death of her mother, to Archbishop Farley, to be used for the education of young men for the priesthood.

Rumored Resignation

The *Cincinnati Telegraph* says:—Archbishop Keane, of Dubuque, Iowa, who is in ill-health, has announced that upon the appointment of a Coadjutor, which event probably will be announced from Rome shortly, he will retire from participation in the affairs of the diocese.

The Archbishop of New York

The fortieth anniversary of the ordination to the priesthood of Most Rev. Dr. Farley, Archbishop of New York, was celebrated at the annual dinner of the Fordham University Alumni Association at Delmonico's on January 20.

GENERAL

The Same Stock

The bone and sinew of the Church in Australia and New Zealand (says the *Boston Sacred Heart Review*) are of the same sturdy and apostolic stock as in the United States. Six priests were ordained recently in Dunedin, New Zealand. Their names have a familiar ring in the ears of New England Catholics: McMenamin, Daly, Connolly, Collins, Woods, and Scanlan.

Messrs. Dwan Bros., Willis street, Wellington, report having sold Mr. Owen Newport's interest in the Masonic Hotel, Blenheim; Mr. J. Sullivan's interest in the lease of the Princess Theatre Hotel, Tory street, Wellington; Mr. Frank Rhodes' interest in the lease of the Levin Hotel, Levin; Mr. Thos. Sowman's interest in the lease of the Albion Hotel, Shannon; the lease of the Egmont Hotel, Midhurst, Taranaki; the lease and furniture of Globe Hotel, Renwicktown, Blenheim, on account of Mr. D. Doyle; Mr. Robert Buckeridge's interest in the Shepherds' Arms Hotel, Tinakori Road, Wellington; the freehold of the Post Office Hotel, Grey street, Wellington; Mr. Frank Dakin's interest in the Royal Tiger Hotel, Taranaki street, Wellington; the lease of the Railway Hotel, Waitotara, on account of Mr. J. O'Neill; also the freehold and buildings of the Empire Hotel, Blenheim.

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Domestic

By MAUREEN

Mending Ornaments.

To repair a bit of fine china, apply to the edges of the broken pieces a mixture composed of plaster of Paris and dissolved gum tragacanth, fit the several parts together, tie them firmly, and leave the article undisturbed until the cement has thoroughly dried and hardened. Or the pieces of china may be cemented together with a soft paste made of plaster of Paris and a solution of gum arabic, tied in place with a cord, and then placed in a pan containing cold milk, which should be allowed to heat slowly until it boils. The pan must then be taken from the fire, and, after its contents have gradually cooled, the china article removed and set away to dry.

Silver photograph frames, candlesticks, vases, and desk ornaments may be repaired with jewellers' solder, cleaned with whiting, and then kept permanently bright by means of a lacquer coating.

White cement will hold together pieces of broken glass, provided the article is not afterwards washed in hot water.

Fish glue may be used to repair ornaments of finely grained wood or of heavy porcelain, and may even be applied to things that are in constant use.

To Mend China.—Beat a piece of flint glass to powder, and grind it upon a painter's stone with the white of an egg into a paste. Apply the paste neatly to the broken china, tying the parts firmly together till the cement is dry. This cement will never come undone again.

Good Things Without Eggs.

Buttermilk Muffins.—One quart fresh buttermilk, one teaspoonful of soda, one pinch of salt, and enough flour to make a stiff batter; then add two or three tablespoonfuls sour cream. Dissolve the soda in a little of the buttermilk, then add the other ingredients. Bake in hot patty pans in a hot oven.

Bread Sponge Muffins.—Take one pint of warm water for every dozen muffins, one-third cake of compressed yeast, one-fourth teaspoonful of salt. Set this as a sponge in the evening, making the batter a little thicker than for pancakes, and beat thoroughly. In the morning have patty pans greased, and in cold weather warm them; pour in the batter, filling pans half full; let rise at least an hour and bake in hot oven.

Johnny Cake.—One cupful flour, one half-cupful cornmeal, one tablespoonful sugar, one teaspoonful salt, one half-teaspoonful baking soda; sift all together, then add one and one-fourth cupful sour or buttermilk; beat until smooth; pour into a greased pan and bake for about twenty minutes in a quick oven.

Sour Cream Cakes.—Take two-thirds of a cupful of softened butter, one and one-half cupful of sour cream, two cupfuls of sugar, one teaspoonful of soda, and four cupfuls of pastry flour. Stir the butter and sugar together, then add the cream, then the flour in which the salt and soda have been well sifted together. Add more flour if necessary to make a dough to be well handled. Roll out on board and cut, baking in a quick oven. Keep the materials all cold while rolling out, and the cakes will require less flour. By mixing the dough the night before and putting it to cool it will be found easy to handle.

Ginger Gems.—Put one cupful of treacle, one cupful of sugar, and one large tablespoonful of butter in a saucepan and warm slightly, but do not melt; beat well and stir for ten minutes; then add two tablespoonfuls of ginger, one tablespoonful of cinnamon, and, gradually, one cupful of sour milk. Sift one teaspoonful of soda with five cupfuls of sifted flour and add to the mixture; have patty pans very hot; fill two-thirds full, sprinkle granulated sugar over the tops and bake in a quick oven. By rolling this mixture out one inch thick it can be cut into cakes.

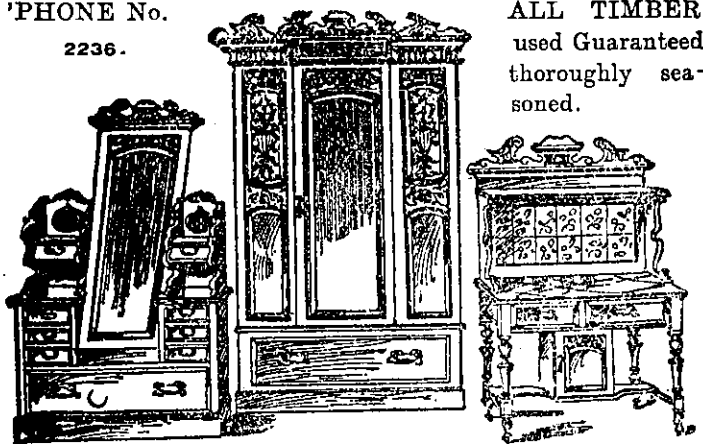
Boiled Icing.—Boil together one cupful of sugar, one-half cupful of sweet milk, and one teaspoonful of butter until thick; add one teaspoonful of vanilla and beat until cool enough to spread on cake.

Chocolate Icing.—Mix one and one-half cupful of granulated sugar, three-quarters cupful sweet cream, and four tablespoonfuls melted sweet chocolate. Boil briskly for five minutes, then remove from the fire and beat until it begins to thicken. Add one teaspoonful vanilla and spread quickly over the cake. Should it thicken too much, thin it with cream.

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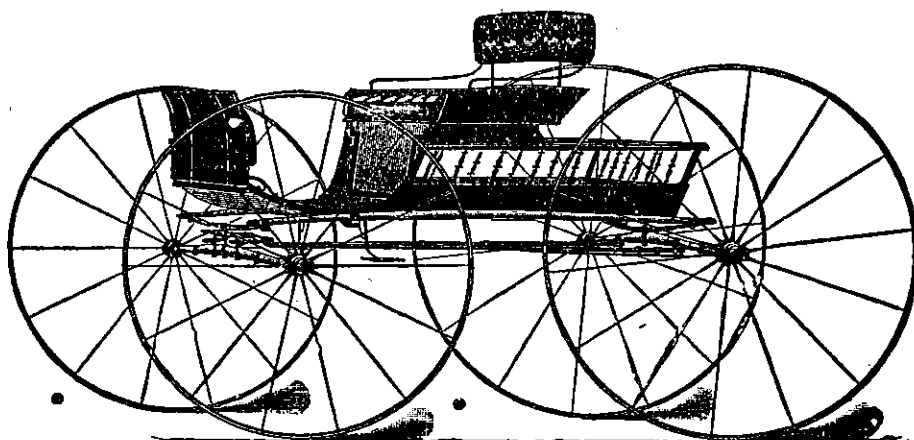
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Interesting Analysis of Snow.

The London *Lancet* once made an analysis of London snow on a week-day and on a Sunday. The Sunday snow showed roughly a fifth of the amount of impurities present in the week-day snow. But the most significant difference was that while the week-day snow contained as much as 3.36 grains of sulphuric acid in 10lb, the Sunday snow contained practically none.

Straw Used for Matches.

The straw of various grasses and cereals has been tried and found suitable for wood in making matches. The straw is cut into two-inch lengths by machinery, winnowed to obtain uniform size, and then boiled in paraffin, dried and dipped into the mixture of chlorate of potash, gum arabic, etc., for the inflammable tip. The process should, if adopted on a large scale, obviate the use of wood and also give an improved match, with the advantages of a wax vesta, at a very small cost.

Wonderful Clocks.

Five wheels and a small battery virtually constitute the mechanism of a wonderful clock just invented. It will run three years without attention, and at the end of that time all that is required is to attach a new battery. Another new clock enables the possessor to ascertain at a glance the mean time, the meridian and relative position of every part of the empire, besides being able to witness the actual speed and direction of the earth's rotation. The money power is a clock in the base of the stand, and the apparatus requires winding only once a week.

Shadowgraphs.

Shadowgraphs consist of the accompaniment of a phonograph to the proverbial shadow pictures cast on a sheet suspended between two rooms. Care must be taken in arranging the lights so that the shadows of the actors may be clear-cut and not out of proportion to the size of the sheet on which they are thrown. The concealed phonograph starts, and presto! the shadow actors behind the sheet seem to be the very embodiments of the voices of the records. It is difficult to realise that a machine is talking. Especially is this true when the impersonators are sufficiently familiar with the words as to be able to form them with their lips, although not really uttering them. Absurd interpretations are sometimes indulged in, as when, for instance, Juliet, a tremendous creature, elopes with Romeo, who is much inferior in size, by walking off with him tucked under her arm. Often characteristics of well known singers or orators are impersonated with striking realism.

A Peculiar Fish.

Queensland can, on the whole, supply us with a bountiful allowance of Lenten foods (writes the Brisbane correspondent of the *Catholic Press*). We have only to think of the succulent Baramundi, which abound in our rivers. Related to the Baramundi is a freak in natural history called by the learned 'ceretodus.' The peculiarity of this fish, which, by the way, is a true Queenslander, faithful to his native waters, consists of burying himself in the mud when the waters of our rivers dry up, as happens very frequently in Queensland. Thus hidden in the damp earth he is able to live for a very long period, until the river flows again. The reason of this peculiarity in the ceretodus is accounted for by his having, besides gills, the rudiments of lungs, which enable him to breathe. When the bridges for the Central line going to Longreach were in course of construction this peculiar fish was often found in the dried beds of the rivers rolled up safely in his mud-wrapping.

Raindrops.

Raindrops do not always have the same size or weight, and this is primarily due to the fact that they are not formed like the drops of water that fall from a wet cloth or the spout of a pitcher, or the drops that rush out of the small holes in a garden sprinkler. In all these latter cases a solid stream of water is broken up into drops; but the raindrop is formed in the cloud by the accumulation of minute atoms of water drawn together into one drop, and sometimes by the melting of a large snowflake or a solid little icy hailstone. When a drop is thus formed in the clouds, it begins to fall, no matter whether it be large or small, and observers in balloons state that all sizes of drops are to be found within the clouds themselves, from the finest fog and drizzling mist up to the heavy rain. It is commonly said that the bigger drops fall faster than the smaller ones and overtake them and grow bigger. This sounds reasonable, but no one has really proved it.

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Intercolonial

After an absence of about twelve months in Europe Rev. Father J. Whyte, of Forest Lodge, returned to Sydney on February 24.

His Lordship Bishop Duhig dedicated St. Brigid's Church, Rosewood (Queensland), on Sunday, February 13. The church has been erected at a cost of about £2500.

His Excellency the Governor-General, Lord Dudley, has notified his intention of being present at the Irish national concert, which will take place at the Sydney Town Hall on the night of March 17.

The Rev. Father V. Suleau, S.M., of St. Patrick's, was operated upon successfully at Lowisham Hospital recently. The operation was not so serious as anticipated. Father Suleau is now progressing favorably.

Vory Rev. Father A. Marion (Provincial of the Society of Mary in Australasia) left Sydney on February 28 on a visit to the New Caledonian mission. He will be absent for about four months. Before his return Father Marion will visit the New Hebrides Archipelago.

With one voice (says the *Freeman's Journal*) the clergy of the archdiocese sounded congratulations to the Rev. Father John Carroll, P.P., of Moss Vale, when the announcement was made of his elevation to the purple. Appreciation and a tribute to his zeal and priestly qualities were manifest on February 28, when his Eminence the Cardinal presided over a large meeting of the clergy at the Chapter House, St. Mary's Cathedral, at which the Bishop-elect of Lismore was presented by the clergy with an illuminated address, a gold chalice, and more than one hundred and fifty pieces of silverware and plate. The address was most artistically embellished with excellent representations of the famous Cathedral, Lismore, Ireland, in one corner, and linked therewith is the Bishop's crozier. Appropriately enough, an excellent painting of the Bishop-elect's new Cathedral, St. Carthage's, Lismore, adorns the opposite angle. The work of the address was greatly admired by the clergy, who manifested great interest in the artistic efforts of the Brigidine Convent, Randwick. The scroll bearing the inscription was profusely decorated with Australian flowers. Prominence was also given to fine pictures of St. Mary's Cathedral, Drumcliff Cross, and the new Bishop's coat-of-arms. The gold chalice which the Bishop-elect received is a replica of the chalice presented to the Cardinal at his consecration by the priests of Ossory.

His Grace the Archbishop of Hobart officiated recently at the laying of the foundation stone of a Catholic church at the Forest, and in the course of his address on the occasion referred to the evils of land monopoly in Tasmania. A few years ago (said his Grace) I applied to the directors in London of the Van Diemen's Land Company for the purchase of one acre of land near the cross roads where other churches stand. I was prepared to pay any reasonable price, say £150 for one acre. I was not particular as to the precise spot. Well, my answer from that London directorate was curt and decisive. It was to the effect that they were not prepared to sell any of their land. And so, my dear friends, if the powers of that company extended to where we now stand and beyond it, you, Catholics of the Forest, might ask in vain, at any price, for permission to erect a house of Divine worship. Thank God, there is some limit to the territorial power of that foreign company. One of yourselves has generously come forward and donated this fine site of nine acres for all time to God's service for the sake of the Catholics of the Forest. I am well aware that in earlier days the V.D.L. Company made grants of land in several townships for Catholics as well as for other church erections. The directorate of those remote times seem to have had a livelier sense of the responsibilities attaching to the territorial grant conceded to them in Tasmania by the British Crown. It is deserving of notice that their curt refusal to me followed close upon the visit of one of the present directorate to Tasmania. Apparently the policy since that visit is to insist upon the very letter of their Crown grant. My friends, I hope it is not necessary at this time of day to remind you that the Crown is the people's trustee. Its reason of existence is the public welfare; and no action of the Crown in its various operative aspects is really valid which places an obstacle in the way of a people's normal expansion in numbers and prosperity. I care little for the consequences of this Company's refusal to sell an acre of land for Church purposes. What I am concerned with is the bar which it obviously sets to the progress of Tasmania; and here to-day I wish to emphasise my conviction that all Tasmania ought to join in effective protest. I do hope that our people's consciousness of self-respect will know how to deal with this anachronism in monopolistic arrogance.

Messrs. A. and T. Inglis, George street, Dunedin, are now showing large shipments of seasonable goods in all departments. A visit of inspection is cordially invited. Those who live in the country, and cannot conveniently make a personal call, can do their shopping by post, the firm guaranteeing prompt and satisfactory service....

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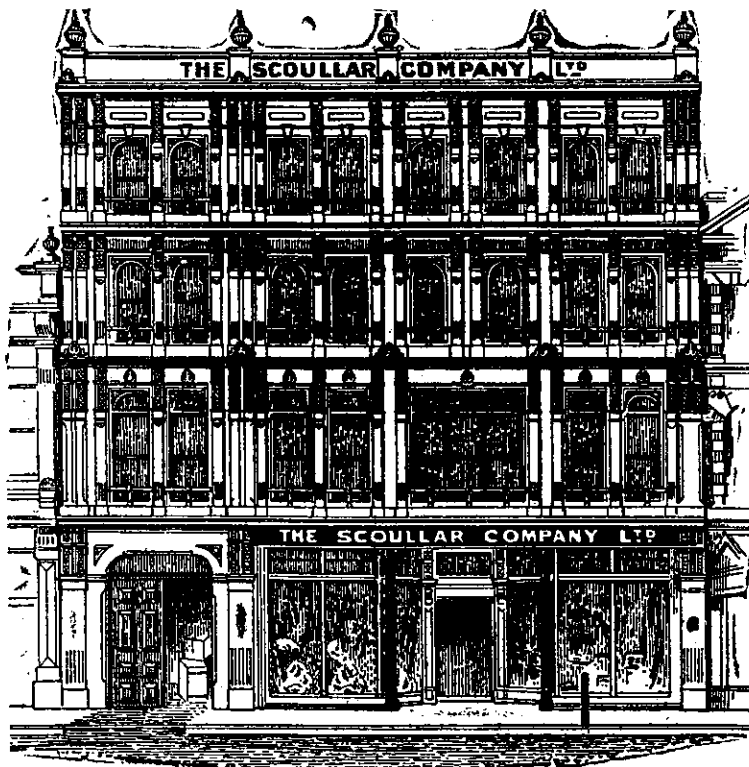
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The Family Circle

THE LITTLEST GIRL

Auntie, I went to school to-day
And I was the littlest girl,
I sat in a cunning little chair,
And a big boy pulled my curl.

He didn't pull so he hurt it,
But I thought he was dreadful mean,
So I put my fingers over my eyes
And peeked at him between.

I suppose that when you went to school
You were never the littlest girl,
You once were? Truly? Truly?
Did somebody pull your curl?

You sat in a great wooden bench
So high you could swing your feet?
And at recess the big girls came
And gave you cookies to eat?

You marked with chalk upon a board,
And spelled c-a-t, cat?
Why, Auntie, dear, in our school
We didn't do things like that.

There were only little children there,
And the very first of all
We sang some songs and then we played
With a pretty little ball.

The teacher said the ball was red,
But I knew that before,
We folded paper and played with blocks,
And then we sang some more.

You say you marked upon your slate,
On your first day at school,
And tried to read a primer book,
And learned a little rule.

And then you really went to sleep?
And teacher didn't scold?
Why, Auntie dear, how old were you?
Exactly four years old?

Why, so am I. It seems so queer
That you were once like me,
The very littlest girl in school!
It's strange as it can be!

CASABIANCA

Mamma was going out calling. Theo had watched her while she puffed her pretty hair and pinned on her best collar and got out her white gloves. It must be very interesting, making calls. Much nicer than being left at home with Peggy, who was ironing and almost sure to be cross. A little crease had been folding itself in and out between Theo's eyes ever since he knew mamma was going, till a sudden thought smoothed it out in a flash.

'Mamma, couldn't I go calling, too?' he asked. 'I'm most sure I'd bother Peggy if I stay at home and—and—'

'Where would you like to go?' inquired mamma. Theo considered. Don wasn't at home, Marjorie had company, and Marie was taking her nap. Anyway, those wouldn't be calls—they'd be just everyday play visits. Calls were for grown-ups. 'I'd like to call on old Mrs. Phillips,' he said slowly. 'She's about the grown-upest lady I'm acquainted with.'

Mamma smiled, but she only said, 'Why, yes, I should think you might go there, if you can be very polite. Callers are, you know, and always try not to make their hostess any trouble, or stay too long.'

Theo thought it over. Yes, he'd try it, especially if he could have on his best suit and the kid gloves Aunt Emilie had sent for his birthday. Mamma helped him get ready, even waiting till she had pushed every chubby finger into those gloves, and buttoned the fat wrists out of sight.

Mrs. Phillips came to the door herself when Theo rang the bell. She was a tall, stately old lady with white hair, and a manner that never had made Theo feel quite at home with her. It was because he never would have dreamed of making her a 'play visit' that he thought of coming to call.

'What do you want, little boy?' asked Mrs. Phillips. 'I've come to call on you,' explained the visitor. Mamma's gone calling, and I—I have, too.' Theo was a little uncomfortable. He hadn't expected to have to account for his coming.

'Well, did you ever? Come in and have a seat. But I'll have to get you to excuse me while I take a short nap. I've been so drowsy all the afternoon, I can't keep awake any longer. I'll only be a few minutes.'

Theo said, 'Certainly,' because he thought that was the polite thing to say, but he really didn't believe Mrs. Phillips heard him. She had dropped into her big chair, untied her cap strings, and closed her eyes. Just then the clock struck three. When it struck four Theo felt for his clean handkerchief, and wiped a wet spot off his sleeve and another off his cheek. But he didn't make a sound. He remembered what mamma had said and he was trying to obey—only about staying long, and that he felt he couldn't control.

It was almost half-past four when Mrs. Phillips woke up. Her caller still sat where she had put him, his eyes were heavy, and the corners of his mouth were drooping down instead of curving up as they usually did, but his shoulders were straight and his kid gloves were folded patiently together, with the chubby fingers still inside them.

Mrs. Phillips stared for an instant, then suddenly remembered. Then she looked at the clock, rubbed her eyes, and looked again. After that she did the most surprising thing: just gathered her caller up in her lap and kissed him.

'You dear little gentleman. You're a boy in a thousand—a real Casabianca. Please, please forgive me.'

Theo didn't know why she called him such a queer, long name, but he understood what followed very well indeed, for Mrs. Phillips could make the most beautiful cookies in the shortest time. And she assured him that it was time for the call to end and the 'play visit' to begin, and it didn't matter how long that lasted.

It was tea-time when he left, with a rosy apple in each jacket pocket, a bag of cookies in one hand, and a slice of cake in the other.

'Come again soon, Casabianca,' Mrs. Phillips called after him.

'I will, thank you,' he smiled back; and he kept his word, for they were the best of friends after that. Mamma told him the story of Casabianca. Ask your mamma to tell it to you.

PROMPT AND COURTEOUS

A girl cannot cultivate too much promptness in respect to little courtesies. She may be inclined to regard them as trifles of little importance, but they may mean much. It is really important to write a note of thanks promptly for a gift or favor done. Delay may mean a note less spontaneously grateful in the first flush of enthusiasm.

TO ACHIEVE SUCCESS

He has achieved success who has lived well, laughed often, and loved much; who has gained the trust of pure women and little children; who has filled his niche and accomplished his task; who has left the world better whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others, and given the best he had; whose life was an inspiration, whose memory a benediction.

WHERE IS MY BOY?

Where is my boy to-night. You are his father or mother, and if you desire to lay your hands upon your boy within five minutes at night, you wouldn't know where to find him. He's on the street somewhere, but just where, with whom, in what engaged, what plotting or what executing for the shrewder ones who plot for him, you could not tell for the life of you. He has a good home and he ought to be there at night. He desires to be somewhere else with the boys, and you lack the moral courage to insist that he shall be where he should be. You hope that he will escape the pitfall, but you know the chances are against him. Why don't you do the boy the kindness to keep him home at nights? The time will come when he will thank you for it or reproach you for not doing it.

HOMELY PHILOSOPHY

If you don't know anything, it's just as well not to express it.

Some people spend their time on castles in the air; others in airing their castles.

A man's fate usually is the limits that prejudice has created for him.

Opportunity knocks once, and knocks you down the next time.

Youth lights its fire with coals from the ash pile of age, and age is warmed again in the reflection of youth.

Beauty and genius are the gifts of Providence, but a good heart is within the power of all to cultivate.

A wise man will desire no more than he can get justly, use soberly, distribute cheerfully, and leave contentedly.

HE WAS A JUDGE OF TEA

A certain suburban gentleman who is somewhat of a gourmet discovered one day that his wife was giving him tea at one shilling and fourpence to drink. Although he had never made any complaints about the quality of tea, no sooner did he discover the price than he detected all sorts of shortcomings in the article supplied, and when he went to business that morning he dropped into a tea store and bought a pound package of orange pekoe at three shillings and sixpence. This he carried home in the night and, taking the opportunity of the kitchen being empty, he hunted around until he found the tea caddy, which was nearly full. The contents of this he threw away and replaced out of his own package. It had not been his intention to say anything about the substitution, but next morning he could not help referring to the improved quality of the beverage.

'This is something like tea this morning,' he said. 'Don't you notice the difference?'

'No, I don't,' said his wife. 'It tastes to me exactly like the tea we have been drinking for the last month, and so it should, for it is the same tea.'

The husband laughed.

'That's just like a woman,' he said. 'You never know what is good and what isn't unless we tell you. Now, I could have told you with my eyes shut that this tea is better than what we have been drinking.'

'It is a pity you haven't been drinking with your eyes shut all along,' retorted the lady. 'Anyway, it is the same tea.'

'Now, I'll just prove to you,' said her husband, 'how defective a woman's sense of taste is. Yesterday I bought a pound of three and sixpenny tea, threw out what was in the caddy, and put mine in its place. And to think that you never noticed the difference!'

'What caddy did you empty?'

'One on the upper shelf of the pantry,' was the reply.

'I thought so,' said the lady quietly. That was some special tea I keep for special occasions. The caddy with the cheap tea is in the cupboard in the kitchen, and this, she added with an exasperating smile, as she lifted the teapot, 'was made out of the self-same caddy as it has been every morning. What a blessing it must be to you to possess such a cultivated taste! I have heard that tea-tasters get very high salaries! Now, why don't you—'

AFFECTIONATE EAGLES

A man working on a farm one day saw an eagle fluttering over the barnyard, no doubt meaning sooner or later to swoop down in search of prey. He determined to save his chickens, and fetching a gun, fired at the would-be robber. But he only succeeded in injuring its wings. Instead of falling to the ground it flapped about in the air in a helpless sort of way, uttering loud cries of pain.

The man was just going to fire again when he noticed another eagle coming up in the distance. It was evidently the mate of the one he had wounded, for it came straight to its rescue. Seeing that the first eagle could not fly away itself, the newcomer seized its wounded mate with its beak and claws, and half carrying it helped it to fly slowly away to the mountain side, where it put it down, as it thought, in a safe place. For a whole week the men on the farm saw it, day after day, carrying food to the disabled bird.

It would have been quite easy for them to have killed both birds during this time, but the farmer forbade his men to molest them in any way, because he was so pleased at the affection and courage the one had shown on behalf of the other.

FAMILY FUN

The Magic Ring Trick.—The performer gives the audience a thin finger-ring to examine, and one of them is asked to bring it on to the stage. Then the performer, forming a bag with a silk handkerchief, places the ring therein, afterwards—while an assistant (not a confederate) is holding it—tying it round with a piece of string. The performer then secures a walking-stick, which he asks a couple of members of the audience to hold at either end. The holder of the handkerchief then places the latter over the centre of the stick. The performer holds the handkerchief there, and another is placed over his hands. Almost instantly he stands away, and the ring is found threaded on the walking-stick. The string round the handkerchief has not been untied, yet the ring is not inside the bag. How is it done? To perform this trick a split ring is palmed, and substituted when the handkerchief is placed over the ring. While the bag is being tied the performer takes a stick, and, unobserved, slips the borrowed ring on to it. The stick is then held at both ends by two people, and, the performer's hands being covered, as stated, he draws the split ring through the handkerchief, which, if rubbed, does not show any hole. The split ring can be put on a finger or palmed, and the handkerchief being removed shows the borrowed ring on the stick and the bag empty.

All Sorts

The first bicycle with pedals was made about 1840.

There are three times as much sea as land in the world.

The river Rhine flows three times as fast as the Thames.

Wanted, a man to mend a record which has been broken.

English workmen spend more than 60 per cent. of their incomes on food.

A rich Laplander sometimes keeps as many as 5000 reindeer in his service.

Ships and cargoes to the value of some £10,000,000 are lost yearly around the British coasts.

During the reign of Charles I. everybody wore boots and spurs, whether he ever mounted a horse or not.

The fish-hooks of 30 centuries back were similar to those of to-day, except that the metal employed was then bronze.

When a man throws up the sponge it does not follow that he had previously swallowed it.

According to careful estimates, three hours of close study wear out the body more than a whole day of hard physical exertion.

The United States surpasses all Europe in the manufacture of paper, its production amounting to 1,330,000 tons per annum. Germany produces 425,000 tons; England, 260,000 tons; France, 190,000 tons; Austria, 155,000 tons; and Italy, 120,000 tons.

'To-morrow,' proudly announced five-year-old Sidney to his kindergarten teacher, 'is my birthday.' 'Why,' returned she, 'It is mine, too.' The boy's face clouded with perplexity, and after a brief silence he exclaimed: 'How did you get so much bigger'n me?'

An English health official recently received the following note from one of the residents of his district:—

'Dear Sir,—I beg to tell you that my child, aged eight months, is suffering from measles as required by Act of Parliament.'

What it means to encounter a water-spout in the South Seas is described by Beatrice Crimshaw: 'First of all, a black trunk, like an elephant's, began to feel blindly about in midair, hanging from a cloud. It came nearer and nearer with uncanny speed, drawing up to itself as it came a colossal cone of turbulent sea until the two joined together in an enormous black pillar some quarter of a mile broad at the base and probably a good thousand feet high, uniting as it did the clouds and the sea below. Across the darkening sea, against the threatening copper crimson sunset, came this gigantic horror, waltzing over troughs of torn up water in a veritable dance of death, like something blind, but mad and cruel, trying to find and shatter our fragile little ship.'

A gentleman, who was in the habit of dining daily at a certain restaurant, said to the waiter, an Irishman, who attended him: 'Instead of tipping you every day, Pat, I'll give you your tip in a lump sum at the end of the month.' 'Would you mind paying me in advance, sir?' asked the waiter. 'Well, that's rather a strange request,' remarked the gentleman. 'However, if you are in want of some money now, here's half-a-crown for you. But did you distrust me?' 'Oh, no, sir,' grinned Pat, pocketing the half-crown, 'but I am lavin' here to-morrow.'

Almost any commonplace object, magnified under a good lens, will reveal astonishing and unsuspected form, structure, and life. For instance: Insects of various kinds may be seen in the cavities of a grain of sand. Mould is a forest of beautiful trees, with branches, leaves, and fruit. Butterflies are fully feathered. Hairs are tubes filled with pith and ornamented on the outside with scales. The surface of the human body is covered with scales like a fish. A single grain of sand would cover 150 of these scales, and yet a scale covers about 500 pores. Through these narrow openings the perspiration forces itself like water through a sieve. Each drop of stagnant water contains a world of creatures swimming with as much freedom as whales in the sea.

The University of Copenhagen, brought into prominence by the discovery of the North Pole, was founded by Pope Sixtus IV. in a bull issued June 19, 1475, and on the petition of King Christian I. This bull empowered the Archbishop of Lund to establish a university wherever in Denmark the King should designate. The Archbishop drew up its statutes and promulgated them on November 28, 1479. This was almost precisely four years before Luther, the father of Protestantism, so called, was born. The first university of Lutheranism, or, in other words, of Protestantism, was the University of Marburg in 1527. The University of Copenhagen of to-day comprises all faculties of a university proper—namely, of theology, law, medicine, philosophy, and the sciences. About 2000 students attend its lectures by 97 professors. It has a great library of 350,000 volumes, with about 6500 manuscripts.

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