

**MISSING PAGE**

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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

March 27, Sunday.—Easter Sunday.  
 „ 28, Monday.—Easter Monday.  
 „ 29, Tuesday.—Easter Tuesday.  
 „ 30, Wednesday.—Of the Octave.  
 „ 31, Thursday.—Of the Octave.  
 April 1, Friday.—Of the Octave.  
 „ 2, Saturday.—Of the Octave.

#### Easter Sunday.

'The festival of Easter,' writes St. Gregory, 'is the solemnity of solemnities, because it raises us from the earth into eternity, which it enables us to enjoy beforehand by faith, hope, and charity.'

'You shall rise again!' This is what the Church says to us by the eloquent voice of her ceremonies. From the holy temple all signs of mourning have disappeared. The altars are decked out with extraordinary magnificence. Ornaments of gay color and rich embroidery appear. Every face is bright. The bells are all in motion. The song of joy—the Alleluia—that word of the language of heaven, fallen on earth for our festive days, resounds on all sides, is repeated every moment; is varied again and again, is modulated into every key; and when thereto are added the rays of a beautiful sun, avoid, if you can, those feelings of hope and delight which it is the mission of this great day to inspire.—Gaume.

### GRAINS OF GOLD

#### THE GUIDING STARS.

As when of old 'neath soft Judean skies,  
 The Wisemen wondered at the heavenly Star  
 Which had so strangely caused them to arise  
 And follow, silent, where it led afar,  
 To stranger lands where smiled the Victory won,  
 The Dreamed of Ages, God and Man as one.

So do I marvel that your tender eyes,  
 So full of childish love and modesty,  
 Can guide me safely when, 'neath darkened skies,  
 Temptation, luring, smiling, whispers me,—  
 When sin with silent scorn and mockery  
 Would blind my eyes to Christ and Calvary.  
 —Ave Maria.

We glance from our own problem to that of our neighbor, and think, 'How easily solved!'

If our religion brings us courage, joy, and peace, we shall not rail at the faults of men, but shall rather strive from a happy and loving heart to lead them towards the light.

How many paupers in the world would consider themselves happy to have bread and water *ad libitum*? Is it reasonable to turn the favors of Divine goodness into food for sensuality?

When we pray, says St. Ambrose, we speak to God, and when we read the Holy Scriptures, it is God Who speaks to us. Whence this great doctor inquires, Wherefore do you not employ every moment in reading the Holy Scriptures, that is to say, in conversing with Jesus Christ?

Children possess a divining-crystal in their own clear thoughts, and know well when Love is at the helm. They can discern in a moment whether an arbitrary self-will dictates the course of things, or that single-minded affection that seeks the truest good of those who are in its charge. They will not love less, but more as time goes on.

Of all the beautiful creations of God there is surely none so beautiful or so dear to Him as the pure, unsullied heart of a little child. Whether it be cherished in the palace of the rich, or in the slum dwelling of the poor, it is the same lustrous pearl, shining in radiant splendor like the star of the morning, until, alas! the world, the flesh, and the devil may despoil it of some of its virginal beauty.

The glare of human joy hides from our sight ten thousand blessings, which we cannot see until it grows dark about us. And it would be a dire loss to live through all our days and never see those blessings. There are hundreds of Bible texts which seem pale and without meaning at the time of earthly gladness, but which come out bright and shining like stars when the darkness comes on.

'Children should laugh,' says Ruskin, 'but not mock; and when they laugh, it should not be at the weaknesses or faults of others. They are permitted to concern themselves with the characters of those around them, to seek faithfully for good, not to lie in wait maliciously to make themselves merry with evil; they should be too painfully sensitive to wrong to smile at it; and too modest to constitute themselves its judges.'

## The Storyteller

### ANNIE'S PET

'It's a real nice room when the sun shines,' said the little maid anxiously, as the new lodger glanced disdainfully at the cheap oak dresser, the iron bed, and the shabby carpet. 'It's good and big and airy.'

For answer Virginia Julian sat down in a creaking rocking-chair and wept as though her heart would break. 'You poor child!' said the maid, carefully taking off the mourning hat with its heavy veil, and putting a pillow behind the new lodger's head; 'you'll feel better soon.'

'It will never be any better,' sobbed Virginia. 'I have lost everything worth living for.'

Annie Graves stole downstairs, and sought out the busy, bustling landlady. 'The new lodger has come,' she explained, 'and may I take her some tea and toast? She's all dressed in mourning and feels awful bad.'

'Yes, if it doesn't interfere with your other duties,' said the landlady crisply. 'But tell her, Annie, that she must not expect such things regularly.'

Whether Annie heard or not, the message was never repeated to Virginia. Annie coaxed her to eat the toast, and then helped her to bed, getting back to the kitchen in time to begin the evening meal in time for the boarders. Virginia was thankful to be alone, though the tea and toast were very comforting, and the fire Annie kindled warmed her chilled body.

That evening the boarders discussed the latest addition to the family with the frankness which usually prevails at such places. 'I just wonder how she'll act,' said Miss Vickers, who had taught school for years. 'They say she's all broken up over the news, and I wouldn't wonder. It would be dreadful to have to give up a life of luxury for one of hard work, if one were wholly unprepared for the change.'

'I've heard her uncle never paid much attention to her, but kept her in expensive schools most of the time,' said another. 'Of course, that was better than nothing at all, but he should have provided for her future.'

'She's lucky to get a good place right away,' said the landlady. Mr. Sears takes her right into his office at fifty dollars a month, and when she is able to handle his work, he will promote her. I call that the height of good fortune; and if she has sense enough to appreciate it, she will soon be making much more. Of course, he couldn't think of doing such a thing for a stranger, though she is only a stranger to him; but somehow, when he was a struggling young man, her father, or somebody, helped him, and he has never forgotten it.'

'I feel sorry for her,' said the girl who was clerking in a store and taking night lessons in stenography. 'It's hard enough for a girl when she's grown up with the idea of making her own living, let alone having such a drop as Virginia Julian got. I don't suppose she'll look at any of us, because she's been brought up to be exclusive, and all that, but I'm sorry for her just the same.'

Annie was bringing in a fresh supply of biscuits, and before she left the dining-room she had a chance to hear many comments about the new boarder and lodger. They spoke of her sad look, her black clothes and air of utter weariness, and all united in feeling sorry for her when she would have to face the merry group in the dining-room, for it was a happy-go-lucky group every meal-time. They had been together so long that they seemed almost like one family, and they rather dreaded the coming of a stranger to the place. Annie cooked and served well—cooked too well, her mistress often reflected, and the whole place, though decidedly shabby, was homelike after all.

The next morning Annie ran as fast as she could up the stairs with a pitcher of hot water for Virginia. 'If you're timid about—about meeting folks,' she panted, 'you might come right down now, and I'll get your breakfast before they come down.' Virginia looked at the faded, thin girl at the door, and decided to try the plan. 'They mostly come to the dining-room about seven-thirty, and it's only seven now.'

Virginia took the water with an indifferent 'Thank you,' and hurried to dress. The landlady could trust Annie with the breakfast, so she always went to early market before the meal was served, and the chambermaid did not stay in the house at nights, so Virginia and Annie had the big dining-room to themselves. Annie served cream toast, a poached egg, and a dainty saucer of cereal to the new boarder, and rejoiced to see every drop and crumb vanish. Virginia was a healthy girl of eighteen, with a fine appetite which all her woes could not destroy; so the food tasted good in the chill November morning.

That was the beginning of the one-sided friendship which quickly sprang up between the two. It was not a friendship, either, for Annie waited upon Virginia like a slave, because she felt sorry for her. The black dress, the look of discontent, the indifference with which she regarded every one about her, and the helpless ways, all appealed to Annie, and the warmth of her lonely, loving heart was lavished on the cold, indifferent Virginia. It was all so pathetic to Annie that her heart ached. She did not

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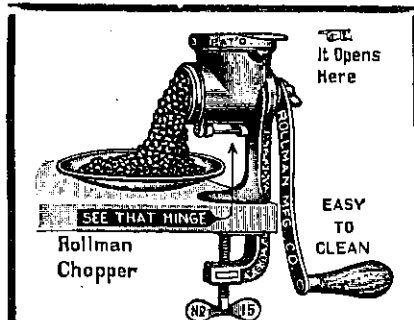
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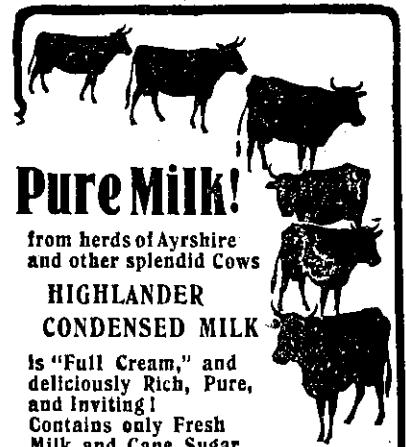
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know what kind of a life Virginia had lived before only by hearsay, but she did know that now she was miserable. Everything she could do during her leisure moments for the unhappy girl she did gladly and happily, finding sufficient reward in the careless words Miss Julian used in thanking her for part of her services. Most of them were as unobtrusive as the air, and Virginia did not know she was the object of such attention from the humble maid in the kitchen. She took everything as a matter of course, and was not interested enough to notice how favored she was.

'Miss High-and-Mighty still has breakfast by herself, I notice,' remarked Mr. Stonehill one morning late in the winter, pointing to a vacant place. 'Talk about icebergs! That girl would be a blessing in the tropic regions; she'd give everybody near her a decided chill by just staying in the house with them.'

'It is strange,' said Miss Vickers, 'that she stays so frigid. I'm sure we've taken pains to be nice with her, but she regards us with supreme unconcern. At first I pitied her, because she seemed so sad and lonely; but lately I've begun to feel sorry for the rest of us.'

'Hush!' said a girl who was a book-keeper in a large store, but who always looked like a merry schoolgirl bubbling over with good humor. 'You mustn't say a word against Miss Julian—she's Annie's pet.'

Annie was just going out for more milk, but she heard the whispered words, and a wave of indignation rose to her brow. What did they know of Virginia's troubles as they laughed and chatted together like old friends? The others treated Annie with a gay good humor mixed with a familiarity she did not like, and she much preferred Virginia's coldness to their careless good nature. She set the milk pitcher down with unusual firmness, and marched out to the kitchen to avoid hearing the other laughing comments flying back and forth about her favorite.

'I'm going away to-day, Miss Virginia,' said Annie, lingering in the big front room one morning after she had brought up hot water and started the fire.

'Is that so?' said Virginia with sleepy indifference. 'Will you pull down the shades, Annie, so I can take another nap?' Thank you.

It was a holiday, and Virginia rejoiced in the luxury of sleeping late. She did not trouble herself about the fire nor the hot water, but just as the clock was striking ten that morning she saw Annie steal in with some wood to replenish the fire, and she carefully and cautiously put a little kettle of water on the stove to heat. Virginia was wide awake, but she reflected that she would have to say good-bye and wish Annie a pleasant journey, if she opened her eyes when she tiptoed toward the bed, so she remained quiet. A work-roughened hand tenderly smoothed the bed-clothes, and then the thin figure in the faded cloak stole away.

But when Annie no longer cared for Virginia that spoiled young lady felt the difference. She shivered over the lighting of her fire in the morning, and awkwardly tried to heat water for herself on the stove in time for the early breakfast. She even inquired of the landlady when Annie was coming back, but received no satisfaction.

'I didn't ask her to come back,' said the indignant mistress of the house. 'The idea of leaving me just at this time. She knew I was planning to enlarge my house and take more boarders, so she left me with a green girl on my hands. I was so angry I didn't even ask where she was going. I suppose she's found a place which she things will be easy and pleasant compared with this. I must say, Annie was the best worker I ever had, but you can put no dependence in the whole race of servants.'

A week after Annie left the boarding house a young man came into the office where Virginia worked, and was chatting with her employer as she entered from the wretched dinner Annie's successor had served. 'Miss Julian, I wish you would copy those letters on your desk as soon as possible and bring them to me,' said Mr. Sears, as she passed on to the private office. 'You can finish the other work afterward.'

'Miss Julian! Is that your stenographer's name. May I speak to her a few minutes when she is at leisure?' The young man's face glowed with interest, and Mr. Sears laughed mischievously.

'You must be interested in her,' he said. 'Certainly you may speak to her, Doctor Moultrie; she will soon be through with those letters.'

While Mr. Sears talked with a client Doctor Moultrie eagerly sought Miss Julian at her desk. 'I have a patient in the hospital who has spoken of you, Miss Julian,' he said. 'At least, I think she must have meant you, for Julian is not a common name. I looked in the city directory for it, and couldn't find it. I should explain first that I am a young physician—young in practice, anyway, and I have a place at the Mercy Hospital. They always put us young fellows in charge of the charity patients, and I think it is a very good plan. Well, this patient of mine is to be operated upon to-morrow, and it is doubtful whether she will get well. She gave me a letter for Miss Virginia Julian to be delivered in case she did not recover, and now I am taking the liberty of telling you about it against her wishes. She is so alone in the world, I can't help it.'

What is her name?' asked Virginia.

'Miss Graves—Annie Graves, I think.'

'I know of no one by that name,' said Virginia blankly. 'And I know no girl who might be at the Mercy Hospital. Though this is my native town I know few people in it.'

'Are you sure of that?' asked the doctor. 'She was a domestic somewhere, and spoke particularly of knowing you. I wanted to send for you to be with her to-morrow, but she said emphatically that I should not. She said you had troubles enough of your own without being bothered with hers. She wouldn't even tell me where to find you, so it is purely accidental that I met you to-day.'

'It can't be Annie,' said Virginia musingly. 'She went—where did she go? At the boarding-house where I stay there was a girl named Annie—I never heard her last name—but she went away to take a better place; at least I think some one said that.'

'It must be the same girl,' said the young man positively. 'She must have been running down for months, for she looks miserable. Of course, such girls have no one to look after them, and they are usually beyond help when they finally give up.'

'I never noticed that Annie looked ill,' said Virginia as if to excuse herself, and then she burst into tears. 'I never noticed anything,' she wept. 'That poor girl used to carry hot water to my room every morning, and start my fire, and look after me like an older sister, and I took it all as a matter of course. I'm so sorry and ashamed.'

'Don't cry,' said the doctor, who had all of a man's horror of tears. 'She said you had a great deal of trouble of your own, and she—'

'Trouble!' said Virginia scornfully. 'What trouble have I compared with what that poor girl endured? I remember how she used to hold her side as she came upstairs, and could hardly get her breath after hurrying around. And I let her wait on me! There was such intense disgust in her tone that she sat up to dry her tears and reproach herself more than ever. 'May I go to see her? I'll stay with her to-morrow, if Mr. Sears can spare me.'

'That is exactly what I want,' said the doctor. 'It would be so easy for her to slip out of the world that she needs some one to cling to her, and make her feel how necessary she is here below. She is so frail that I tremble for to-morrow.'

Mr. Sears gave Virginia permission to be gone as long as Doctor Moultrie needed her, and altogether they started toward the hospital. 'I don't suppose you would want to leave off that—that veil,' said Doctor Moultrie, rather timidly, as he watched Virginia don her hat shrouded in crape. 'I always think black is so depressing to sick people.'

'I suppose it is,' said Virginia with a surprised air. 'I am glad you mentioned it. We pass my boarding-house on the way to the hospital, and I will run in and change, if you can wait a few minutes.'

Doctor Moultrie sat waiting in the boarding-house parlor, and when he heard quick steps in the hall he rose to go at once. 'I—I beg your pardon,' he said apologetically to the young lady he met there. 'I was looking for Miss Julian, and thought this—'

His face looked so blank that Virginia had to laugh. 'The transformation must be complete,' she said. 'I wonder whether Annie will know me.'

The young man forgot his careful home-training to stare at the young lady before him. She was dressed in a becoming blue frock, and wore a pretty hat and jacket to match. If he had been a woman, he would have noted that the whole costume was out of style about a year, but being only a man he could see no defect.

'Annie, dear,' said Virginia, taking the slender form in her strong arms, 'why didn't you tell me? I know I've been selfish and mean and altogether heartless, but I wish you had told me yourself.'

'I didn't want to worry you,' said Annie, wiping away a few happy tears. 'You have so much to bear.'

'I haven't anything to bear, but the knowledge that I have wasted a good share of my life and have been utterly selfish,' broke in Virginia. 'Dear, you must hurry and get well, so we can go to housekeeping together. I'm tired of the boarding-house, and so are you. We'll get a few rooms somewhere, and you'll be the housekeeper, won't you? Then we'll both have a real home. Say you will, won't you? I just can't get along without you. Why, I've been so helpless since you have been away that I don't know what to do.'

'I did think I was too tired to make the effort,' said Annie with a bright smile, 'but I guess I'll just have to. Won't it be lovely to have a real home?'

Several months later the boarders from Mrs. Randolph's boarding-house were invited to the house-warming by Virginia and Annie. The latter was still pale and delicate, but Virginia hovered about her like a hen with one chick. The guests had to come by twos and threes, and then go, to make room for others, owing to the size of the house, but everything was fun and frolic.

'We used to call you "Annie's pet," Virginia,' said Miss Vickers, 'but now we'll have to call Annie your pet, it seems.'

'That suits me,' said Virginia, putting a strong arm about the thin shoulders. 'It is time I was doing a little

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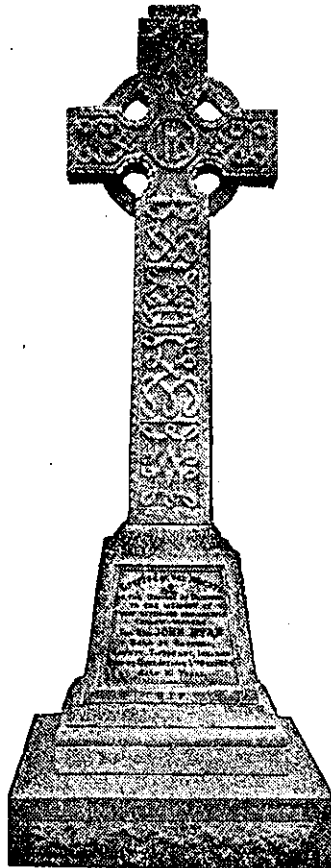
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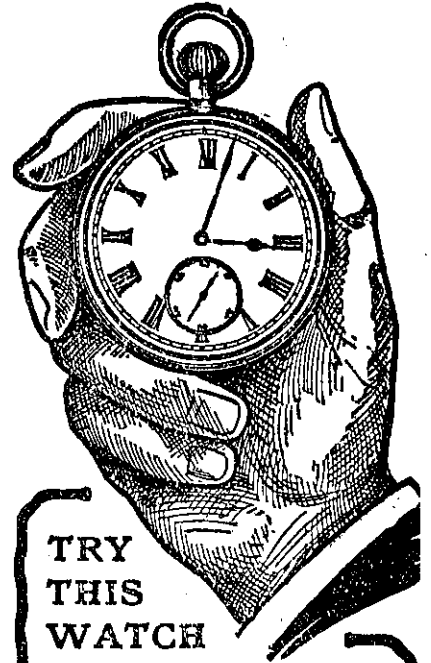
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of the petting, instead of taking it all. I am very happy to-day, and thank you all for coming to help fill the day with joy.'

### THE RED-HEADED AFFINITY

'There's that awful red-headed boy in a fight!' The sharp voice belonged to the sharp-faced teacher of the fifth grade, who happened to be on duty at the noon recess. She hurried to the struggling boys, and, with the assistance of another teacher, managed to pull them apart.

'Young man,' she addressed the owner of the red hair, 'this is not the first fight you've had on these grounds, but I certainly hope it will be the last.' She marched the panting boys to the principal's office.

In the meantime a red head had appeared at an upstairs window. One glance from a pair of intelligent brown eyes took in the situation, and the head disappeared.

'Yes, I saw him, with my own eyes, rush at the other boy, grab him by the collar and fling him down!' The sharp voice was pitched so as to enter the principal's ear and penetrate to his rather kind heart, arousing it to execute a righteous judgment on the red-headed culprit.

'Be seated, boys. What grade are you in?' The red-headed boy looked up.

'Indeed, I'm sorry to say he is still in mine.' The sharp voice had emphasised 'still.'

'Did you attack this boy first?'

'With my hands, yes, sir.'

'Why do you say "with your hands"?''

'Because he attacked me first, with his tongue.'

The principal looked at the other boy, who grinned and flushed.

There was a tap on the door. 'Come in!' called the principal, and a tall young woman with red hair and brown eyes entered. She looked sympathetically into the eyes of both boys, causing them both to blush with shame.

The red-headed boy blushed because he remembered the fight he had the previous year, and how this red-headed teacher from another grade had walked all the way home with him; how she had told him that God had made both their heads red; how He had numbered each of those red hairs; how that it did not just happen to be red, but that God had permitted it to be that color, and that it was wrong to fight about it, because it was like reproaching his Heavenly Father for making it red.

'Have a seat, Miss McClain; I'm glad you have come. Now,' to the black, drooping head, 'how did you attack him first with your tongue?'

Both boys' faces got redder. After an embarrassing silence, the red head was thrown back and a pair of honest blue eyes looked at the principal.

'He don't want to tell you because Miss McClain is here. Please, Miss McClain, go out. Then you can come back when we holler "come,"'

The blue eyes looked beseechingly into the brown ones. The principal raised his eyebrows; the thin lips of the sharp-faced teacher curled contemptuously; Miss McClain laughed merrily.

'Excuse me, professor; but perhaps you don't understand. Why, it's something about red heads. You see, Pat is so sensitive on the subject that he can't realise that I'm not at all so. Don't mind me, Earnest; just speak the truth.' But the boy only looked more ashamed of himself.

Miss McClain smiled knowingly at the principal. 'He called him a red-headed, freckled-faced Irishman, I expect. Was that it, Pat?'

'Ask him.' Pat Dillon nodded his red head towards Earnest's black one.

Earnest raised his black eyes, full of tears of shame, to his teacher's intellectual face; and the look in her eyes brought him to his feet.

'Professor,' he stammered. 'I—that's exactly what I said, only—that wasn't all. I said that his mother nearly whipped him last night because she saw a light through the transom and thought he was still reading after she had told him to put out his light and go to bed, but she found it was only the light from his head. I—I didn't know how low down it was until—until Miss McClain came in.'

Miss McClain's eyes rewarded him. She was proud of her pupil.

Pat was on his feet before Earnest had finished.

'It was my fault! I promised Miss McClain last year that I would stop and spell "God made it red" before I fought about it, and I forgot to-day; but it is the first red-headed fight I've had since I promised her.' And they all believed it.

The principal rose and shook hands with the boys.

'Now shake hands with each other! That's right.

Pat, my boy, I believe this is to be your last fight on account of your hair. Now, I want you to study your hardest, so I can promote you to Miss McClain's room. I think there you would soon learn to appreciate red hair.'

'Earnest, your teacher is justly proud of you. You may both go.'

'Oh, I do hope you can promote him, professor! Ever since I first noticed him in school we've had a queer sort of understanding. A sort of red-headed affinity, I suppose. I'm sure we could make the most of each other.'

'I sincerely hope he will be promoted,' snapped his teacher.

Pat Dillon was promoted at Christmas, and from the day he entered Miss McClain's room, and looked into her eyes, he became a different boy. He was from the beginning her messenger, because when she looked up to select some one a pair of eager blue eyes begged to be of service.

The principal watched with interest the developing of the red-headed boy by the tactful, intelligent, red-headed teacher.

'Miss McClain has the best-behaved grade in school. I've taught it twice,' declared one senior to another whom she met in the hall on her way to fill Miss McClain's vacant seat.

'I'm certainly glad to hear it, for I'm awfully nervous about teaching boys and girls of from ten to thirteen; they are simply at an abominable age; I'm not surprised that she has these violent headaches to come on suddenly.'

'Don't you worry. If you want any information, just ask that red-headed boy; he's a treasure.'

The nervous senior found the report to be true, and everything had gone on smoothly until the arithmetic class was called, and eight pupils were at the board, when suddenly the fire alarm rang.

'The fire drill!' exclaimed the senior, excitedly.

'Fire, fire!' shouted a voice in the street below.

The senior sprang from her seat and rushed from the platform. Pat raced down the aisle, caught her in his arms, and hurried her back to Miss McClain's desk.

Interest in Pat's manoeuvres had saved the grade from panic.

Holding the struggling, half-hysterical senior, Pat gave the necessary number of sharp, commanding taps. The grade responded mechanically, but when the little girl who led the line looked into the smoky hall and saw white-faced teachers struggling desperately to control themselves and the crooked lines of crying girls and excited boys, she hesitated.

'Earnest, lead the line!' commanded Pat. 'And every one hold on to the one in front!'

From the foot of the stairs the principal saw Miss McClain's grade holding their lawful place next the wall. A line too compact to be broken, they came on past him, and in their rear came a red-headed boy dragging an unconscious senior.

In the morning paper was the principal's account of how Pat Dillon, in the absence of his teacher, had preserved the honor of the sixth grade. Miss McClain read it, and was proud of her red-headed affinity.

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## Current Topics

### A Thought for Easter

'Not a few good people,' says the *Lutheran Observer* (American), 'constantly perplex themselves about the resurrection of the body. They do not know how God can gather their bodies up again, the dust of which may have been scattered by the four winds of heaven. We do not need to know how in order to believe the fact. We believe in the resurrection of the body because we believe in God, and believe in His word. Dr. George Pentecost, the evangelist, in replying to the charge of folly made against those who believe that God will raise the dead, gave this beautiful illustration: "There is a story told of a workman of the great chemist Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and couldn't be found. The question came up whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to a silversmith, and the cup was restored. If Faraday could precipitate that silver and recover his cup, I believe God can restore my sleeping and scattered dust."'

### The Usual Tale

One of the latest recreations of some of the members of the more aggressive Protestant Associations in England is the sending of anti-Catholic tracts, anonymously, in sealed envelopes, to leading Catholics, usually accompanied by a brief line—unsigned—expressing the pious hope that the careful reading of the missive would lead to the recipient's speedy 'conversion.' Not only laymen, but members of the clergy and even Catholic editors, have been the subject of these benevolent attentions. The nuisance is likely to be abated in the near future, however, thanks to the prompt action of an intelligent layman. The particulars of the incident are recorded in the *London Catholic Herald*. A Mr. James A. Walsh—address given—had received a copy of a pamphlet entitled 'The Adventures of a Bible in Ireland,' in which it is alleged that a number of Catholics, including a nun, were converted through the mere reading of a Protestant Bible. Mr. Walsh at once applied in writing to the author of the tract—the Rev. J. H. Townsend, D.D., St. Mark's Vicarage, Tunbridge Wells—for more definite details regarding the events referred to in the story. The *Batley News*, Mr. Walsh wrote, says that Mr. Townsend is willing to furnish these details to any inquirer, and he, therefore, asks for—1. The date of the alleged occurrence. 2. The name of the priest mentioned in your story. 3. The name and locality of the convent in Dublin.' The reply he received from the Rev. Townsend was as evasive as it was brief. It ran: 'Dear Sir,—I am in receipt of your letter, and in reply beg to state that I know nothing of the newspaper to which you refer; therefore, of course, I am not bound by any statements which it may have made about me.'

Naturally Mr. Walsh was not satisfied with this communication, and he said so in the following plain terms:—'Reverend Sir,—I have to thank you for your note received this morning, but I cannot regard such a reply as satisfactory. You commence your story by informing the reader that it is true, and that the date of the occurrence appears in an old note-book in your possession. Could you not have supplied me at least with this meagre information? However, I did not expect it, and am, therefore, not disappointed. The *Batley News* to which I referred in my previous letter says: "It is a story the accuracy of which the writer vouches for, and is prepared to prove to anyone who will communicate with him." I leave you to settle the matter in your own time with the editor of the *Batley News*. That does not concern me at all; but the fact that your tract was forced upon me by being sent anonymously in a sealed envelope does concern me, and in requesting you to furnish some evidence of the truth of its contents I am only asking for what, under the circumstances, I am entitled to. As I suspected, you are palpably unable to supply any proof, and I have no hesitation in characterising your "story" as something far worse. It is a reckless and disgraceful fabrication!—Yours truly, etc.' It is the old, old story. These good people give full rein to their imagination, and then, when called upon to furnish proof of their fairy tales, they are willing to fall back on any subterfuge in order to evade responsibility.

### Slattery Once Again

Those malodorous adventurers—the Slatterys—are still making their uneasy pilgrimages over the face of the planet, unable anywhere to find rest for the soles of their feet, and in their own persons fulfilling to the very letter the words of Scripture, 'Clouds without water; raging waves of the sea, foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved.' Slattery, who, by the way, has blossomed out into the 'Rev. Dr. Slattery,' is still at the same old dirty game, but is, metaphorically speaking, meeting everywhere with heavy weather. From the ill-starred moment when he first showed his face and that of his fraudulent accomplice in New Zealand, Slattery has been more or less a haunted man. The crushing exposure contained in Father Cleary's pink pamphlet has dogged his footsteps, and he has hardly succeeded in effecting a landing in a place when he is 'chivvied' and 'moved on.' It will be remembered that Hobart was his first call after leaving New Zealand, and on arrival—thanks to an advance instalment of the pamphlets—he found that the halls of the city, with the exception of one very small one, were closed against him. A big price was offered for the Tasmanian Hall, but the offer was refused with thanks. The municipal authorities set their faces hard as flint against the unsavory pair, and refused them the use of the Town Hall. Whereupon there arose among Slattery's Orange supporters the usual clamor for 'free speech': that is to say, for free abuse and free filth. A deputation waited, with voluble protests, upon the Mayor of Hobart, who dismissed them without his blessing after forcibly reminding them that 'freedom of speech was not in any way imperilled by denying to any one of the ex-priest and sham-nun tribe an opportunity of using the public hall of the city for the purpose of fanning sectarian bigotry and slandering the religious belief of a large section of the community.' In reply to their insolent taunt that he was 'run by the Romanists,' he smilingly retorted by thanking God that he was not run by the deputation and those whom they represented.

\*

That was nearly ten years ago. And now the latest information to hand regarding the last place visited by this professional slanderer and strife-raiser indicates that the same treatment is being meted out to him in the United States to-day. The last reported scene of his attempted mission was at Fall River, Massachusetts. Under the heading "'Ex-Priest" is Refused Permit to Lecture,' an American Catholic contemporary publishes the following official letter addressed by the Mayor of the city to those who had the letting of the hall:—'Fall River, Massachusetts, December 6, 1909.—Mr. Robert N. Hathaway, treasurer of Union Belt Company, Fall River, Mass. My dear Mr. Hathaway,—Complaints have reached this office from many citizens relative to the appearance of the Rev. Dr. Slattery, who styles himself as an ex-priest, and who is to give a lecture on the subject, "Why I Left the Catholic Church and Her Priesthood," and "Why the Pope Condemns American Public Schools." I believe that this is a gross insult to the majority of our fellow-citizens, and tends to incite a feeling of religious prejudice among our people. Besides, there is an apparent prospect that it will disturb the good order of the community and produce a feeling of unrest among all the people of the city. I am unalterably opposed to the introduction of anyone whose prime object is to assail religious beliefs, or result in attacks on any creed or society of men, and while I am Mayor I will do all in my power to prevent the appearance of any man or set of men to come among us to disturb the good order of our community over which I have the honor to preside. Hoping that you will use your good offices to induce the Rev. Dr. Slattery to leave the city, which I believe he can do at this time without molestation or interference which might happen if he should be allowed to lecture here, I beg to remain, very sincerely yours, John T. Coughlin, Mayor.' It is just possible that Dr. Cleary is himself in the United States by this time. If he is, and the fact should leak out, Slattery can be depended upon to do the 'Pacific Slope' in double quick time.

### No Gain to Protestantism

One of the most surprising phenomena connected with the persecution of religion in France has been the fact that some English journals and leading Protestants, including even a number of clergymen, have been found to approve and applaud the action and attitude of the French Government. Only last year the President of the New Zealand Methodist Conference, in his presidential address, went out of his way to express, officially, the sympathy of the Conference with the State attack on 'clericalism' in France. In his innocence the reverend partisan evidently imagined that any attack sustained or loss inflicted on the Catholic

Church in the Republic would be so much gain to Protestantism.

The utter fallacy of this notion is admirably shown in an illuminating article in that high-class London journal, the *Academy*. In its issue of December 25, under the heading 'Hypocrisy of the French Republic,' the *Academy* had the following remarks, which everyone acquainted with the French character and with the actual facts regarding the present position in the republic will recognise as true in every particular. 'The crusade against the Church,' says the scholarly London journal, 'which so many English journals have applauded with such intolerable gusto, is neither more nor less than ruthless onslaught upon the fabric of Christianity. Anti-clericalism connotes anti-Christianity, and it is felt to be a wiser policy, figuratively speaking, to rend the clerical limb from limb than to hurl puerile anathema at the Majestic Person of Christ Himself. We must bear in mind that if the Roman Catholic Church is subverted in France, the country will be de-Christianised. Protestantism will never make appreciable headway in France; its system of ethics, its doctrinal elasticity, and its simple ritual are alien to the Latin temperament. Nonconformists who have been so loud in their praises of the persecutions of the French Church should consider dispassionately the underlying motives of the Republic in its outrageous conduct toward the established religion of the French nation. The clergy, as a whole, have been consistently loyal to the Republic, and, moreover, unduly subservient to the penalising ordinances of a Government hostile from its very inception towards the Church. That there have been certain clericals with avowed preferences in favor of a Royalist Constitution does not justify the savage and vindictive attitude which has characterised the religious policies of successive Republican statesmen from Gambetta downwards to Clemenceau. Imagine the outcry in England if the next Conservative Government sought to penalise Baptists because of Dr. Clifford's antagonism to the House of Lords.'

'The Catholics of France are only asking to-day for impartial treatment. If the Government orders the teaching in the schools to be absolutely neutral so far as religion is concerned, Catholics are perfectly prepared to abide by such an arrangement, but they object (and we think most rightly) to a system of education professedly and ostensibly neutral, but substantially and practically agnostic and anti-Christian. To feed the souls of innocent children on materialistic pabulum is a crime horrible enough in itself. It becomes trebly infamous when rates and taxes are demanded from Christian parents in support of this inequitable system of so-called laic education. The policy of the Republic for the last decade has been one of incessant persecution of religion.'

### An Important Decree

In our 'Catholic World' columns in this issue some particulars will be found regarding an important decree which has just been published in the Official Bulletin of the Holy See and which is to form part of the new Code of Canon Law. The Decree deals chiefly with the *ad limina* visits of bishops and their official report to the Holy See of the state of their dioceses. Regarding the former it prescribes that all Ordinaries of places in Europe are to make their *ad limina* visits every five years, while for those outside Europe the obligation arises only every ten years, this latter term embodying the provision already in force regarding Australasian bishops. Further the official visits to Rome are to be arranged according to fixed quinquennial sequences (i.e. five yearly periods) which begin with the beginning of the year 1911. In the first year of each quinquennium (period of five years) the report and the visits are to be made by the Bishops of Italy and the adjacent islands; in the second by the Ordinaries of Spain, Portugal, France, Belgium, Holland, England, Scotland, and Ireland; in the third, by those of Austria-Hungary, Germany, and the rest of Europe with its islands; in the fourth by those of America, and the islands of America, and in the fifth by all the rest of the Ordinaries who are not subject to Propaganda.

'But even more important than this Decree,' says the Rome correspondent of the London *Tablet*, 'is the long and detailed instruction which follows it, concerning the report to be presented every five years to the Holy See by the Ordinaries of the whole world. It consists of sixteen chapters, containing no fewer than 150 principal questions, many of which are divided into half-a-dozen others. For the future nothing that affects the condition of the churches and the faithful is to escape the attention of the Holy See. The Bishop begins his report by giving brief data concerning himself and the general condition of his diocese; then he is to state the main facts regarding the diocese: origin, rank, extent, nationality, climate, language, population (Catholic and non-Catholic), chief towns, rites, sects, num-

ber of priests, clerics, students secular and religious, canons, etc., number of parishes or missions, their population, rural deaneries, etc., number of churches and chapels, names of famous shrines, religious houses of both sexes with number of members. He is to state whether divine worship is freely exercised, and, if not, what are the obstacles, and what can be done to remove them; whether there are churches, if properly equipped, and how they are kept; whether inventories of their furniture, etc., are kept, what specially precious or artistic or ancient objects they contain, and what is being done to prevent their loss or deterioration, whether they are open at proper times to the faithful and guarded against sacrilege, etc., whether the poorest of the poor may frequent them freely and without shame, whether they are ever used for profane purposes, whether the Blessed Sacrament is properly and decently preserved, the confessionals in a visible place with gratings, the sacred relics, duly authenticated, guarded as they should be, the liturgical laws observed in the sacred functions; do any errors against the faith prevail, which, why; is the Council of Vigilance established and censors, who they are, how they work.' After enumerating a number of other more or less formal and official questions that are to be answered, the *Tablet* correspondent concludes: 'The subject of the education of the young occupies one page of the instruction and six questions; there are five questions relating to religious sodalities and associations, six on pious legacies and on money collections, five on charitable and social organisations; and the document closes with four pertinent inquiries concerning the kind of matter that is generally read by the people.' This certainly means arduous work for the Bishops, but when once the information is filed at Rome, the Holy Father will have a more accurate and detailed knowledge of the condition of the most distant diocese than most of the people who are living in it.

According to *Rome* of January 8 last, a further important extension of the power and authority of Bishops is contemplated—an extension which, in the words of that journal, will 'strongly reflect the characteristic attitude towards the Hierarchy of Pius X., who would make of every Bishop a constitutional sovereign in spirituals in his own diocese. For the future Bishops will be granted ordinary powers in matters concerning which they have been obliged hitherto to refer to Rome. For example, they will have the faculty of deciding many marriage cases formerly reserved to the jurisdiction of the Roman Congregations. Incidentally it may be mentioned here that in the definitive text of the Code important changes will be made, and the number of canonical impediments to marriage will be reduced. Another change to be inaugurated by this decree will affect the faculty of Bishops to make "compositions" for the usurpation of ecclesiastical property.' According to that very high ecclesiastical authority, Cardinal Moran, the dominant note of these and of other coming changes will be that of 'decentralisation.' 'The purpose of these changes is manifold—to modernise and simplify canon law; to make its application as universal as possible, both as to territory and as to the three categories of persons, people, priests, and Bishops, for whom it is destined; to relieve the congestion of the central government of the Church; and to grant such ordinary powers to the Bishops as to enable them to administer the law without too frequent recourse to the Holy See.' 'All this, says *Rome*, in conclusion, 'will be admirably realised with the promulgation of the new code, and will at the same time inaugurate that "decentralisation" to which Cardinal Moran referred.'

### Archbishop Redwood on Education

(From our Wellington correspondent.)

In his address at the opening of the new school-chapel at Northlands on Sunday, March 13, his Grace the Archbishop spoke to the following effect on education:—He said the secular system of public instruction was, in his opinion, the greatest evil that ever befell this new country. That it was the natural and logical outcome of the anti-religious philosophy of Voltaire and Rousseau and their school, whose avowed object was to blot out Christianity from the souls of men. That this system was the direct product of the French Revolution at the close of the last century, which Revolution De Maistre rightly styled 'Satanic.' He pointed out that this system exhibits hypocrisy on a par with its injustice and tyranny; for, while it proposes to be 'unsectarian,' and 'undenominational,' it at the very same time is intensely denominational and sectarian. Like every system of education, it started from the principle that education is a preparation for life; and upon that principle it logically raised the following implied dogmas: Religion is inconsistent with the true life-aim of the child; religion is hostile to the true life-aim of the child; religion is at best unnecessary for the true life-aim of the child; and, again, the exclusion of religion from education promotes the true life-aim of the child; and, lastly, the need of an intimate union of religion and education is, so to speak, a species of modern heretical pravity. Here, then, we had a highly sectarian

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set of dogmas regarding religion—that is, of religious dogmas. Here we had an attitude towards religion, a school of thought, an 'ism. And what sects did such educational ideals suit? Why, of course, the Secularists, the Agnostics, the Atheists. Now, these implied dogmas were ruthlessly forced by law upon the public schools of this Dominion. Such parents as accepted them were rewarded with the free education of their children; such parents as were bound in conscience to reject them, and who did reject them, must either smother their conscientious convictions for the proffered boon of free education, or pay a double and continuing tax or fine—one for the education which they cannot in conscience accept, the other for the education which they can. What a sad and scandalous spectacle! In a so-called Christian land the money of Christians is taken to destroy Christianity—this is a masterpiece of anti-Christian craft, while it is barefaced plunder and tyranny.

His Grace further remarked that the late Marquis of Salisbury, Prime Minister of England, in one of his public speeches, smote and flagellated severely those who tell parents 'that because there is a difference amongst those who desire to be their teachers as to what form of religion they shall be taught, they shall be taught no religion at all.' This he described as 'the most grotesque form of tyranny that can be devised.' 'Suppose,' he added, 'a starving man were to apply to two gentlemen for relief, and they, quarrelling whether they should give him beef or mutton, decided not to give him anything at all.' The present system (his Grace continued) was no solution of the religious difficulty, but only an evasion—and an evasion which violates the royal right of Jesus Christ, the King of Kings, by dethroning Him from His age-long and prescriptive place in the school; by treating the child as an intelligent, but not a moral, being; by monopolising the best, the most impressionable, and the most formative part of his life, and shutting out therefrom the highest, the tenderest, most inspiring, and most exalting influences, and concentrating his intellectual faculties, by a lop-sided development of them, upon material interests and pursuits alone. No wonder, then, that the great Duke of Wellington, speaking of such a school system, said: 'I doubt if the devil himself could devise a worse scheme of social destruction.' And, again, on December 23, 1840, the same great Englishman thus warned the Government of the day: 'Take care what you are about, for unless you base all this education on religion you are only bringing up so many clever devils.' The Catholic system of schools (his Grace added) is absolutely correct in this Dominion and elsewhere. It will secure the future for the best civilisation; whereas the secular system is the direct high road to paganism, and a worse paganism than the one from which Christianity rescued the world—a paganism self-contented, but really without God and without hope. Catholics wanted their children educated in Catholic schools taught by Catholic teachers. They had a right to this, and with nothing less would they be satisfied. He congratulated all concerned upon the erection of this new school.

## CO-OPERATION IN IRELAND

In the course of a series of articles in the *Catholic Times* the Rev. L. Mangan, S.J., gives an account of the spread of co-operation in Ireland. Writing with reference to creameries, he says:—Thirty creameries, consisting of 1509 shareholders, made a turnover of £140,780. The milk-supplying farmers estimated the increase of profit from their cows at from 30 to 35 per cent. The first step had been won. It had been proved that associations of farmers acting through committees elected by themselves, under their own rules, could subscribe capital and make it yield a handsome profit; and this result was due simply to following the advice and adopting the procedure given to them by those who had studied the question of co-operative organisation. So great was the influence of this success that the burden of organisation soon grew too heavy for the shoulders of a small body of voluntary workers, and in 1894 was founded

The Irish Agricultural Organisation Society, with Sir Horace Plunkett as president and Father Thomas Finlay, S.J., as vice-president. It was joined by men of all creeds and parties, farmers, friends of farmers, philanthropists, and those interested in the welfare of Ireland. The aim and object of the society was enunciated in the president's speech at the inaugural meeting on April 18, 1894.

Such an aim seems simple enough and easily reached. Good advice is notoriously cheap. But those who knew the agricultural condition of Ireland were under no delusion, and to-day the advice and assistance which the society is called upon to give tax the efforts of a body of experts whose

Annual Working Expenditure of Some £5000 by no means represents the worth or the extent of their endeavors. That work and its results will, perhaps, be seen best by an example. A body of farmers in, say, a parish of Connaught, have at last begun to realise that there is something after all in co-operation. They decide to

form an agricultural society, and apply to the I.A.O.S. for advice and assistance. An expert organiser is sent down to explain the system of co-operation and the rules and procedure (which are copyright of the I.A.O.S.) necessary to ensure success. If they decide to venture a small fee of £1 affiliates them to the I.A.O.S., which will continue to help them over the numerous difficulties of detail which attend the first steps.

The members now take £1 shares in the Agricultural Society according to their poor land valuation, paying up generally not more than 2s 6d per share. Every member, no matter what the number of his shares, has a voice in the election of the committee of management and the secretary, and as the Irish farmer is a man of considerable business capacity, he is learning rapidly to choose the committee for its business abilities and not for its religious creed or political complexion. The society being confined to a small area, every member's character and reputation is known to the committee, and undesirables are not admitted. The secretary, who is a paid official, learns the requirements of the members and 'bulks' their orders as they come in. These 'bulked' orders are despatched to

### The Irish Agricultural Wholesale Society,

a body formed by the combination of the societies themselves to purchase their requirements in the best market, and to test the purchases before distribution. Irish co-operation as a system of 'wheels within wheels' will soon become clear to the reader. Our young Agricultural Society of the parish in Connaught is possessed of a full measure of Irish foresight. It decides to federate with the Wholesale Society by taking one five-shilling share for every member, paying up one shilling per share. The balance is met by the Wholesale Society apportioning to it its share of the profits made on purchases and sales. This federation will enable our young society to elect representatives on the board of directors, and thus have a voice in the management as well as a share of the profits. So we begin to work our local agricultural society. We find that we can buy costly agricultural machinery which will serve the purpose of many members requiring it, and, perhaps, afterwards be lent for a consideration to non-members; we can send cash for seeds, artificial manures, and implements which will be bought for us at bed-rock prices, and the usual middleman's profit on the transaction going to our Federation, is apportioned to us according to the amount of our purchases. We are protected against fraud and adulteration by expert buyers and analysts, and, as we are a powerful body, the railway companies bow to us as railway companies should. Our requirements are being bought at the lowest possible price, and even after the addition of a profit of at least 5 per cent. to this to pay working expenses, we find that there is still a profit to be divided amongst our members in proportion to the amount of their trade, and something over for a reserve fund to meet emergencies. But the net result is not merely financial. We have begun to know each other better, to take an interest and an active part in our combined business, and to recognise

### The Possibilities of Further Scope.

A goodly number of us are dairy farmers who have hitherto waged a hopeless fight against the co-operative methods of the Danish farmer. We decide to erect a Central Creamery in our midst, and again, following expert advice, we subscribe from £1000 to £1500 to build a fully-equipped establishment. This sum is raised in £1 shares by four instalments of 5s each, with interest paid on them at the rate of 4 per cent., each of us, where possible, taking a share for every cow we own. The first two instalments are generally paid in cash, the second two in milk, the shareholder consenting to a reduction in the price of his milk until his shares are fully paid up. The remaining necessary capital is raised by an overdraft on the bank, with interest at 4 per cent. We manage, as before, by means of an elected committee, which appoints an expert manager and other necessary assistants. The milk sent in by farmers, if possible all shareholders, though that is not absolutely necessary, is tested scientifically and a price paid on the amount of butter contained; the separated milk is returned to the supplier, together with his share of butter-milk. We find that the gain per gallon of milk over the old system is 3d or 1d, which means a gain of £2 per cow for every season, so that my £1 share is paid back in the first year. I have, moreover, made £1 and still possess the cow. All members may inspect the accounts, see their milk tested, and voice their complaints to the committee, which meets at stated times to examine the accounts and transact business.

### The Irish Co-operative Agency Society

exists to help us to put our butter on the market, to secure top market price, and some day to make Irish creamery butter, by means of a national brand, virtually a proprietary article. It has high aims, and hopes ere long to form a federation so strong and effective as to make a sort of national 'corner' in Irish butter in favor of the united producers, setting up a standard of quality which will not only restore to 'best Irish' its lost reputation, but will persuade the careless producer to remodel his methods. With our usual foresight we become members of this federation by taking twenty £1 shares on which, in the first instance, we shall only be required to pay up 5s a share, and

this will enable us to take part in the election of the committee of management, to have our representatives at all meetings, and to participate in the agency's profits. It is now a going concern, and in spite of initial failure transacted in its first ten years a trade of £1,229,620, with a profit of £3941, the bad debts incurred amounting to precisely £256, a negligible loss which was met out of the commission charged on sales. The Irish farmer has still much to learn, but he is learning rapidly, and now that State-aid has been brought to bear upon technical instruction and the improvement of agricultural resources, the day is approaching when the English housewife will buy Irish butter, not because she happens to have been to Killybegs or to the Irish village at the Exhibition, but simply and solely because Irish butter is the best in the world.

But the work of the Organisation Society does not stop here. There are co-operative societies for the production and sale of eggs, bacon, poultry, flax, honey, and home industries, organised upon the same lines as the Creameries and Agricultural Societies. The statistics at the end of this article will show that, though still in infancy, they give promise of becoming vigorous children.

The central organisation keeps a paternal eye on all Affiliated Societies,

who support it by a small *per capita* annual contribution. Expert mechanics visit the creameries, expert packers teach the latest methods of sorting and packing the varied produce, a uniform system of auditing accounts has been introduced, enabling each society to judge of its progress by comparison with others; a system of live stock insurance has been initiated; pressure has been brought to bear on the farmers' representatives in Parliament in order that their interests may be watched. In the official organ of the society, the *Irish Homestead*, the farmers have a medium for the exchange of ideas, as well as a fund of information touching their business, and, in the editor's leaders and notes, the finest exposition of Irish rural economics in writing at present. In short, all the power that the centralisation of individual strength can give exists, at least in potentiality, and as the I.A.O.S. has not yet attained its majority, the agricultural world is at its feet, and it is full of splendid promise. The possibilities of co-operation are by no means exhausted; they have only just begun to be actualities. The linking up of the units by large federations is still only in being, and the advent of the co-operative store and the union of the English, Scotch, and Irish Wholesale Societies will open out new vistas for the co-operator.

It must be clearly understood that each local society is independent in its working. There is no obligation upon it to join any Federation. If it can buy cheaper than the Agricultural Wholesale Society or sell to better advantage than the Agency Society, so much the better for it. In the same way the introduction of a national brand indicating high quality is not a measure of compulsion but a protection for well-managed creameries, and a stimulant to others to do better. We have left for another time the description of the co-operative credit system, which has been, and is, one of the most important branches of the movement.

The annual report for 1908 shows that there are 913 societies, with a membership of 82,311, having a trading capital of £308,871, the annual turnover being £2,017,623. The figures speak for themselves, but we may add, for the benefit of those who read the numerous diatribes against the supposed social failings of the Irish priests, that not less than six hundred of them give their active support to these societies as chairmen or members of committees.

## CHARITY IN THE MIDDLE AGES

One turns but too gladly from the controversies that rage round our own dehumanised Poor Law (says the *London Nation*) to the graces and humanities of mediaeval charity. Here are no economics, here is no organisation. Manchester was still a sleepy village which boasted no school. Men gave from impulse, and liked to think of those who received only as the blessed occasions of goodwill. The sick poor were 'the sore members of Christ.' Ever the leper begged with the halo of the Gospel around him, and the dukes of those days took warning from the Dives of the miracle play. The part of the monasteries in mediaeval charity is well known, but the immense development of the hospitals has only now been investigated. There was a list of no less than 750 of these 'spitals.' The total impression one derives from this analysis is of an active and very genial benevolence. The mere number of these houses in a population much less than that of modern London is enormous. They cared for the leper and the sick poor, for the aged and the orphan, for the broken soldier and the shipwrecked or homeless sailor. Some specialised in attending to wayfarers and pilgrims, and planted themselves by the gates of the town. Others, until leprosy died out, were leper-houses; some were primarily for the poor clergy. Others were primarily almshouses set apart for the permanent residence of the aged and destitute. Most of them, however, were promiscuous to a degree which would fill Mrs. Webb with horror. Tramps and pilgrims, the aged and the sick, soldiers, sailors, and

idiots, poor married mothers and 'yong wymmen that have mysse done' dwelt somehow together under the same roof, and the large tolerance that spoke so few moral judgments made their association endurable.

One might go on from this broad survey to a closer investigation in the same mood of envious wonder. A pity which did not seek to degrade its victim was everywhere the presiding spirit. One foundation specifies minutely the provision that shall be made for the tramp and the wayfarer:—

In regard to poor people who are received late at night and go forth early in the morning, let the warden take care that their feet are washed, and, as far as possible, their necessities attended to.

It was a casual ward without the stoneheap. Discipline there was, but it was commonly that of the fraternity, one might almost say of the club. The consent of the Colchester lepers, for example, was necessary before a new member could be admitted. Sometimes, indeed, as in the Bristol sailors' home, the organisation was that of a benefit society, to whose privileges only members who had contributed for seven years were admitted. The 'cases' became brothers and sisters of the foundation, and the whole spirit of its rule of life was that of a preparation of the broken in this life for a better world. The material conditions of existence in these hospitals must have varied enormously. But in one case there is a record of meat three times a week, of vegetables in abundance, and of the glorious allowance of one gallon of beer a day. The older and wealthier foundations paraded a certain pomp and grace of architecture. Their chapels, in which all but the bed-ridden were expected to keep the canonical hours, are sometimes perfect and even elaborate specimens of the style in which they are built. The hospital itself was built sometimes with tenements, sometimes with cubicles, and sometimes with dormitories. But there was always a great refectory with a vast inglenook which was the centre of the fraternal life of the place. In some of the larger hospitals there were elaborate preparations to facilitate the cleanliness of the inmates, from weekly baths to weekly visits of the barber, and the phrases in which the rules were drafted suggest rather the hospital provision of comforts than the penal discipline of a modern workhouse. There are details, moreover, which prove that over some of these 'spitals' there brooded a spirit of more than apostolic charity. The statutes of Chichester, for example, provide that 'if a brother under the instigation of the devil fall into immorality out of which scandal arises, or if he strike or wound the brethren, he must be expelled if incorrigible. 'But let this be done, not with cruelty and tempest of words, but with gentleness and compassion.' One might in this strain fill a volume with praises of the generosity of pious givers, and sketches of the gentleness and good will that reigned in these mediaeval 'God's houses,' in the manner of a sunset picture by Fred Walker.

It is difficult to believe that the brotherly pity of the Middle Ages can ever have been a habit generally observed. It is certain that scarcely a memory of it remained when the Reformation arrived. We read no more of the provision of shelter and water for wayfaring men. Instead, the vagrant is lashed by statute from town to town. Under Edward VI. he is even converted into a chattel slave, with a ring round his neck and a brand upon his skin. The destruction of the hospitals accompanied the dissolution of the monasteries. It was not, indeed, complete, for some of the most venerable foundations, like St. Cross at Winchester, survive to this day. But no hospital attached to a monastery was spared, and of the rest the greater number perished. St. James' Palace was built on the site of a 'spital for women. The Savoy, but newly built, was turned from its purpose. The city of London was fain to buy back Bedlam after the Crown had confiscated it, and to endow St. Bartholomew's after Henry VIII. had closed it. Yet there can never have been a time when England stood in greater need of charity.

## THE NEW BISHOP OF LISMORE

Sunday, March 6 (says the *Catholic Press*), was a memorable day in Lismore, when the Right Rev. Dr. John Carroll, formerly P.P. of Moss Vale, was consecrated second Bishop of Lismore in succession to Bishop Doyle, the pioneer of the diocese, whose sudden death took place on June 4 last year. Dr. Carroll was the almost unanimous choice of the priests of the diocese, and the ceremonies connected with his consecration were carried out in the presence of one of the largest congregations ever assembled in the magnificent Cathedral of St. Carthage. Representatives, both lay and clerical, from nearly all the other dioceses were present, while local people attended in overwhelming numbers. His Eminence the Cardinal, despite his all but eighty years, made the long journey from Sydney to consecrate a priest who until now has been one of his most prominent and zealous workers in the archdiocese of Sydney. Goulburn, Maitland, and Rockhampton also sent their Bishops. The presence of so many distinguished ecclesiastics aroused local enthusiasm to fever pitch, and the great ceremonies will be long remembered in the capital of the prosperous Northern Rivers.

His Eminence the Cardinal was the consecrating prelate. The assistant Bishops were their Lordships the Right Rev. Drs. Dwyer (Maitland) and O'Connor (Armidale). There were also present the Right Rev. Dr. Gallagher (Bishop of Goulburn), and the Right Rev. Dr. Duhig (Bishop of Rockhampton). The occasional sermon was preached by the Very Rev. Dean Phelan, V.G., Melbourne. Referring to the new Bishop, the preacher congratulated the Lismore diocese on securing Dr. Carroll, who, though of a gentle disposition, was a man of determination and a vigorous churchman. His selection by the priests of the diocese had been unanimous. After the sermon Dr. Carroll received an address and a purse of 200 sovereigns from the priests of the diocese, an address and £720 from the laity, and an address from the district Hibernians. In reply his Lordship thanked the priests for their noble self-sacrifice and the honor done him in attending the consecration ceremony. He looked for their loyal support. The £720 he had received he would hand over to the Cathedral funds. Speaking on the education question, he said that wherever fifty Catholic families lived in the diocese he was determined to establish a school to impart religious instruction. He enjoined on the people to cultivate the spirit of charity, to work harmoniously with all classes, and adhere steadfastly to the doctrines of the Church, bringing up families as patterns of morality and justice. He paid an eloquent tribute to the late Bishop Doyle, who had had high ideals and had left the Cathedral a solid monument to perpetuate his memory. He had also left a spiritual monument, as was evidenced by the generosity of the Catholic people of the diocese.

Subsequently a banquet was held in St. Carthage's schoolroom, when 350 persons sat down. Bishop Carroll presided, having his Eminence the Cardinal on his right, and the Mayor (Alderman Spinks) on his left. In proposing the toast of the Cardinal's health, Bishop Carroll paid a high tribute to the Cardinal's worth, and also the work done. He (Bishop Carroll) had received 100 guineas from an anonymous donor to show appreciation of the work. He asked his Eminence's acceptance of this to be used in the completion of St. Columba's Ecclesiastical College. During the banquet another £100 was placed at the disposal of the Bishop, who gave it also to the Cardinal for the same purpose. Other toasts included the Visitors, Laity, Clergy, and the Chairman. In the evening Pontifical Vespers were sung, after which Bishop Duhig preached an eloquent sermon. The Cathedral was crowded.

## The Critic at Church

We met him in the vestibule; he would not go farther than that, even though his presence there was hardly ornamental, and contributed much to the sense of overcrowding and discomfort (says the *Boston Pilot*). He was holding forth with his friend, Mr. Grouch, a 'liberal' Catholic, who had come to church to hear the music. He was evidently a born critic, who felt it incumbent upon him to set things at rights, and naturally the burden of his complaint was laid at the door of the priest. He was telling what Father Gabriel ought to do, and many things he ought not to do. He detailed the priest's shortcomings with the dejected air of a man who was disappointed, and he bewailed his faults bitterly. While he contended that Father Gabriel took too long to say Mass, his friend Mr. Grouch contended that he was rather too hurried to be dignified. Then the sermon was too long; and he could not see why the priest could not confine himself to the Gospel without dimming his ears with 'that song of money.' Mr. Grouch, on the contrary, bewailed the priest's want of ambition; he was actually allowing the parish to go to the dogs for want of a carpenter, a painter, or a plasterer.

Now what manner of men were Mr. Critic and Mr. Grouch? In the first place, they were not conspicuous for extraordinary intelligence; they had studied a little at the grammar or high school, and read nothing more inspiring than the penny yellow journal. They came to Mass now and then 'to hear the music,' or when a strange priest was announced. They always loved the strange priest—he was 'so different,' although they did not know that the 'strange priest' had his own Critic and Grouch at home. And yet, with their limited education and their limited experience, they sit in judgment, and would instruct in his duties the man who probably possesses the finest education in the community, and whose experience in things ecclesiastical is infinitely in excess of their own. They are not pious, not even honestly regular in attendance at duties prescribed by the holiest laws of the Church; yet they would presume to catalogue the religious qualities of him whose day is largely spent in prayer and sacrifice.

The secret of the Critic and of the Grouch is not difficult to fathom. They criticise and complain because such an attitude seems to provide an excuse for irregularity of life and for the neglect of essential duties. One rarely hears words of complaint from the man or woman who is seen every Sunday morning at his place at Mass. Somehow or another the observance of duty is the sign of content—shall we say peace? Even in the Church, as in the outer world, unrest and a complaining spirit are usually the signs of degeneracy, of laziness, or of ambition. For

this reason there will always be a Mr. Critic and a Mr. Grouch, as long as the example of fidelity of duty can be brought face to face with cowardliness and sloth.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 18.

The name adopted for the new Conference of the St. Vincent de Paul Society at Brooklyn, as mentioned in my last week's notes, is the Conference of the Immaculate Conception.

The St. Aloysius' Boys' Club (Newtown) Cadet Corps will go into camp at Seatoun next week. About 70 boys are expected to attend. They will be under the control of Captain Martin.

There was Exposition of the Blessed Sacrament at St. Anne's Church, Newtown, last Sunday from the last Mass until Vespers. Rev. Father McDonald, S.M., gave an impressive address on the life of St. Patrick.

In a paragraph in my notes in your last issue with reference to St. Vincent's Guild a slight error occurred. Master McGrath was named as coach, whereas it should have been Mr. Louis Sievers. Master Arthur Sievers won the medal.

The Wellington Catholic Club cricket team played Milligan's last Saturday, and scored an easy victory. The former made 104, and their opponents 31 and 32 runs. For the former McGrath 36, Edmond 33, and Watson 12 batted well, and Leydon (13 wickets for 42) and Carroll (6 for 25) bowled splendidly.

Mrs. Teresa Mary Catherine Beech, wife of Mr. Wm. Beech, an old resident of Ohariu, passed away on Monday. Deceased arrived at Wellington by the Oliver Laing in 1856. She leaves a husband, two sons, four daughters, and nine grandchildren. The deceased was known for her kindly disposition. The interment took place on Wednesday at the Catholic cemetery, Ohariu Valley.—R.I.P.

The dramatic branch of the Wellington Catholic Club will in a short time appear before the public in a three-act comedy entitled 'My Soldier Boy.' A strong cast has been arranged, and the staging will be lacking in no detail. The members are actively rehearsing, and already the supporters of the club are looking forward with pleasurable anticipation to the forthcoming production. Mr. Dennis Kelly is acting as stage manager.

At the monthly meeting of the men's branch of the Sacred Heart Association, held at St. Mary of the Angels' Church last Sunday, there was a large attendance of members. The Very Rev. Dean Regnault, S.M. (Provincial), delivered an eloquent discourse on the life of St. Patrick. Before the Benediction the spiritual director, Rev. Father C. J. Venning, S.M., enrolled four new members in the St. Vincent's Boys' Guild.

On behalf of the competitors at the conclusion of the recent New Zealand Rifle Association's meeting held at Trentham last week the Hon. J. A. Millar presented Lieut.-Colonel R. J. Collins, I.S.O., chief executive officer of the association, with an illuminated address in the form of an album signed by every competitor at the meeting, the staff, and the press; and Mrs. Collins with a very handsome silver tea tray beautifully engraved and inscribed. The presentations were made because the meeting marked the jubilee of rifle shooting in New Zealand, and Colonel Collins has done so much for it during a long number of years.

The Sailors' Rest was crowded on Monday night, when a successful concert was given under the auspices of the St. Patrick's Conference of the Society of St. Vincent de Paul. The following contributed items to a first-class programme:—Mrs. Allen, Misses N. Bell, E. Bowden, Coleman (2), Frith (2), Meston, Messrs. G. Bradley, F. Cooze, H. Elmore, G. Foote, G. Schmidt, G. Wilson, Bayne, and Latto, and Master Norman Dentice. The accompaniments were played by Misses Bowden, Coleman, Frith, and Messrs. Bayne and A. Dentice. After thanking the performers for their splendid entertainment, the manager of the Rest announced that at the next concert on April 4 the drawing of the art union which has been promoted by the St. Patrick's Conference to raise funds towards the obtaining of rooms for Catholic seamen would take place.

On the Sunday following the conclusion of the business of the H.A.C.B. Society movable meeting there will be a general Communion of the members of the Wellington, Hutt, and Newtown branches, and the delegates attending the movable meeting. The Communion will take place at St. Mary of the Angels' Church, Boulcott street, at the 8 o'clock Mass. The communicants will subsequently adjourn to Carroll's tea rooms, where breakfast will be partaken of. The spectacle of a large body of men receiving Holy Communion is at all times extremely edifying; therefore, on this occasion, constituting as it does a rare and signal event, it behoves all members to make it their special

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duty to be present; by so doing they will not only evince their practical interest, but will assist in no small degree in making the event a memorable one in the history of Hibernianism. The reception committee, with Mr. James McCusker secretary, are working very energetically to make the gathering a success.

The election of 14 members of the new Hospital and Charitable Aid Board took place in Wellington on Wednesday, when there was very little public interest taken in the event. Messrs. J. J. Devine and J. E. Fitzgerald (members of the Wellington City Council), prominent Catholic citizens, were among the successful candidates. Mr. Devine was for many years chairman of the Wellington and Wairarapa United Charitable Aid Board, which is now absorbed in the new board. It may be of interest to note that as far back as 1897 (being then chairman of that board) Mr. Devine brought about a conference in Wellington of the several Charitable Aid Boards of New Zealand, with a view to their bringing before Parliament the advisability of legislating that the body that made levies on all contributing local authorities in each district for charitable aid should have direct expenditure of the funds. This alteration in the law has now been made. Henceforth in each district the body that provides the funds will have the direct expenditure thereof for hospitals and other institutions, and so greater economy in administration is possible.

## DIocese OF CHRISTCHURCH

(From our own correspondent.)

March 19.

The third and last week of the mission in the Cathedral, conducted by the Redemptorist Fathers, has been remarkable for consistently large congregations and most edifying manifestations of religious fervor. The missionaries have completely won the hearts of the people, and their devoted ministrations in this city will be an abiding memory.

The Feast of St. Patrick was observed with due solemnity in the Cathedral. There was Solemn High Mass at 9 o'clock. The Very Rev. Father Hunt, C.S.S.R., was celebrant, the Rev. Father Lynch, C.S.S.R., deacon, the Rev. Dr. Kennedy subdeacon, and Very Rev. Father Price, Adm., master of ceremonies. Under Mr. A. J. Bünz at the organ, the choir sang the music of the Mass. The occasional sermon was preached by the Rev. Father Whelan, C.S.S.R., who, from the text 'Going therefore teach ye all nations' (St. Matthew xxviii., 19), delivered a particularly fine panegyric of the Apostle of Ireland. This command (he said) was given to the Apostles of old during those memorable days the Church will soon commemorate. The first Apostles passed away but others succeeded them, and so on through the centuries the Divine mandate was ever observed and the Gospel message conveyed to the uttermost parts of the earth. In due time, among others illustrious in the annals of the Church, came forth St. Patrick, first as the humble priest, then Bishop and missionary. In impressively eloquent terms the preacher traced the life and labors of that great Apostle, who, following the Divine injunction, came to Ireland. Brilliantly endowed with the spirit of the Church, with heroic sacrifice, and amid difficulties and hardships patiently endured, he converted the whole country, which, nourished with his glowing love, his sanctity and knowledge, became the glorious garden of the Church of God. The feast of St. Patrick is universally celebrated, and why? It is because of the gift of faith inherited from the Apostle of Ireland, that faith implanted by our Lord and Saviour in the hearts of the Apostles, for which they suffered martyrdom to gain heaven, our eternal home. It is, too, the exile's return for this gift of faith, that there is such deep devotion to the Blessed Sacrament and to the Blessed Virgin displayed everywhere among the Irish people. It is not necessary to go to the halls of Tara for examples of the faith so treasured by the Irish people. The churches throughout Ireland are thronged to this day, and here the Cathedral has been thronged throughout the mission, and why? Because of the faith, nourished by the Blessed Sacrament, and by love of the Blessed Virgin and St. Patrick.

## Greymouth

(From an occasional correspondent.)

On Wednesday, March 9, his Excellency the Governor visited the Marist Brothers' School. The pupils sang the 'Minstrel Boy,' which pleased his Excellency very much. Master Norman Knell then read the following address:—

'Your Excellency,—We, the Catholic boys of Greymouth, consider ourselves highly honored in receiving a visit from such a distinguished visitor. Although we are young, we can appreciate your sterling qualities and your broad-minded statesmanship. We are proud that our Governor is an Irishman, a scion of the illustrious Plunket family. During your term of office you have endeared yourself, your Excellency, not only to the older people of our fair Dominion, but in a special manner to the younger generation by your kindly disposition in visiting the schools and by the great interest you have taken in educational matters and in everything that makes for the happiness of

the people. That you may long be spared in health and happiness to assist in the councils of the great British Empire is the earnest prayer of the boys of the Catholic school, Greymouth.'

His Excellency thanked the boys for the hearty reception they gave him and for the kind address read. He exhorted them to be loyal to their country as their forefathers were loyal, and reminded them of the sacrifices their Church and their parents were making on their behalf.

The proceedings concluded with the singing of the National Anthem and three ringing cheers for his Excellency.

On Wednesday, March 9, the pupils of the Greymouth Convent School assembled in St. Patrick's Schoolroom to welcome his Excellency the Governor. The room was tastefully decorated with scrolls, flowers, and evergreens, while outside the flag of New Zealand waved proudly in the breeze. At 11.30 a.m. the distinguished visitor drove to the convent, accompanied by his Worship the Mayor (Mr. T. E. Coates), Mr. A. R. Guinness, M.P., and about twenty other gentlemen representing the various boards of the district.

Very Rev. Dean Carew, S.M., and Rev. F. McCarthy, S.M., conducted the party to the school, where a cordial welcome was accorded to the Governor. The following short programme was then rendered by the pupils:—'Song of welcome' (chorus); address, Miss Lily O'Donnell; 'All hail, Zealandia!' (chorus); recitation, 'A dreadful mistake,' Miss Nellie Kilgour; song, 'How I became an L.L.D.,' Miss Kathleen Hannan.

The following is the text of the address:—'May it please your Excellency,—Assembled here to-day, we, the pupils of the Convent School, Greymouth, beg to tender to your Excellency a very hearty welcome and to express our grateful sense of the high honor you have conferred on us by paying this, your first, visit to our school. This happy day on which your Excellency has thus honored us will ever be regarded as a 'red-letter' day in the annals of our school. As this is also a farewell visit, your Excellency will allow us to mingle with our welcome a deep and sincere regret. During your six years' stay in the Dominion your Excellency has taken the keenest interest in the educational and other matters that tend to the uplifting and the betterment of the people. No wonder, then, that the news of your intended departure has been received with such deep and widespread regret. Again thanking you for your kindness in visiting us, and praying that God's choicest blessings may fall on your Excellency, Lady Plunket, and family. We remain, your Excellency's respectful and devoted children,—The pupils of the Convent School, Greymouth.'

His Excellency, in replying, was enthusiastically received. He said he had enjoyed the entertainment immensely. The happy, pleasant faces he saw that morning would linger long in his memory, and when he returned to Ireland, his dear native land, he would tell the people at Home how well cared for and how happy the children of Irish parents are in this Dominion. His Excellency then went on to explain the duties of the Governor as the representative of his Majesty the King, and he strongly exhorted the pupils to be loyal and patriotic citizens. He knew that patriotism was taught them by their teachers, and he could wish that it should occupy a place in their estimation second only to religion. His Excellency assured the girls that if they were faithful to the religious teaching of those in charge of them they would surely grow up good women—models to all others in the Dominion. The singing of 'God save the King' brought the pleasant function to a close.

After a short visit to the Convent Infant School, where the little boys gave three hearty cheers for his Excellency, and where a song was sung in his honor, the Governor and party were conducted by Very Rev. Dean Carew to the Marist Brothers' School.

## ST. PATRICK'S DAY

DUNEDIN

For some years the celebration of St. Patrick's Day in Dunedin has been confined to an Irish national concert. At one time it was thought that such an entertainment would not be a success from the attendance point of view without the inclusion in the programme of the alleged comic element, but time and experience have proved that high-class Irish music has a charm which appeals to all tastes, and is quite sufficient to draw a large audience, especially on such an occasion. With one or two exceptions the concert given on Thursday night in the Garrison Hall was truly national; even the encores were in nearly all instances of that character. An excellent programme had been arranged by a committee of which the Rev. Father Coffey, Adm., was chairman and Mr. E. W. Spain secretary, and the best local talent was secured for the occasion, so that a successful entertainment was anticipated, and these hopes were realised to the fullest extent. Nearly every item was encored, and the very large audience showed by their appreciative applause that they were highly pleased with the concert. Mrs. R. Hudson, jun., who is a prime

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favorite with the concert-going public, sang with much feeling and expression 'The last rose of summer' and 'The ninepenny fiddler' for both of which she was recalled, her encore numbers being 'Killarney' and 'The harp that once.' Miss Violet McIntosh's programme items were 'Kathleen Mavourneen' and 'The Irish emigrant,' which were given in a finished manner. Her encore numbers were two dainty items, 'The sleepy song' and 'Lilies,' which met with much favor. Mr. James Jago is recognised as one of the leading vocalists in the city, and his singing of 'The minstrel boy' and 'Connemara' was in keeping with his reputation. As was to be expected, he was recalled for both items. Mr. J. McGrath, as an interpreter of rousing Irish national songs, has few equals, and his rendering of 'The wearing of the green' and 'A nation once again' worked up the audience to a high state of enthusiasm. His encore numbers were 'The green flag' and 'God save Ireland,' in which he again scored a decided success. Mr. J. H. Brennan recited 'To be continued in our next,' in which he displayed his talent as a humorous impersonator. The inevitable recall followed, the encore item being productive of much amusement. Mr. Brennan also recited 'King Claudius on repentance' with much dramatic effect, and in response to an emphatic recall contented himself with bowing his acknowledgment. Two excellent items, 'The prayer' from 'Moses in Egypt' and the 'Gipsy chorus' from the 'Bohemian Girl,' were given by St. Joseph's Cathedral Choir, under the conductorship of Mr. Vallis. The overtures, 'Beauties of Ireland' and 'Tancredi,' by the Kaikorai Band, under the conductorship of Mr. G. B. Laidlaw, were not the least enjoyable items of a most successful entertainment. Mrs. J. Woods and Mr. A. Vallis shared the accompaniments during the evening. Just before the last item Rev. Father Coffey took the opportunity of thanking the performers for their services and the audience for attending in such large numbers.

**CHRISTCHURCH**

(From our own correspondent.)

St. Patrick's Day was observed as a holiday in the Catholic schools, and the national ensign was flown from the Marist Brothers' School building and elsewhere. On the streets, in the trams, and where people commonly congregate the little bit of green ribbon, rosette, and other pretty and artistically designed emblems of Irish nationality—which seem to be increasing year by year—were conspicuously displayed. As usual, the chief event in Christchurch in celebration of St. Patrick's Day was the national entertainment at His Majesty's Theatre in aid of Nazareth House, at which there was a large audience. All the local clergy and the Redemptorist Fathers now engaged in giving a mission here were present. At an interval the Very Rev. Dean Ginaty, S.M., V.G., in the absence of his Lordship the Bishop, returned thanks to the performers, the audience for their liberal patronage, and to all connected with working up the event. The following was the programme:—  
Part I.: Organ solo, 'Arrangement of Irish airs,' Mr. A. J. Bünz; song, 'Queen of Connemara,' Mr. Farquhar Young; songs, 'The harp that once' and 'I love a lad,' Miss Winnie Nixon; songs, 'The meeting of the waters,' and 'Oft in the stilly night,' Mr. C. D. Morris; song, 'Killarney,' Mrs. Arthur Mead; recitation, Mr. F. R. Bust.  
Part II.: Selection, 'Gems of Erin,' Christchurch Mandolin Orchestra (conductor, Mr. Joseph Wright); song, 'Ave Maria,' Mrs. Arthur Mead (violin obligato, Herr Zimmermann); organ soli—(a) 'Invocation' (Guilmant), (b) 'Songs of the night' (Spinney), (c) 'Triumphal march' (Sainton-Dolby), Mr. A. J. Bünz; recitation, 'Who fears to speak of '98?' Mr. Farquhar Young; harp solo, 'Pot pourri of Irish airs,' Miss Lottie Barker; song, 'She's far from the land,' Mr. C. D. Morris; national dance, Mr. J. Gilmour. The accompaniments were played by Misses Hayward and O'Connor and Mr. R. A. Horne.

**WELLINGTON**

(From our own correspondent.)

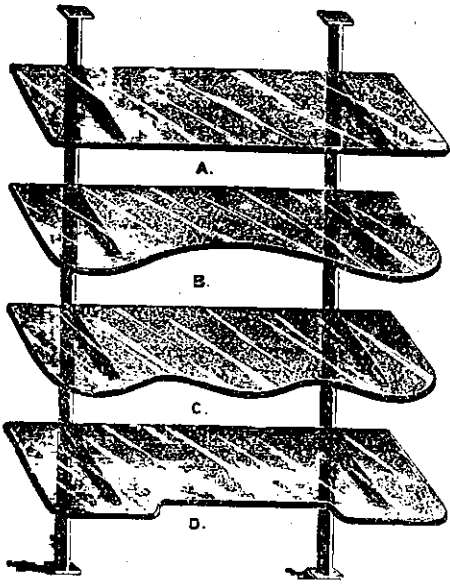
St. Patrick's Day was celebrated by the Hibernians by the holding of a monster picnic and sports in Very Rev. Father Lane's grounds at the Lower Hutt. The outing this year was very successful. Those who were present spent the day pleasantly, and also enjoyed the entertainment provided for them by the committee representing the Wellington Catholic Club and the city and suburban branches of the Hibernian Society. The proceedings began with a procession from St. Mary of the Angels' Church, Boulcott street, of children and members of the Hibernian Society in the regalia, headed by the Wellington Garrison Band, for the Te Aro station. On arrival at the Hutt grounds the children were provided for by a large number of races and other contests, and there were also a few athletic events for men and competitions for girls in Irish jigs and reels. Many sheltered spots under the willows and alongside the river were occupied by picnickers. The Prime Minister (Sir Joseph Ward) and Lady Ward, besides a large number of the Wellington district clergy, visited the gathering. The ladies in charge of the refreshments were Mesdames Casey, Connelly, Hickey, Lynch, Nazer, O'Sullivan, and Sullivan.

After the outing at the Hutt a social gathering was held in the local Drill Hall, when there was a large gathering, who spent a most enjoyable time. Messrs. A. and C. Hayes, C. O'Brien, and N. O'Shea worked hard to make the gathering a success.

It was most gratifying to the management committee of the entertainment which was held in the evening in the Concert Chamber of the Town Hall to see that there was not even standing room an hour before the commencement of the concert. The very large audience enjoyed the programme, which was almost entirely composed of Irish music. Nearly every item had to be repeated, and the performers had a great reception. The concert was an undoubted success, and much regret was expressed for the hundreds who were unable to obtain admittance owing to the hall being packed to overflowing. The pupils of the Marist Brothers' School acquitted themselves well in several choruses—'O'Donnell Aboo,' an old Irish air, 'Erin, beautiful Erin,' and 'God save Ireland.' Mr. Charles Reid sang 'Oft in the stilly night,' and was encored. Mrs. T. Costelloe (*née* Blaney) sang 'Asthore' very sympathetically, and for an encore number 'Going to Kildare.' Master Rupert Christie sang 'Terry, your blue-eyed boy,' and had to repeat the last verse. Miss May Donaldson gave an artistic violin rendering of Sarasate's 'Zigeruiesen,' and for an encore played a minuet by Mozart. Mr. Louis Walker, in 'The Irish emigrant,' showed himself possessed of a good voice. Miss May Driscoll was heard to advantage in 'The wearing of the green,' and, in answer to a redemand, 'I love old Ireland still.' Madame Marie Groome was warmly encored for her fine singing of 'The Minstrel Boy,' and responded with 'Kate O'Shane.' Mr. J. F. Carr sang 'The dear little shamrock' very pleasingly, and afterwards 'Avourneen.' In the second part of the programme Miss Mary Bannin recited 'Pontenoy,' and for an encore 'Only a simple picture,' with much spirit. Mr. Charles Hickmott sang 'Father O'Flynn' in popular fashion, and Madame Marie Groome and Mr. F. J. Carr were heard to advantage in the duet 'Ring out wild bells.' Mrs. Costelloe sang 'Paddy' in an admirable manner, and Miss May Donaldson gave a couple of violin soli. Moore's touching song, 'She is far from the land,' was well sung by Mr. Walker. Miss Henderson was accompanist. A novel item which produced much enthusiasm was the Irish pipe music played by Mr. P. Barry, who wore the Irish piper's costume—green jacket, with gilt stripes, khaki kilt and apron, and khaki cap. He also danced an Irish jig.

**LAWRENCE**

The St. Patrick's Night concert proved an unqualified success in every way (says the *Tuapeka Times*). There was a crowded and enthusiastic audience, which demonstrated its approval by encoring most of the items on the programme while the performers acquitted themselves in a manner that reflected the highest credit on the management. Some of the more classical items were a treat seldom experienced in local performances, and the male quintette party was a very decided acquisition to the programme which opened with an appreciated violin solo entitled 'St. Patrick's Day' by Master J. Pearson, which was played most creditably for so youthful a performer, as was also 'Il Bacio' waltz later on. Miss Pound, from Dunedin, made her first appearance before a Lawrence audience, and created a very favorable impression. Her numbers were 'Come back to Erin' and 'The dear little shmarock,' in both of which she received an undeniable encore, to which she kindly responded. The Male Quintette Party followed in 'Go where glory waits thee,' with Mr. A. Campbell, the favorite local tenor, as leader, which proved a most acceptable item. In the second part the same quintette gave 'Let Erin remember' with fine dash and spirit. Miss Mary Woods appeared in one of Moore's melodies, 'Has sorrow thy young days shaded?' and sang this number as she always does—most artistically and expressively, her enunciation being perfectly in accordance with the true spirit of the words. Mr. Sandys appeared in 'Eileen Alanah,' with invisible chorus, and he also sang 'Remember me no more' in the second part. Mr. Thomas Ryan, of Waitahuna, gave a taking recitation, 'How I envied McGinty,' which was much appreciated by the audience, an encore being demanded and given. In the Irish ballad 'Avourneen' Miss Kathleen Roche scored a decided success, and for an encore number sang 'Oh, Erin, dear Erin.' Miss Patricia Higgins danced an Irish jig and sailor's horn-pipe, and fairly brought down the house by her graceful dancing and fairy-like movements. Mrs. Sandys rendered 'The Kerry dance' and 'Dublin Bay,' and was loudly recalled. Mrs. A. C. Orr-Loring gave the audience a musical treat in Gounod's 'Ave Maria' with violin obligato beautifully played by Miss Mary Woods. She also sang the waltz song 'April morn,' which gave her an excellent opportunity of showing her qualities as a leading lyric soprano. Miss Mary Woods acted as principal accompanist in her usual finished style, being assisted by Miss Isabel Simpson and Miss Zita Hart, who did their part exceedingly well. At the conclusion of the concert the Very Rev. Monsignor O'Leary thanked the performers and audience for their assistance, and paid a very high compliment to the artistic excellence of the entertainment, and in his own name and that of the congregation expressed gratitude to all who had helped to make the entertainment so successful.



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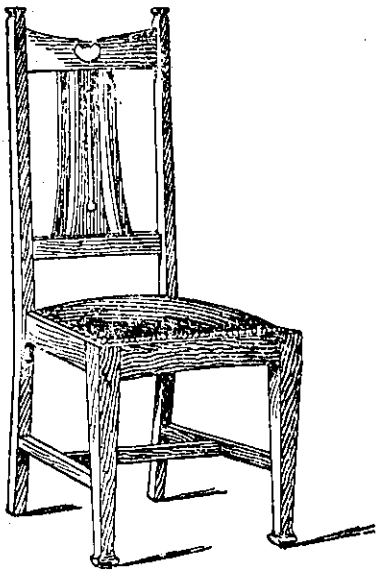
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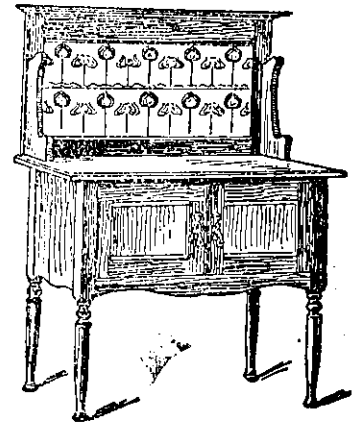
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### Invercargill

(From our own correspondent.)

The twenty-fourth annual sports meeting of the Irish Athletic Society of Southland was held in Rugby Park on March 16. Unfortunately the weather was very unseasonable. Notwithstanding this, the public turned out in large numbers, and a sum of over £100 was taken at the gates. This amount does not include tickets sold before the meeting. Both the daily papers are loud in their praise of the excellent management of the meeting, which left nothing to be desired. A local athlete, H. S. Strang, was successful in the big Sheffield Handicap. The schools relay race proves more popular every year, and this year was no exception. Teams from six schools started. The race created great enthusiasm and excitement amongst the more youthful spectators. For the sixth year in succession the race was won by the Marist Brothers' No. 1 team.

A meeting of lady parishioners was held in St. Joseph's Schoolroom on Thursday last to make preliminary arrangements for a bazaar to be held shortly to raise funds to improve the grounds adjoining the Dominican Convent. A large number of ladies was present, and in their earnestness could be seen a sure proof of the ultimate success of the undertaking.

A further presentation was made to the Rev. Father Lynch at Rakahouka on Tuesday last, concerning which the *Southland Times* of 19th inst. says:—To indicate in some practical way their great appreciation of the Rev. Father Lynch, who has been removed to Gore, parishioners from all parts of the district met in St. Patrick's Church, Rakahouka, on Tuesday evening, and presented him with an address and a purse of sovereigns. Before the presentation a short musical programme was contributed by Mr., Mrs., and Miss Connor, and Messrs. Caulfield and Conniffe. Mr. J. R. Browne was chairman, and in his introductory remarks expressed the high esteem in which Father Lynch was held by him and all the parishioners. He had always found him an energetic worker, a zealous priest, and a true friend, and assured him that whenever he chose to visit Rakahouka he would find a hearty welcome awaiting him. Messrs. J. J. Connor, W. F. Caulfield, and W. J. Hanning also spoke. They emphasised Father Lynch's kindness and sterling character, and said his memory would be revered for all time. The chairman then presented Father Lynch with a purse of thirteen sovereigns and an address, which was couched in eulogistic terms. Rev. Father Lynch, who was greeted with applause, made an effective little speech, in which he expressed his sincere gratitude and thanks. After the meeting several of the audience, together with Councillor James Fleming, adjourned to the house of Mr. and Mrs. Caulfield close by, where a banquet awaited them. Several vocal items by the visitors and some pianoforte selections by the Misses Caulfield brought to a close a very pleasant evening.

In accordance with the rule that the members shall receive Holy Communion in a body on the Sunday nearest St. Patrick's Day, the members of the local branch of the Hibernian Society turned out in large numbers on Sunday at the 8 o'clock Mass. A Communion breakfast was held in St. Joseph's Schoolroom afterwards, Mr. James Mulvey (president) being in the chair. Breakfast being over, Mr. E. Columb, P.P., proposed the toast of 'Kindred Catholic Societies,' and in a neat speech referred in particular to the Catholic Club and Hibernian Band. He dealt at length on the good work achieved by both institutions. Mr. Jas. Collins (president of the Catholic Club) and Mr. T. McGrath (secretary of the band) responded to the toast.

Rev. Brother Arthur proposed the toast of the 'Hibernian Society,' and gave some useful hints and advice to members, his remarks being loudly applauded. Mr. J. Mulvey thanked Brother Arthur for his kind remarks, and responded in a characteristic manner.

Mr. J. Collins proposed the toast of 'The Clergy,' and referred in eulogistic terms to the admiration and veneration in which the clergy were held by every Catholic society. The Rev. Father Kavanagh, who responded, thanked Mr. Collins for his kindly remarks in proposing the toast. He congratulated the members on the splendid muster that approached the Holy Table. He said that he felt very proud that morning; in the first place because such a splendid spectacle would gladden the heart of any priest, and perhaps more especially one who was a full-fledged Hibernian; in the second place because it was associated with the name Hibernian, and thirdly because it was all for the honor and glory of God. The Rev.

Father's remarks were greeted with quite a furore of applause.

The toast of 'The Ladies' was in the hands of Mr. P. Scully, V.P., and was suitably acknowledged by the treasurer, Bro. Byrne. Bro. T. Pound, P.P., proposed the toast of 'The President,' and after Bro. Mulvey returned thanks one of the most successful functions of the kind held in Invercargill for some time concluded.

### Hawera

On Sunday, March 13, the members of the local branch of the H.A.C.B. Society approached the Holy Table in a body.

On Tuesday afternoon last the annual distribution of prizes took place by Very Rev. Father Power, after which the children were entertained at afternoon tea. The following is the list of awards:—Standard VI.—Mary Dolan, 1; Mary O'Connor and Edward Cullinan, 2. Standard V.—W. Fenwell, 1; C. O'Donnell, 2. Standard IV.—Beta Henderson, 1; Teresa Wallace, 2. Standard III.—Y. Montefiore, 1; E. Montefiore, 2. Standard II.—Carthage Morrissey, 1; Dolly Drury, 2. Standard I.—Fred Purser, 1; G. McAlpine, 2. Irish history—Standard VI.—Kathleen Cullinan and Owen Dolan. Standard V.—Eddie. Catechism prizes.—Standard VI.—Ruby Notter and Owen Dolan. Standard V.—Rita Bartlett, Maisie Fennell, and Henry Jenkins. Standard IV.—Chanel Cullinan, Eileen Troy, and Elsie Nicholson. Standard III.—Phyllis Bretherton. Standard II.—Carthage Morrissey. Standard I.—Laddie Hooker.

Mr. G. Iles, who is well known as a hotel proprietor in Christchurch, has recently acquired the freehold of the new Provincial Hotel in that city. It is a fine brick building, and contains all the latest improvements. The proprietor has just completed the re-furnishing of the house throughout in the best style. While only three minutes' walk from the centre of the city, it is situated in the best part of Cashel street from a visitor's point of view, and in the immediate vicinity of the Farmers' Co-operative retail stores. For an up-to-date house the tariff is extremely moderate....

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Bring me the last suit that your tailor made for you at five and six guineas, and I guarantee to not only give you a better fit, a smarter cut for £2 less for cash, but in addition to give you materials and patterns that will fairly surprise you with their quality and newness.

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That's clear enough; and to clinch it I give you that guarantee over my own signature.

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NEW ZEALAND RAILWAYS

TRAIN ARRANGEMENTS.  
EASTER HOLIDAYS, 1910.

The following ALTERATIONS IN and ADDITIONS TO the Ordinary Train Service will be made in connection with the above:—

THURSDAY, MARCH 24.

Special Express Train for Oamaru will leave Dunedin at 12.35 p.m., Palmerston 2.32 p.m., arriving Oamaru 4.3 p.m., connecting with Trains for Kurow and Ngapara Branches. Will stop at Port Chalmers Upper to pick up passengers, and at Waitati, Seacliff, Waikouaiti, Palmerston, Shag Point, Hillgrove, Hampden, Herbert, and Maheno to pick up or set down passengers.

Special Express Train for Dunedin will leave Oamaru at 4.35 p.m., arriving Dunedin 8.20 p.m. Stops at Maheno, Herbert, Hampden, Hillgrove, Shag Point, Palmerston, Waikouaiti, Seacliff, Waitati, and Port Chalmers Upper to pick up or set down passengers.

The Train usually leaving Dunedin for Palmerston at 4.30 p.m. will leave at 5.27 p.m.

The 10.15 p.m. Train Port Chalmers to Dunedin will leave Burkes at 10.31 p.m. and Ravensbourne 10.36 p.m., Dunedin arrive 10.44 p.m.

Train for Balclutha will leave Dunedin at 6.15 p.m., Milton 8.3 p.m., arriving Balclutha 8.49 p.m. This Train connects with Trains for Lawrence and Catlins River Branches. Will NOT stop for passengers between Dunedin and Mosgiel inclusive. South of Mosgiel will stop where required to pick up or set down passengers.

The Express Train leaving Dunedin at 4.25 p.m. will NOT take passengers from Dunedin for Milton, Balclutha, and stations on Lawrence and Catlins River Branches.

The Train usually leaving Milton for Lawrence at 7.25 p.m. will not leave till 8.15 p.m., connecting with 6.15 p.m. Train from Dunedin.

The Train usually leaving Balclutha for Houipapa at 10.40 a.m. will NOT run.

Trains will leave Balclutha for Houipapa at 11.40 a.m. and 9.0 p.m., returning from Houipapa at 1.40 p.m. and 11.0 p.m.

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

FRIDAY, MARCH 25.

Train leaves Dunedin for Palmerston at 9.40 a.m., returning from Palmerston at 5.0 p.m., arriving Dunedin 7.52 p.m.

The Train usually leaving Dunedin for Palmerston at 4.30 p.m. will NOT leave till 7.55 p.m.

The Train usually leaving Palmerston for Dunedin at 5.6 p.m. will NOT leave till 5.30 p.m., arriving Dunedin 8.13 p.m.

Trains will leave Balclutha for Houipapa at 5.0 a.m., 11.40 a.m., and 8.15 p.m., returning from Houipapa at 7.18 a.m., 1.40 p.m., and 10.15 p.m.

SATURDAY, MARCH 26.

The Train usually leaving Balclutha for Houipapa at 10.40 a.m. will NOT leave till 11.40 a.m.

MONDAY, MARCH 28.

The 5.5 a.m. Palmerston-Dunedin Train will NOT run. Train will leave Dunedin for Palmerston at 9.40 a.m., returning leaving Palmerston at 5.0 p.m., arriving Dunedin 7.52 p.m.

The Train usually leaving Dunedin for Palmerston at 4.30 p.m. will NOT leave until 7.55 p.m.

The Train usually leaving Palmerston for Dunedin at 5.6 p.m. will NOT leave till 5.30 p.m., arriving Dunedin 8.13 p.m.

The Train usually leaving Mosgiel for Outram at 5.45 p.m. will NOT leave till 6.15 p.m.

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

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

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

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

The Train usually leaving Balclutha for Houipapa at 10.40 a.m. will NOT leave till 11.40 a.m.

A Train will leave Balclutha for Houipapa at 8.15 p.m., returning leaving Houipapa at 10.15 p.m.

TAIERI RACES.

Trains will leave Dunedin for Mosgiel Township at 9.20 a.m., 10.32 a.m., and 11.5 a.m., returning leaving Mosgiel Township at 5.25 p.m. and 6.0 p.m.

Trains will leave Mosgiel for Dunedin at 5.31 p.m., 5.45 p.m., 6.10 p.m., 7.23 p.m., and 8.25 p.m.

STRATH TAIERI SHOW AT MIDDLEMARCH.

Train will leave Omakau for Middlemarch at 8.30 a.m., Ranfurly 10.40 a.m., Hyde 12.1 p.m., arriving Middlemarch at 12.55 p.m.

Train will leave Middlemarch at 4.5 p.m., arriving Dunedin 7.30 p.m.

The Train usually leaving Middlemarch for Omakau at 4.2 p.m. will NOT leave till 5.15 p.m., Hyde 6.15 p.m., Ranfurly 7.40 p.m., Oturehua 8.40 p.m., arriving Omakau at 9.50 p.m.

TUESDAY, MARCH 29.

A Train will leave Palmerston for Dunedin at 5.5 a.m., Port Chalmers Upper 7.9 a.m., arriving Dunedin 7.40 a.m.

The Train usually leaving Port Chalmers Lower for Dunedin at 7.8 a.m. will leave at 7.5 a.m.

The Train usually leaving Balclutha for Houipapa at 10.40 a.m. will NOT leave till 11.40 a.m.

EXTRA EXPRESS TRAINS.

Between DUNEDIN and PALMERSTON on GOOD FRIDAY and EASTER MONDAY, 25th and 28th March, will run as under:—

DUNEDIN TO PALMERSTON.—Dunedin depart 9.25 a.m., stopping at Waitati 10.26 a.m., Seacliff 10.55 a.m., Puketeraki 11.6 a.m., Waikouaiti 11.20 a.m. Will also stop at Port Chalmers Upper to pick up passengers for stations at which train is timed to stop.

PALMERSTON TO DUNEDIN.—Palmerston depart 4.30 p.m., stopping at Waikouaiti 4.52 p.m., Puketeraki 5.12 p.m., Seacliff 5.21 p.m., Waitati 5.42 p.m., arriving Dunedin 6.33 p.m. Will also stop at Port Chalmers Upper to allow passengers to alight.

Between DUNEDIN and BALCLUTHA from THURSDAY, MARCH 24, to TUESDAY, MARCH 29 inclusive (Sunday excepted) will run as under:—

DUNEDIN depart 9.15 a.m., Mosgiel 9.49 a.m., Henley 10.16 a.m., Waiholia 10.29 a.m., Milton 10.53 a.m., Stirling 11.23 a.m., arriving Balclutha 11.30 a.m. This train connects with Lawrence and Catlins River Branch Trains, and will stop at Caversham and Mosgiel to pick up passengers, and at Henley, Titri, Waiholia, Milton, and Stirling to pick up or set down passengers.

BALCLUTHA depart 4.0 p.m., Stirling 4.7 p.m., Milton 4.42 p.m., Waiholia 5.2 p.m., Henley 5.15 p.m., arriving Dunedin 6.14 p.m. This train connects with trains from Catlins River and Lawrence Branches, and with train for Outram. Will stop at Stirling, Milton, Waiholia, Titri, Henley, Mosgiel, and Caversham to pick up or set down passengers.

In connection with the Dunedin-Balclutha Extra Express Trains, the following alterations in the ordinary timetable will be observed from THURSDAY, MARCH 24, to TUESDAY, MARCH 29 inclusive:—

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

LAWRENCE BRANCH.—The Train usually leaving Milton for Lawrence at 10.5 a.m. will NOT leave till 11.5 a.m., Waitahuna 12.25 p.m.

The Train usually leaving Lawrence for Milton at 3.30 p.m. will leave at 2.40 p.m., Waitahuna 3.10 p.m.

HOLIDAY EXCURSION TICKETS ARE NOT AVAILABLE BY CERTAIN TRAINS DURING THE HOLIDAYS. FOR PARTICULARS SEE HANDBILLS.

SPECIAL NIGHT TRAINS will run as under:—

THURSDAY, MARCH 24.

Dunedin depart 10.45 p.m., Christchurch arrive 8.40 a.m. on Friday.

Christchurch depart 10.35 p.m., Dunedin arrive 10.12 a.m. on Friday.

Dunedin depart 11.0 p.m., Oamaru arrive 4.10 a.m. on Friday.

Dunedin depart 11.20 p.m., Balclutha 2.18 a.m., Invercargill arrive 6.40 a.m. on Friday.

Invercargill depart 11.20 p.m., Balclutha 3.45 a.m., Dunedin arrive 6.30 a.m. on Friday.

SATURDAY, MARCH 26.

Dunedin depart 11.0 p.m., Palmerston arrive 1.50 a.m. on Sunday.

MONDAY, MARCH 28.

Christchurch depart 9.0 p.m., arriving Dunedin 7.5 a.m. on Tuesday.

Dunedin depart 8.50 p.m., Christchurch arrive 7.10 a.m. on Tuesday.

Dunedin depart 9.40 p.m., Balclutha 12.10 a.m., arriving Invercargill 4.30 a.m. on Tuesday.

Invercargill depart 10.15 p.m., Balclutha 2.25 a.m., arriving Dunedin 4.50 a.m. on Tuesday.

The Goods Sheds at DUNEDIN, PORT CHALMERS, and OAMARU will be closed on Good Friday and Easter Monday, 25th and 28th March.

For further particulars see Posters.

BY ORDER.

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## IMPORTANT ANNOUNCEMENT.

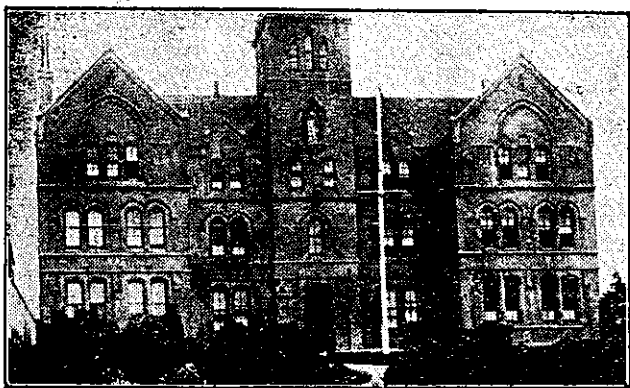
## CATHOLIC HOME ANNUAL FOR 1910.

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.

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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.

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

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REV. J. NORRIS, Secretary, 312 Lonsdale St., Melbourne.

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OCTAGON...

Corner of George St, Dunedin

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.

**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.

**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 Justitiae causam promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

LEO XIII., P.M.

TRANSLATION.—Fortified by the Apostolic Blessing, let the Directors and Writers of the New Zealand Tablet continue to promote the cause of Religion and Justice by the ways of Truth and Peace.

April 4, 1900

LEO XIII., Pope.



THURSDAY, MARCH 24, 1910.

**'OFFICIALISM RUN MAD'**



HE phrase was used some weeks ago, if we remember rightly, by an irate member of the Otago Education Board in describing a certain action of our New Zealand Education Department, but the applicability of the description is by no means confined to the occasion on which it was employed. In this matter of muddling, unintelligent, and sometimes mischievous officialism we in New Zealand have enough to put up with in all conscience.

It is one of those cases where 'appetite grows by what it feeds on,' and the tendency to pettifogging red-tapeism in some of our State departments has of late patently and visibly increased. We can still, however, lay to our souls the consoling unction that in this particular matter we are not as bad as some of our neighbors. We have not, for example, in all the ranks of Dominion officialdom, a single member who, in capacity for meddlesome and vexatious interference, could hold a candle to one Mr. James Gray, ex-Methodist minister, who is dressed in a little brief authority as Secretary of the State Children's Department of South Australia. This gentleman appears to belong to a class of busy folks who are like the hornets—never busy except with their stings. We do not know how long he has held his present position, but of late years, as a result of the apparently settled policy of this gentleman, Catholic charities and institutions have been harassed and worried, and nagged at and criticised, and pestered with pin-pricks, till a point has been reached at which patience ceases to be a virtue. So long as the Secretary of the S.A. State Children's Department keeps within his

legal rights he has, of course, to be obeyed, and in the past he has, as a matter of fact, been carefully and scrupulously obeyed. 'Thou hast seen,' says *King Lear*, 'a farmer's dog bark at a beggar? . . . And the creature run from the cur? There thou mightst behold the great image of authority: a dog's obeyed in office.' But the obedience due to office does not extend a hair's-breadth beyond the limits of its legitimate authority. In some of his later demands, Mr. Gray, in the opinion of high legal authority as well as of most reasonable and fair-minded people, has egregiously exceeded his legal powers; and the Archbishop of Adelaide has quietly but firmly defied him.

The past history of the dealings of the Secretary of the State Children's Department with various Catholic charities—related by the Archbishop in a pamphlet published in September last—has been already commented on in these columns, and we confine ourselves therefore for the present to Mr. Gray's latest vagaries. These have been described by Archbishop O'Reilly, tersely, forcefully, and straightforwardly, but at the same time in a dignified and studiously moderate way, in a second pamphlet just issued. Out of a number of petty and utterly unjustifiable annoyances inflicted by Mr. Gray we select two conspicuous specimens. The first had reference to the Girls' Reformatory at Kapunda. Mr. Gray objected to the appointment of an aged and entirely suitable priest as resident chaplain to the institution. The absence of a resident chaplain meant that the Sisters and inmates would have to make a six-mile journey every Sunday in order to hear Mass. In view of the grave inconvenience caused by Mr. Gray's interference Archbishop O'Reilly, freely and voluntarily, of his own motion, decided to close the Reformatory. The inmates were accordingly transferred to another Catholic institution, and the building was in due time dismantled.

Then followed a vexatious sequel. In accordance with law it was necessary that a proclamation should appear in the *Government Gazette* notifying the fact of the closing. It would—one would have thought—have been a simple matter to frame a proclamation which would have complied with all essentials, and would have stated the actual facts in a plain and inoffensive way. But that apparently is not Mr. Gray's style. Section 26 of the S.A. State Children's Act provides that 'the Governor may, on the report of the Council, if dissatisfied with the condition or management of any private Reformatory School, or private institution, by proclamation abolish it as a Reformatory School, etc.' Mr. Gray professed to feel himself compelled by his reading of the Act to have a proclamation inserted in the *Gazette* to the effect that the State Children's Council was 'dissatisfied' with the condition of the school, and that the Reformatory had therefore been 'abolished.' A proclamation so worded obviously conveys a painful imputation regarding the management of the institution, and Archbishop O'Reilly promptly protested. In addition, his Grace consulted an Adelaide legal firm of high standing, who, in a lengthy considered opinion entirely disagreed with Mr. Gray's reading of the law, that an expression of 'dissatisfaction' was necessary. As a matter of fact, there never has been a word of complaint against the institution. It has always received praise in the annual report of the State Children's Council, and the Secretary had himself stated, in a letter dated September 14, 1909, that 'the council has a profound appreciation of the work done at St. John's Reformatory.' Mr. Gray admitted that the 'dissatisfaction' referred to in the proclamation was purely 'formal.' 'In other words'—as the solicitor's opinion expresses it—'there is no dissatisfaction at all, but it is thought necessary to tell his Excellency the exact contrary to what is the fact.'

Since then Mr. Gray has broken out in a fresh place, and in a manner still more wantonly and glaringly offensive. This time it is the Orphanages that are victims of his rampant officialism. An Amendment of the State Children's Act already referred to provides that every person (subject to certain exceptions) 'who, not being licensed as a foster mother by the council, shall receive into his or her charge or custody any child under the age of seven years to adopt, rear, nurse, or otherwise maintain for gain

or reward, such child, apart from his or her parent' shall be liable to a penalty. In one of the Catholic Orphanages—known as the Goodwood Orphanage—there are 71 children provided for, 19 of them being under seven years of age. Of these 19, there are 8 whose relatives send small weekly payments, averaging 3s 8d per head. Not one penny of this goes to the benefit of the Sisters, who, of course, give their services absolutely gratis. Mr. Gray, however—who appears to regard himself as an authority on the Law as well as on the Gospel—contends that the Sisters are taking the children 'for gain or reward,' and he has called upon all the Sisters of the Goodwood Orphanage to take out licenses as foster-mothers under the Act or submit to immediate prosecution. The Archbishop again took high legal advice, and was assured that 'there is no justification whatever in law for the contentions advanced. . . It is clear that the Sisters do not act for gain or reward, but work in the cause of religion and charity, without gain or reward.' His Grace thereupon sent a courteous note to Mr. Gray, intimating that he had instructed the Sisters both at Goodwood and Largs Bay neither to make any application for a license nor to regard their institutions as being in any way under the supervision of Mr. Gray's Department. Mr. Gray retorted by what amounted to a public threat of prosecution, and to this Archbishop O'Reilly made the following dignified and uncompromising reply: 'Our Sisters give their lives to the saving of the children under their care. They give their lives unrequited, moved purely and solely by love for their little wards. Expert legal advice assures them that they are under no legal obligation to take out foster mothers' licenses from the State Children's Department. They respect the law, and are willing to observe it. But they are unwilling to accept on questions of law Mr. James Gray's ruling. Mr. Gray threatens to prosecute. He may prosecute as speedily as he likes, and as amply. The Sisters will face his prosecution with equanimity.'

There, for the present, the matter stands. The Archbishop of Adelaide deserves the thanks, not only of South Australian Catholics, but of their co-religionists throughout Australasia, for the firm and unflinching stand he has made against what looks—at this distance—to be little less than 'officialism run mad.' As we have said, we appear, in this matter, to be somewhat more fortunately circumstanced than our South Australian neighbors, but even in New Zealand—judging by the number of protests from local bodies—there is a growing tendency to centralisation and red-tapeism on the part of some of our Government Departments. In South Australia, as in New Zealand, a clear distinction must be drawn between the Government and the official. In most cases, Governments have a fairly cordial appreciation of the work done by our charitable and philanthropic institutions, and are willing to be just, and even to some extent sympathetic in their attitude. It is the official who is the stumbling block and rock of offence. So long as he keeps within the four corners of the law we must, of course, render to Caesar the tribute due. But when, in his desire to cripple and ham-string private institutions, he grossly exceeds his powers, his encroachments must be unhesitatingly resisted. He is, after all, not the ruler, but the paid servant, of the people; and in teaching such an one his true place Archbishop O'Reilly has at once set an example and rendered a service to the whole community.

## Notes

### The Irony of Circumstance

*Punch's* chief cartoon the week after the elections depicted Mr. Redmond as sovereign at Westminster, and the inscription ran thus:—Mr. John Redmond: 'Well, if I can't rule in Dublin, I can here!'

### Parliamentary Wit

Ian Malcolm, in a gossipy article on the House of Commons in the current number of the *Cornhill Magazine*, gives some passable specimens of Parliamentary wit. They include the following 'good thing' from Mr. Labouchere, uttered when Mr. Gladstone had scored a victory in debate

over his somewhat erratic supporter. Said the rather exasperated 'Labby,' 'Oh, none of us mind the fact that the G.O.M. has his sleeve full of unexpected trump cards, but we do object to his thinking that the Almighty put them there.'

The writer relates how a Canadian, who was a Liberal and a Free Trader, scored off a man in the crowd at a public meeting:—

Man: 'Are you a foreigner?'

Speaker: 'No, why do you ask?'

Man: 'Because you speak through your nose.'

Speaker: 'If you get Tariff Reform you will have to pay through yours.'

Man: 'You are a double-faced man, sir.'

Speaker: 'You can't be, or you would not wear that one outside.'

### The Virtue in a Good Mistake

Someone has said that the man who never makes a mistake never makes anything. The Rev. P. J. MacCorry, Paulist Father, and noted lecturer and orator, is evidently of the same opinion, and as principal speaker at a patriotic function in Chicago the other day he expressed his views on the matter with characteristic terseness and vigor. Denouncing the spirit of 'graft' which is rampant in the land, he said: 'The science of government has been bedragged in the dust until it reeks of moral turpitude. Greed and graft have laid their filthy hands upon every branch of this government. We need a few men like Benjamin Franklin, your patron saint; like Abraham Lincoln or George Washington. We need half a dozen men with backbone like Theodore Roosevelt.'

'Roosevelt,' he continued, 'has made mistakes—he has made whoppers. But so has everybody who ever amounted to anything. If you have never made a whopper of a mistake I want you to carry it as a secret to your grave. There are some pin-headed, two-legged critics who haven't the brains to contribute to the world's history even one good, whole-souled mistake. The mistakes of thinking men have been stepping-stones in the world's progress.'

## DIocese of Dunedin

Brothers J. J. Marlow (district deputy) and J. Hally will represent the local branch of the H.A.C.B. Society at the movable meeting which takes place at Wellington during Easter week.

The preachers at the Holy Week ceremonies in St. Joseph's Cathedral will be as follows:—Rev. P. J. O'Neill on Thursday night on the Blessed Eucharist; Rev. D. Buckley on Friday morning on the Passion, and Rev. C. Morkane on Friday night on the Seven Dolors.

There was Solemn High Mass at St. Patrick's Basilica, South Dunedin, on St. Patrick's Day. His Lordship the Bishop presided, Rev. Father Liston being celebrant, Rev. Father O'Reilly deacon, Rev. Father O'Malley subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. The panegyric of St. Patrick was preached by the Rev. D. O'Neill.

On Thursday (St. Patrick's Day) Miss Staunton (in religion, Sister M. Monica, lay Sister), of West Plains, Southland, made her profession in the Chapel of the Immaculate Conception, St. Dominick's Priory, Dunedin. His Lordship Dr. Verdon, assisted by Rev. J. Coffey, Adm., performed the ceremony. There were also present Rev. Fathers Vaughan (N.S.W.), Corcoran, Liston (Holy Cross College), J. O'Malley, and D. O'Neill (South Dunedin), besides several relatives and friends of the newly-professed Sister.

### Timaru

(From our own correspondent.)

Mr. Wauchop, the great spectacular display organiser, is to arrive here to-day by the first express from Christchurch to commence preparations for the approaching bazaar.

The work on the new church is steadily progressing, the stone and brick work now being half-way up the side of the windows. Horse feed for the carting teams would be a heavy item but for the generosity of the farmers of the district. Yesterday a few of the St. Andrews parishioners promised to forward a truck load of feed by Thursday next.

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## ST. PATRICK'S DAY

(Continued from page 455.)

## OAMARU

(From our own correspondent.)

One of the largest audiences that has been present at a theatrical performance in Oamaru greeted the second appearance of St. Patrick's Amateur Dramatic Society in Boucicault's Irish drama, 'Arrah-na-pogue,' on St. Patrick's Night, and the production was one worthy of the great reception accorded it. For weeks past the members, under their untiring director, worked assiduously to make the performance a memorable one, and so it proved to be in every way. The drama, which is a big undertaking for amateurs, was acknowledged to be as fine a performance as anything yet played in Oamaru by those outside the professional ranks. Every difficulty was surmounted, and the final result was most gratifying to performers and audience alike. The immense audience gave ample evidence of their satisfaction by frequent and sustained applause. The piece was splendidly mounted, and called for universal commendation in this respect, and the whole production was carried out without the slightest hitch. The cast was a long one, and the interpretation of each character was remarkably good—the work of the principals being of a distinctly high order—and evoked well-merited praise on all sides. As Arrah Meelish, Mrs. Mulvihill added to her previous reputation as an amateur performer of great ability, and both looked and acted her part to perfection, as also did Mr. Mulvihill in the role of Shaun-the-Post, who was responsible for an immense amount of amusement in the lighter scenes. The acting of these two principals was exceedingly good throughout, the dramatic passages being admirably treated. Miss K. Hannon, as Fanny Power, had a lengthy and far from easy part to sustain, but she acquitted herself very creditably, and certainly looked charming. Mr. James Birss, who was entrusted with one of the most difficult roles as Michael Feeney, gained great distinction for his first public appearance in drama, his acting being highly spoken of by competent critics. Mr. C. Molloy had a fairly heavy part to portray as Beamish McCoul, but no fault could be found in his impersonation of the character. Mr. T. Ford's interpretation of The O'Grady added fresh laurels to those already earned in 'Our Boys,' and he was perfectly at home in the part. Mr. E. Barry gave a faithful representation of Major Coggin, the officer who sacrifices everything to duty, and Mr. J. P. Cagney ably sustained the roll of Sergeant of Police. Mr. P. V. Corcoran's impersonation of the Secretary of State in Act 3 was very pleasing, and as his valet, Mr. J. McKenzie created a great deal of merriment. Mr. W. Collins as Oiny Farrell, a rebel leader, acted his part well, being ably seconded by Mr. T. Cooney. Mr. J. Haggie, with the little Misses Cartwright and Haggie, danced an Irish jig, and Miss Barry sang 'The wearing of the green' during the barn scene, both items being well received. Miss Annie Magee's singing of 'Good-bye, Mavourneen' in the opening scene was one of the features of Act 1, being loudly applauded. 'The dear little shamrock' was sung as an opening chorus by the company, assisted by local vocalists, while the Symphony Orchestra, conducted by Mr. A. Frew, rendered valuable assistance during the performance. Miss M. O'Grady officiated at the piano behind the scenes. The gross proceeds should total close upon £120, which is eminently satisfactory. The performance was notable in every way, and reflected great credit on the director and his society. Later in the year the club will go into rehearsal for the production of one of the brightest comedies that have been written. The performance was under the patronage of the Mayor and the Oamaru Hibernian Society.

## TIMARU

(From our own correspondent.)

The festival of Ireland's patron saint was celebrated by a great national concert in the Theatre Royal. The theatre was crowded in every part, and the programme submitted consisted chiefly of songs of the Old Land, and was contributed to by the leading vocalists and instrumentalists of the district. Mrs. Lynch, and the Misses Cole, Sherlock, Dennehy, Annetts, and Messrs. Andrews, Rawlinson, J. and W. Coombs, Budd, Grant, Scott, Stewart, and Gilchrist gave items, which were highly appreciated. The Sacred Heart Choir added some excellent double quartettes, and the school girls gave a couple of taking choruses. The concert was one of the best that has been heard here on a St. Patrick's Night, and Miss E. Dennehy, the accompanist, is to be congratulated on the success of her arrangements.

## HAWERA

(From our own correspondent.)

St. Patrick's Day was celebrated in Hawera on Thursday evening by a reunion, which took place in the Foresters' Hall. The building was crowded, and a thoroughly

enjoyable evening was spent. The first portion of the evening was devoted to a progressive euchre tournament, which was won by Mrs. F. A. Colman and Mr. L. Kavanagh. A capital musical programme was then gone through, every item being greatly appreciated. Owing to the length of the programme encores were forbidden. Songs were given by Mrs. O'Callaghan ('Terence's farewell to Kathleen'), Miss C. Reilly ('Come back to Erin'), Miss Gallagher ('Dear little shamrock'), Mr. P. Sheahan ('The singer was Irish' and 'Pat Malone'), Mrs. Lebart ('Asthore'), Miss B. Flynn ('Irish emigrant'). The Misses M. and A. Dolan contributed a pianoforte duet, and Miss H. Flynn a violin solo ('The harp that once'), while Mr. F. O'Connor gave a recitation ('Shamus O'Brien'). Mr. McKenzie delighted the company with a Highland dance. During the evening the art union in aid of the Catholic boys' school was drawn.

## CORE

(From an occasional correspondent.)

A concert, held in the Temperance Hall by the local branch of the H.A.C.B. Society on St. Patrick's Night, was very largely attended. There was submitted a lengthy programme. Bro. Owen Kelly, P.P., presided, and referred to the object of celebrating St. Patrick's Day. He also referred to the progress of the branch since its inauguration, and appealed to the young men of the district to join. Mr. A. R. Watson opened the concert with a song, 'Father O'Flynn,' and other songs were contributed by the Misses O'Brien, Hanniffy, Lenard, and Hynes, Mrs. Owen Kelly, Messrs. A. Crawford, J. Walders, and Bro. Smith. Recitations were given by Bros. O'Connor and Larner; Bro. D. Kean danced a sailor's hornpipe and an Irish jig, Mrs. D. L. Poppelwell and Miss D. Carmody played the accompaniments. At the termination of the concert Bro. Kelly, P.P., thanked all who had assisted to make it a success, and also the audience for their attendance. Refreshments, supplied by the ladies, were very much enjoyed.

## AUCKLAND

(By telegraph from our own correspondent.)

St. Patrick's Day was celebrated in Auckland with the utmost enthusiasm. The early morning betokened unfavorable weather, with slight showers, but as the day advanced the weather conditions were perfect. The principal attraction was the children's treat. At the various city and suburban churches all assembled at an early hour for Mass, after which they marched to the Grey Statue, at the top of Queen street, where unitedly they sang 'Faith of our Fathers.' A procession was then formed in the following order:—Battalion Band, Cathedral children, Parnell children, City Band; then came the children of St. Benedict's, Ponsonby, including orphan children and pupils of the Sacred Heart College, Onehunga, Otahuhu, and with the Cathedral contingent were the boys from the Takapuna Orphanage, attired in grey suits, all wearing green sashes. Three thousand five hundred children took part in the procession, which extended from the Grey Statue to the Queen street wharf. At Devonport the local children awaited the main body, and then the whole marched to Takapuna racecourse, where each contingent filed off to its respective tent in the centre of the course. The scene was most inspiring and animated. Soon after the children had been regaled the sports were started. A feature of the proceedings was the drill competition for a champion banner presented by Mr. Nerheny, which was won by the pupils of Surry Hill Convent School, Ponsonby being second, and the Cathedral School third. Sports, in which amateur and professional athletes competed, were in the meantime held on the course proper, and spirited races were run, furnishing close finishes. There were over 3000 adults present in the afternoon, and the grandstand was well patronised. As the shades of evening drew near the children reassembled and marched to the ferry boats, which conveyed them safely to the city. Those in charge of the children deserve commendation for the manner in which the arrangements were carried out. Nothing occurred during the day to mar the proceedings. The magnitude, appearance, and orderliness of the procession was the theme of discussion by all who witnessed it. It was a wonderful sight, and many who had travelled widely expressed the opinion that they had not seen anything to excel it. It certainly was a credit to the Catholic and Irish community.

The national concert, held on the evening before in St. Benedict's Hall, though successful, did not equal those of former years, due, it is said, to not holding it on St. Patrick's Night. The whole will realise a financial profit, which will go to swell the funds to make education in the primary schools of the diocese free to all.

## MILTON

A most successful entertainment was held in the Coronation Hall, Milton, on St. Patrick's Night. The hall was crowded in every part, and nearly every item on an excellent programme was encored. The greater part of the

programme was contributed by visitors from Dunedin, who received a very enthusiastic reception. Miss A. Heffernan (South Dunedin) scored a distinct success in her two items, 'Come back to Erin' and 'A lover and his lass,' for both of which she was enthusiastically encored. A similar compliment was paid Miss Kerr (South Dunedin) for her finished rendering of 'Dermot Asthore.' The Christian Brothers' boys' choir (Dunedin), under Brother Cusack, contributed 'O Signore' (Verdi) and the quartet 'The green shores of Erin.' The boys met with a very flattering reception, and were recalled for both items. A number of pupils from the same school gave a very clever exhibition of club-swinging, which met with such favor that it had to be repeated. Mr. T. Laffey recited with much feeling 'The exile's return,' and on being recalled gave 'Wolsey's soliloquy.' Another item that was well received was the amusing farce, 'The Unwilling Witness,' contributed by Mr. T. Laffey and Master E. Stanaway. The most popular items of the evening were the Irish jig and Highland fling by Masters C. and D. Mackenzie, who were enthusiastically applauded, and had to respond to an undeniable encore. Mr. Kirby was also recalled for his singing of 'The old green isle.' The success of the contributions of the Christian Brothers' choir was due in no small measure to Miss Violet Frazer, who, at much personal inconvenience, went to Milton to play the accompaniments. The other accompanists during the evening were Misses Coleman and Kerr. At the interval the Rev. Father Howard thanked the performers for their assistance and the audience for their presence in such large numbers that evening. The Christian Brothers' boys brought back with them to Dunedin very pleasant recollections of the hospitality of the people of Milton. On the following day they were kindly shown over the local woollen mills by the manager, whose interesting and instructive explanation of the various processes which the wool undergoes in the course of its manufacture into cloth was an educational treat.

### MASTERTON

The celebration of St. Patrick's Day in Masterton took the form of a concert in the evening. The concert (says the local *Daily Times*) was a very enjoyable one, and was certainly a credit to those responsible for the selection of the items, while the performers acquitted themselves with no little ability. The first item was a pianoforte duet, 'Irish diamonds,' by Miss Hanify, A.T.C.L., and Miss McKenna. Both players imparted a feeling to their piece that was pleasing. A song, 'Queen of Connemara,' by Mr. W. Iggulden, followed, and met with the hearty appreciation of the audience. Misses Welch and Bennington came next in order with a comic duet. The item was pleasingly rendered, and the action of the singers in keeping with their parts. Miss Agnes M. Segrief, A.T.C.L., L.A.B., sang 'Kathleen Mavourneen' in a very charming manner. She had to respond to an imperative encore. A humorous monologue, 'The Irish orchestra,' by Mr. D. Kenny, will not easily be forgotten. Mr. Kenny's humor was of that quality that irresistibly carries the audience with it, and he had to submit to an encore. Messrs. W. Jago, F. Elcoate, G. Branson, and W. Iggulden gave an excellent rendering of the part song, 'Comrades-in-arms.' A song, 'Terence's farewell to Kathleen,' by Miss Rosie Segrief, A.T.C.L., followed, the audience showing their appreciation by demanding an encore. An Irish jig by Misses Corbett and Hanley and Messrs. Hanley and Lyons was excellently performed, and they, too, were recalled. Miss McKenzie sang 'She is far from the land' nicely, and had to submit to an enthusiastic encore. A trio, 'Erin mavourneen,' by Misses E. A., and R. Segrief, was sweetly rendered and well received. An Irish dance by Miss Corbett followed, and was enthusiastically encored. For the next item Miss Agnes Segrief sang 'The wearing of the green,' and as in her former item she was imperatively recalled. This portion of the programme concluded with another humorous dialogue, 'Under the circumstances,' by Mr. Kenny. At the conclusion the Very Rev. Dean McKenna very cordially thanked those present for their attendance, and stated that the gathering was but the forerunner of others of a similar character.

### DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

March 21.

Rev. Father Buckley left last Wednesday by the Navua for the Islands, where he catches Vancouver steamer en route Home.

Miss Gladys Nicholson won the gold medal presented by Mother Aquinas for the child securing the highest marks in the Sixth Standard throughout the diocese.

The bazaar in aid of the Marist Brothers' parochial schools opens next Saturday. The committee are working assiduously to ensure success. There is no object more worthy of sympathy and support, which it is hoped will be ungrudgingly extended.

On Sunday afternoon the officers of the Onehunga branch of the Hibernian Society called a meeting of boys for the purpose of forming a juvenilo branch. District

officers Nerheny and Sheahan attended and forty boys were present, nearly all of whom gave in their names. Several interesting addresses were delivered, and it was decided to meet again next Tuesday evening to elect officers and inaugurate the branch, the prospects of which are particularly bright. The Auckland branch will be represented by three delegates at the triennial movable meeting at Wellington, the third being the branch chaplain, Rev. Father Holbrook.

His Grace Archbishop O'Reilly, of Adelaide, accompanied by Rev. Father Kelly, C.P., arrived here last Wednesday by the Mongolia. They came all the way from Adelaide in the P. and O. liner, and stayed for the day. His Grace is making the sea trip for health reasons. The Archbishop, on being interviewed by a local pressman, spoke out on the education question. He stated that Catholics had no fear for the future, and were not bothered about empty churches, because they inculcated religion at the most impressionable age of the child. He had thirteen churches in his city, yet found them inadequate. Until other religious bodies followed their example, they would continue to be haunted by empty churches.

### Temuka

(From our own correspondent.)

The sixth annual meeting of the Temuka Catholic Club and Athletic Football Club took place in the club rooms on Tuesday evening, March 15. The president (Mr. C. A. Winn) occupied the chair, and there was an attendance of about sixty members. Before proceeding with the business the president, on behalf of the club, extended a hearty welcome to the Rev. Father Fay, who has lately been appointed to the charge of the district. Rev. Father Fay suitably replied. The annual report showed that there were now 76 names on the roll, an increase of 26 members for the year, and a further increase was expected this session. The executive expressed their pleasure at the splendid gathering of members who received Holy Communion on Sunday, February 27, and also strongly urged the incoming committee to make it a practice that members receive Holy Communion in a body at least once a quarter. During the year a library and reading-room have been fitted up and have been well attended. Various social functions were held and proved a success both socially and financially. The physical well-being of the members was a feature of the year's work. During the year a football branch was formed, and, as predicted, turned out an unqualified success, and a factor of strength to the club. Two teams were entered for the S.C.R. Union competition—one in the junior and one in the third grade. The 3rd grade team put up a most meritorious performance, winning the 1909 championship and also the seven-aside tournament medals. A boxing branch was also formed and has been a success in every way. The billiard table still holds its own as an attraction, and despite the fact that only a very small charge is made, the sum of £13 was collected in fees during the winter. Regret was expressed at the approaching departure of Mr. C. A. Winn, who is about to leave the district, and feeling reference was made to the loss sustained by the death of the late Ven. Archbishop Le Menant des Chesnais, the club's patron, who had evinced keen interest in the club's welfare. The balance sheet showed receipts, £81 3s 11; expenditure, £80 9s 8d; assets, £138 16s 6d; liabilities, £32 3s; leaving a surplus of £106 13s 6d. The report and balance sheet were adopted. The following officers were elected for the coming year:—Patron, Rev. Father Fay; spiritual director, Rev. Father Le Floch; president, Mr. E. B. Gillespie; senior vice-president, Mr. Ralph Wareing; junior vice-president, Mr. F. D. O'Connell; secretary, Mr. Joseph Tangney; treasurer, Mr. Frank Twomey; executive, Messrs. P. Kane, F. F. Connell, S. Coughlan, M. Fitzgerald, and G. Spillane; selection committee, Messrs. G. Spillane, J. Tangney, and P. Kane; delegate to S.C.R. Union, Mr. W. Harte.

A pleasant little function then took place, Mr. C. A. Winn, the retiring president, being presented with a handsome case of pipes by the members of the club. The Rev. Father Le Floch made the presentation, and several members spoke in eulogistic terms of Mr. Winn's many good qualities, and as a small appreciation of his services he was elected an honorary life member.

Mr. Winn, in returning thanks, said he could never forget the many pleasant evenings he had spent amongst them, and the fact that he had been so long associated with such a fine body of young men would be stored up as one of his choicest memories.

The Rev. Father Fay was then introduced to the club, and thanked members for electing him patron. He complimented the club on their splendid club rooms, large membership, financial position, and their prowess on the football field. He himself having had considerable experience in football matters, promised to do what he could for members in that direction, but nevertheless, though he was a lover of sport, he particularly emphasised the desirability of intellectual improvement, and thought the training of the mind more important than athletics. He would like to see the library and debating society a great success this session, and with that end in view he would do all he could to further its progress.



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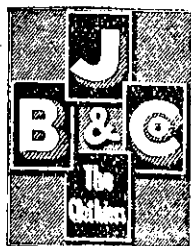
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## Irish News

### ANTRIM—The Value of Sermons

Bishop Tohill, speaking at a Confirmation ceremony in Belfast, said a great many Catholics, strong in their faith, liked to think they had no real need of sermons, and so avoided the Masses at which sermons were preached. It was necessary, he said, for Catholics to listen to exhortations founded on the Gospel, and to be reminded of the weakness of human nature and the constant need of God's grace.

### CLARE—A Well-known Public Man

The death is reported of Mr. John Keane, of Ennis. Mr. Keane, who had reached his fifty-fifth year, was one of the best known figures in Clare politics for the last thirty years. He took a prominent part in the famous election of Lysaght Finnegan in Ennis in the early days of the Land League movement, and was at all times a most enthusiastic admirer of the late Mr. Parnell, to whom his devotion was so great that in time he came to be known in Ennis as 'Parnell' Keane, a name by which he was called up to the time of his death. Apart from politics, Mr. Keane conducted one of the most successful and best known business establishments in the town of Ennis, where he was universally respected by people of all classes and creeds. Mr. Keane's most notable characteristic was that whilst he maintained his own opinions most strongly, he also respected the opinions of those opposed to him, with the result that it is true to say he was one of the most generally esteemed men in all Clare, and the news of his early death was received with heartfelt regret by a very wide circle of friends, including all sorts and conditions of men. Mr. Wm. Redmond and several members of the Irish Party who had intended journeying to Ennis to be present at Mr. Keane's funeral were prevented from doing so by the terrific storm which, in Wicklow and other parts of the country, had made the roads impassable.

### CORK—Catholic Toleration

At the annual meeting of the Skibbereen Urban Council Mr. Wood Wolfe, J.P., the only Protestant member of the board, was unanimously elected chairman. In returning thanks he said that it was his plain duty to bear public testimony to the toleration of his brother members and of his fellow-citizens. That spirit of toleration had been felt by him all his life, but he thought it had reached a point which made it advisable for him to publicly refer to it when his fellow citizens through their representatives presented to him, the only Protestant on the board, the highest public honor in their gift.

### Strange Proceedings

Mr. William O'Brien (writes a Dublin correspondent) enjoys the distinction of being the only Irish member elected for two constituencies. Not content with his election for one of the Cork City seats, he contested North-East Cork and won it from Mr. William Abraham, who represented the division faithfully for many years. The fact that the district is Mr. O'Brien's native place, combined with his capacity as a public speaker, accounts for his victory, which is regretted by Nationalists generally. That he should drive a stalwart Protestant Home Ruler from public life, while at the same time advocating the union of all creeds for the common good, seems strange indeed.

### DONEGAL—Reliable Testimony

Mr. MacNeill, M.P., in a speech delivered at Dean's Grange a few weeks ago, said that as an Irish Protestant he was glad to see that the spirit of friendliness and trust between Irishmen of differing creeds was growing, and that the old tradition of hatred and disgust was dying out. He had never experienced anything but the utmost kindness and courtesy and friendliness from his Catholic fellow-countrymen and his Catholic constituents in Donegal.

### DUBLIN—Rowdiness in a Church

Sunday after Sunday (writes a Dublin correspondent) the congregation worshipping in St. John's Protestant Church, Sandymount, County Dublin, are compelled to meet under the protection of the metropolitan police. This is owing, not to any intolerance on the part of their Catholic neighbors, but to the aggression of their own co-religionists, who consider the Rector guilty of Ritualistic practices. The disturbers do not belong to the locality, but are gathered from various parts of the city. Last Sunday (January 30) it was expected that a body of one hundred Orangemen from Belfast would have turned up, and police arrangements were made to cope with the threatened disorder. For some reason or other the Orangemen did not put in an appearance, but there was a determined effort made by a large crowd to rush the doors. It was frustrated by the burly constables on duty.

### Fought Against Religious Tests

Professor Frederick Purser, the eminent Fellow of Trinity College, who died on January 30 in his seventieth year, will be principally remembered in the world of learning for the extraordinary vicissitudes which attended his

struggle to win a Fellowship of Trinity College, which he considered as the very highest attainable honor. He was (says the *Freeman's Journal*) one of the few men of independent means who aspired to Fellowship. Professor Purser abolished by his course of action the religious tests in Trinity College. In 1872 he was first in the Fellowship Examination, and was duly elected. He, however, declined to make the statutory declaration of religious belief, as he was a member of the religious body known as Moravians, required from newly-elected Fellows. Mr. Minchin Smith, who was second in the list, and afterwards a Professor of great eminence in Cooper's Hill Engineering College, was ready to make the declaration, and claimed the Fellowship. A Visitation was held, and it was decided that the election of Professor Purser to the Fellowship was valid, but that as he had declined to submit to the religious tests he had lost the Fellowship, which accordingly became vacant. This incident led to the passing in 1873 of Fawcett's Act, abolishing religious tests in Trinity College. Professor Purser, however, suffered severely from his protest for conscience' sake. He competed for the Fellowship which he had won on several occasions, but was surpassed by other candidates. However, he did not lose heart, and at length, in 1879, he won for the second time the Fellowship which he had obtained seven years before, and had renounced owing to a conscientious scruple. It is now almost forgotten that Professor Purser's protest against the religious test as applied to successful Fellowship candidates had its prototype in the forties of the last century in a similar protest by Mr. Denis Caulfield Heron, a Catholic—afterwards a leader of the Irish Bar, who was appointed a Sergeant, and died suddenly in the prime of life—against religious tests as an essential qualification for scholarships.

### FERMANAGH—Alleged Clerical Intolerance

Mr. Battersby, the Unionist who failed to carry South Fermanagh against Mr. Jeremiah Jordan, complained at the close of the poll of the activity of some Catholic priests, who worked strenuously for the successful candidate. Mr. Jordan himself was ill and unable to fight his own battle on the hustings. The Catholic priests of the constituency made his fight their own, and carried him to victory because he is a Nationalist, as the priests in Fermanagh happen to be also. In religion Mr. Jordan is a Methodist, so that Mr. Battersby will not make much capital out of their energy.

### KERRY—A Successful Career

Mr. John Carey, B.A., Lond., was amongst those who were called to the Bar recently at Gray's Inn. Mr. Carey, who is a native of Kerry, was educated at St. Brendan's Seminary, Killarney, Ushaw College, Paris, and Bonn. He graduated in honors at London University, was Vice-Principal of the largest Catholic college in London from 1887 to 1890, Vice-Principal of Waterford Training College from 1890 to 1894, and Principal of St. Joseph's College, London, from 1894 to 1899. From that date till the present time he has been head-master of the Catholic Grammar School, St. Helens. Mr. Carey entered Gray's Inn just three years ago, so that he has completed his course in minimum time. It is not yet stated whether he intends to raise his voice in the courts of the Northern Circuit. Those who know him best predict for him, in case he does, a success similar to that of other illustrious fellow-countrymen of his.

### LIMERICK—Parliamentary Expenses

Limerick Nationalists (says the *Freeman's Journal*) have decided to indemnify the Irish Parliamentary Fund in respect to the expenses incurred by the opposition offered to the re-election of Alderman Joyce as parliamentary representative of the city. It was well said at the influential meeting, presided over by the Mayor, that the action of the citizens in thus marking their sense of disapproval of the contest forced on the city would have a good effect not only in Limerick, but in the country at large. There was hearty agreement with Mr. Dundon when he pointed out that the Parliamentary Fund, 'which was for other and more serious purposes, should not be suffered to be depleted in that way.' The success of the movement inaugurated by the city branch of the United Irish League is assured, and the Parliamentary Fund is likely to be benefited rather than injuriously affected as a result of the contest.

### LOUTH—Election Expenses

The supporters of Mr. T. M. Healy in North Louth have started an indemnity to recoup him for the expense of the recent election. At the first meeting subscriptions to the amount of £200 were handed in. Although Mr. Healy is a wealthy man, his admirers are evidently determined that he shall not be out of pocket by the most hotly contested struggle that took place in Ireland during the general election.

### A Distressing Fatality

A distressing fatality occurred on the River Boyne during the last week in January. A schoolboy named Robert Byrne got into a boat lying at the river bank, when it was suddenly swept by the current into mid-stream and commenced to drift towards the weir. The cries of the lad attracted some women, including his mother. They

were unable to render any assistance, and the poor boy was swept over the weir and drowned before their eyes. Just before the boat overturned the boy called to his mother not to cry, but to pray for him.

#### TIPPERARY—A Venerable Priest

On Sunday, January 30, at the patriarchal age of 94, the Rev. John O'Brien, Holy Cross, Thurles, passed away. Father O'Brien was ordained in 1847, and during the famine years worked heroically to alleviate the sufferings of the people among whom his lot was cast. While able, he took an enthusiastic part in the National movement for the betterment of his native land. By his unassuming manner and unselfish labors for the spiritual and temporal welfare of his flock he endeared himself to all. The people of Holy Cross, of which parish he was pastor for forty years, deeply regret his death, although it took place only when he had long passed the allotted span of life.

#### TYRONE—Venerable Voters

In the East Tyrone election an old Nationalist, John Charleton, walked to the poll at Coalisland accompanied by a younger colleague, Richard McGeary, aged 95.

#### The Electoral Contest

The Nationalists (says a Dublin correspondent) have held East Tyrone by an increased majority of 112. At last election the majority was but 19, and every nerve was strained by both parties this time to achieve victory. Nationalist voters were brought from all parts of the kingdom, and the Unionists had a voter from Winnipeg. The Nationalist majority is explained by the fact that Mr. Kettle got a few Protestant votes, and that abstentions on the Nationalist side were less than one per cent., while the Unionists are said to have 150 men unpolled in the constituency. The Nationalist conducting agents have reduced political organisation to an exact science, and, assisted by a wealth of enthusiastic auxiliaries in all the polling districts, the Nationalists exerted their utmost strength and achieved a glorious success—the eighth in unbroken succession since 1835. When the result was made known in Dungannon, Nationalist rejoicing knew no bounds. Professor Kettle, M.P., Mr. Shane Leslie, the hero of Derry; Mr. W. J. Harbinson, Mr. T. J. S. Harbinson, and Mr. John Doris, J.P., delivered addresses punctuated by tumultuous enthusiasm, and Mrs. Kettle, B.A., also made a neat little speech.

#### GENERAL

#### The Parliamentary Fund

The United Irish Parliamentary Fund for 1909 closed on February 1, the total amount received being £10,000 odd.

#### Very Severe Weather

The weather in Ireland during the last week in January was of an unusually severe character. In Dublin, Belfast, and Derry several accidents, some of them serious, occurred in consequence of the frost, and the harsh weather had dislocated trade to such an extent that dire poverty exists in Dublin and other places amongst thousands of work-people.

#### Irish Representation

Ireland's representatives in the newly-elected Parliament will consist of eighty-two Nationalists, including Mr. O'Brien's followers, some of whom have already intimated their desire to join the Irish Party, twenty-one Unionists, and one Liberal. The Unionists gained two seats from the Liberals, and one from the Nationalists, the latter in Mid-Tyrone, owing entirely to division in the popular ranks. Here there was a three-cornered contest between Mr. Murnaghan, who represented the division previously; Mr. Valentine, the official candidate of the Irish Party; and Mr. Brunskill, with the result that the last-named gentleman, who is a Tory of the high and dry type, slipped in.

#### The Irish Attorney-General

Mr. Redmond Barry, his Majesty's Attorney-General, is the sole representative of the Liberal Party who has been returned in Ireland. This fact goes to show that there are practically only two parties in Ireland, Nationalists and Unionists. Indeed, Mr. Barry, although an official Liberal, is as sound on the Home Rule question as any member of the Irish Party.

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## People We Hear About

Of the nine members of the new Congested Districts Board appointed in Ireland, five are Catholics. The Bishop of Raphoe, who did good work on the old Board, is re-appointed; and he has a colleague, the Bishop of Kerry, and two parish priests of wide knowledge of South-Western Ireland, Father O'Hara, of Kiltimagh, and Father Glynn, of Carrigaholt.

We understand (says the *Dublin Weekly Independent*) from a cable source that Lord Aberdeen will not again take office as Viceroy for Ireland. Lady Aberdeen is arranging to take a house in Dublin, so that she could from time to time keep in touch and help on the various philanthropic and charitable works with which her Excellency has been connected. Thus it is probable she would spend a considerable part of her time in residence in Dublin.

The eightieth birthday of the Emperor Francis Joseph of Austria, which occurs on August 18, is to be celebrated with great pomp by the Austrian Court. The Emperor enjoys excellent health, which enables him to undertake a vast amount of work relating to State affairs. At five o'clock in the morning the Emperor is in his study, which he does not quit until nine o'clock. His life is so methodical that it is said to border upon the monotonous. Twice a week he receives those who have complaints to bring before him or favors to ask. His Majesty is endowed with a memory most retentive, even for trifling incidents. His one recreation is reading. His life is so simple that a contemporary declares that his Majesty does not expend more than about eight francs a day on his table.

An English journal takes note of the difficulty which public speakers have with their hands. Mr. Lloyd George has a habit of extending his arms and twitching his cuffs into notice; Mr. Balfour holds loosely the lapels of his coat, and never lets go; Lord Hugh Cecil and Mr. Birrell resemble one another in this, in little else, that they are always nervously engaged in rubbing their hands, or bending back their fingers. And so on. Mr. F. E. Smith apparently gets over the difficulty, when he is conscious of it, by thrusting his hands into his pockets. When he arose to address a meeting in Liverpool the other day he assumed this attitude, and a member of his audience promptly got up and solemnly suggested that the speaker should take his hands out of his pockets. 'No, I won't,' said the lawyer crossly.

When at the height of her popularity, Madame Patti, who recently celebrated the fiftieth anniversary of her appearance as an opera singer, and whose voice, it has been estimated, has earned her something like £800,000, was not always inclined to obey the behests of the illustrious if they occurred at an inconvenient moment. She once went to sing for the first time in Homburg. Now, the gallant old Emperor William was there, and when the young *diva* was presented to him he asked her to join him at seven o'clock the next morning on the promenade whilst he drank the waters. The next morning she did not join the illustrious water-drinker. The Emperor, amazed, sent his querry to know if she was indisposed. 'I am very well, indeed,' said Patti; 'and you may tell his Majesty that not for him or any other king in this world does Patti get up before seven o'clock in the morning to see him drinking water.' The old King—for he was King then—laughed heartily when he heard the message.

The Duke of Sutherland is perhaps the best locomotive engineer in the British peerage, and could earn a living at the work did he so desire. A private railway, thirty miles long, connects Dunrobin Castle with the main line, and both the Duke and his wife are experts at handling the trains over this stretch of track. The only other privately owned railway in Great Britain is a three-mile circular track in the grounds of Hillsborough Castle, one of the country seats of the Marquis of Downshire. Here an engine, declared to be one of the most perfect ever built in England, affords the Marquis diversion in plenty, and he is as capable a fireman as he is an engineer. The Duke of Portland has no private road, but he has to his credit several thousands of miles as engine driver of regular trains, the paid engine driver riding in the cab and enjoying his novel vacation. Several other titled persons take an absorbing interest in machinery, and the Viscount Cole, elder son of Lord Enniskillen, worked as stoker on board a battleship from Australia to Gibraltar. The Duke of Connaught has had practical experience running a locomotive in Egypt, and not long ago the young Khedive of Egypt, on a trip to England, put in an entire morning firing on the locomotive, alighting at the end of the run as dirty and as greasy as the regular fireman whom he replaced, to the great horror of the reception committee.

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

(Signed)

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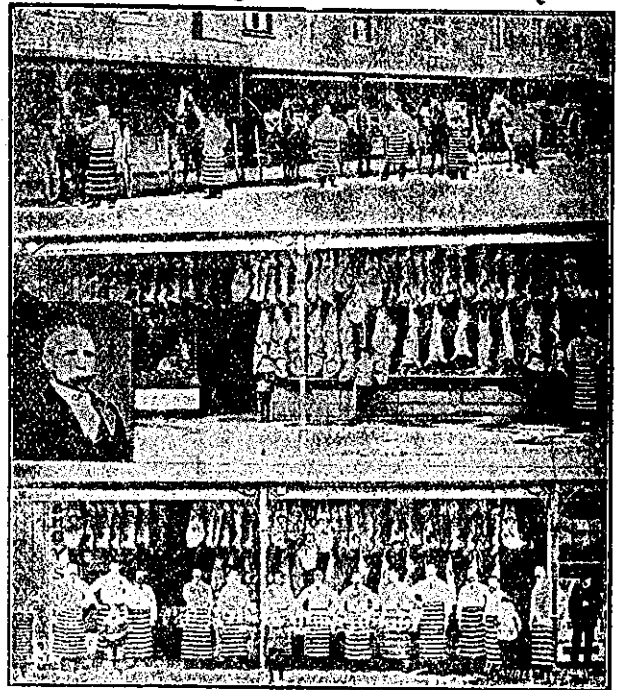
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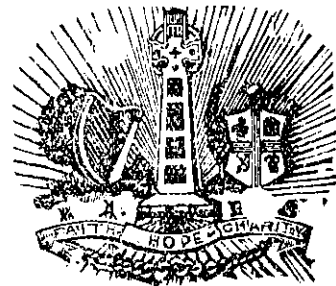
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## PUBLICATIONS

The 'C.Y.M.' the entertaining little magazine published by the Adelaide Catholic Young Men's Club, is to hand, and, comparing the present number with its predecessors, it is pleasant to note a maintenance of the standard of excellence initiated with the first copy that reached this office. That matters are progressing favorably with the publication is evidenced by the fact that an increase in size is promised before long—an increase, we trust, that will be the forerunner of further improvement.

The latest booklets—Nos. 89 to 92 inclusive—issued by the Australian Catholic Truth Society are entitled *A Garland of Hope*, being stories on the promises made to Blessed Margaret Mary by Our Lord, by Constance M. Le Plastrier. These little stories are both instructive and edifying, and should assist in increasing our devotion to the Sacred Heart.

We have received from the Christian Brothers' College, Adelaide, the yearly publication issued by that institution under the title of the 'C.B.C. Annual.' It is very well printed and generously illustrated, and altogether turned out in a very creditable manner. In addition to records of the work of students during the year and other cognate matters, there are several interesting articles and poems, which go to show that there are students and ex-students of the college possessed of no mean literary attainments.

We have received from Messrs. Burns and Oates, London, *The Catholic Who's Who* for the current year, edited by Sir F. C. Burnand. This is the third issue of this very useful publication, and the publishers are to be congratulated on their enterprise in bringing out such a work. The present issue has 1200 more names than that of last year, but it has been kept within reasonable size, notwithstanding the increase of matter, by a complete resetting and rearrangement of its pages and by the use of an increased number of abbreviations. The editor in the course of his preface says:—'Nowadays, happily, the public profession of the ancient Catholic Faith rarely involves social disqualifications or professional disabilities; and it would be an act of false modesty on the part of any one of us who should deprecate the publication of his name in a duly authorised list of his Catholic fellow-countrymen.' A list of British subjects, who hold papal honors, is given; also a record of deaths, marriages, and births during the past year. A little more space has been devoted to the Catholics in the outlying portions of the Empire than was the case in the first issue; but, we think, there is still room for improvement in this respect. We recognise that it is not an easy matter to do justice to all entitled to notice in a publication intended to serve for the whole British Empire. It is, however, a very useful and convenient book of reference, and certainly fills a much-felt want. London: Burns and Oates; cloth, pp. 387; price, 3s 6d net.

It is a curious fact of human nature that humility draws forth from the world almost as much admiration as courage. As in the case of courage, it is almost impossible wholly to condemn a character in which we see it, and without it the greatest virtues leave us cold.

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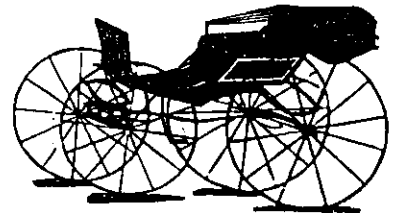
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# The Catholic World

## BELGIUM—Franciscan Tertiaries

In Belgium there are upwards of 100,000 Franciscan Tertiaries, in the proportion of 30,000 men to 70,000 women. These are representative of all classes of Belgian society, members of the Government, civil servants and other functionaries, merchants, mechanics, and working men. They are to be found in the smallest villages and in the industrial centres, in the colleges and seminaries, and in the famous University of Louvain. The Fraternities, as the Congregations are usually called abroad, are very much alive and exceedingly active; without neglecting that personal piety which is the basis of the Franciscan spirit, they carry on quite a number of good works of various kinds.

## ENGLAND—Westminster Cathedral

The exterior of the Catholic Cathedral of Westminster, which sacred building will be consecrated on June 28, is now complete but for the mosaic over the main entrance, and up to September of last year the cost had been £252,523.

## FRANCE—The Floods in Paris

Special intercessory services were held in all the principal churches in Paris on Sunday, January 30, under the personal direction of the Archbishop of Paris, who officiated at the Cathedral of Notre Dame. The churches were unusually crowded during the course of the week. The Bishop of Versailles visited all the districts in the valley of the Seine from Corbeil to Villeneuve St. Georges. The clergy were busy day and night in the afflicted quarters of Paris and suburbs.

## The Holy Father's Generosity

A kindly and generous letter has been sent by his Holiness the Pope to the Archbishop of Paris expressing his sympathy with the sufferers from the floods, and enclosing a gift of £1200.

## ITALY—Brought to Book

The Archbishop of Ancona, Monsignor Giovanni Battista Ricci, cited Professor Vadi before the civil tribunal of that city on January 26 in an action for libel and defamation of character through the columns of the press. At the opening of the case the Archbishop accepted an apology and expression of regret from Vadi. The case was then withdrawn, the defence undertaking to bear all the legal costs incurred in the action.

## ROME—Visits of Bishops

Regarding the presentation of statements on the condition of their dioceses to the Holy See by Bishops, and their visits *ad limina Apostolorum*, an important document (writes a Rome correspondent) has emanated from the Consistorial Congregation by which several alterations are made in existing arrangements. A synopsis of the document, already published in Rome, will give sufficient information as to its contents:—'The new discipline establishes for all Bishops without distinction, except those subject to Propaganda, a fixed term of five years within which the "relatio" as to the condition of their dioceses must be completed. This term is common to all dioceses of a determined region. The regulation will begin to bind in January, 1911. In the first year the reports of dioceses in Italy and the adjacent islands must be sent to Rome; in the second those of Spain, France, Portugal, Ireland, Belgium, Holland, England, and Scotland; in the third those of Germany, Austria-Hungary, and the rest of Europe; in the fourth those of the two Americas; in the fifth those of Africa, Asia, Australia, and other places not subject to Propaganda. In the fifth year the report must be renewed for each diocese. In the same year in which the report is sent to the Holy See Bishops must fulfil their visits *ad limina*. For non-European Bishops it is permitted that the visit be made only every ten years. But if the year in which a Bishop ought to fulfil both obligations (the sending of the report and the making of the visit) falls within the first two years since he took charge of the diocese, a dispensation is granted him for this occasion. Thus for the current year 1910 all Bishops are dispensed both from the Apostolic visit and the diocesan report; and for 1911 and 1912 a dispensation is also given to those Bishops who, according to the intervals laid down above, should make their visit or send in their report in those two years, but have already done so in the year 1909. Finally, the decree states that no change is made in the law of the Council of Trent regarding the episcopal visitation of dioceses, and lays down minute rules as to the filling up of the form of the "relatio" by each Bishop. According to this, a detailed account is to be given concerning the state of a diocese, of the Faith, and divine worship. Information must be given as to the Bishop, the diocesan curia, clergy, chapters, parish priests, and parochial residences, the diocesan and inter-diocesan seminaries, religious institutes, male and female, the people, the conditions of education, the instruction of youth, religious societies, confraternities, pious bequests, religious and social works, books and journals.'

## Mission from Belgium

The official mission from Belgium sent by King Albert to announce to the Holy See his accession to the throne of that country arrived in Rome on January 25, and was received by Pius X. on the 27th with all solemnity and honors suitable to the occasion. The personages composing the mission were Baron de Faverau, Minister of State and Vice-President of the Senate, Count de Merode Westerloo, M. Visari de Bocarné, and M. Paul de Faverau. At the railway terminus the party were met by Mgr. Sanz de Samper, Private Chamberlain of the Pope, Baron d'Erp, Belgian Minister to the Holy See, and M. Paul Waterkein, Private Chamberlain of the Sword and Cope. Seated on the Papal throne, the Holy Father listened to the address of homage read by Baron Faverau in his Sovereign's name, in which reference was made to the sympathy shown to Belgium by the Pontiff on the death of King Leopold. Through his representative King Albert sent expressions of his profound gratitude, and said he earnestly desired that the friendship that exists between the Holy See and Belgium may continue unshaken during his reign. The King assured his Holiness of his filial affection and begged of him that the benevolence with which the Pope has always regarded the Belgian people may remain unchanged, and that he may graciously pray Heaven to bless the people and Royal Family of Belgium. 'May I be permitted to add,' concluded the Baron, 'how flattered I feel that this mission of honor has been confided to me by my august Sovereign, and to implore for myself as well as my companions the Apostolic Benediction.' Baron Faverau then approached the throne and presented his credentials and the autograph letter of King Albert announcing his accession to the Belgian throne. After charging the mission to convey his thanks to the King, the Pontiff said: 'Assure your Sovereign that I have felt, in common with the Belgian people and the Royal Family, the loss of the late monarch, and that I have participated in the universal joy with which the succession of his nephew has been received.' The Pope then expressed confidence in the sentiments of filial affection and piety of the new King, and invoked on the King, the Royal Family, and the Belgian people the choicest blessings of Heaven.

## Anniversary of a Remarkable Conversion

The Religious of St. Francis of Paulo (writes the Rome correspondent of the *Catholic Times*) commemorated by a series of brilliant ceremonies in the Church of S. Andrea delle Frate the sixty-eighth anniversary of the conversion of Alphonsus Ratisbonne. A wealthy Jew of Alsace, he entertained all the prejudices of his race against the Catholic religion, but within a minute after presenting himself before the Blessed Sacrament he was converted to the True Faith. 'I was only an instant in the church,' said Ratisbonne, in a description of his miraculous conversion, 'when I felt myself perturbed in a fashion quite inexplicable. I raised my eyes. The entire edifice had disappeared from my sight; but one chapel had gathered in itself all the light, and amid radiant splendor appeared on the altar, full of majesty and sweetness, the Virgin Mary. An irresistible force impelled me towards her. The Virgin signed to me with her hand to kneel down, and seemed to utter an expression of approval. She did not speak to me, but I understood everything. A large painting in the chapel in which this scene took place touchingly represents the circumstances of the conversion, and a slab on the interior records the facts. The convert commenced to study for the Church, became a priest, and died in Jerusalem, where several monuments attest his zeal and laborious life for the Faith so unexpectedly found.

## UNITED STATES—Cardinal Gibbons on High Prices

Cardinal Gibbons, speaking to a press representative on the increasing agitation against the high price of foodstuffs in America, declared that something ought to be done to correct the evil. 'I heartily endorse,' said he, 'any movement which will tend to reduce the cost of living for the masses of the people of this country.'

## A Poor Man's Hotel

Father Dempsey's Hotel in St. Louis, U.S.A., has just finished its third year. It provides clean, comfortable lodging for 10 cents a night; good meals at from 5 to 15 cents, and a reading-room, bath, and other means of comfort and cleanliness free. During the three years of its existence it has entertained 19,824 guests; has furnished free lodgings to 23,333, and served 8616 free meals. It has put to work 1417 men by means of its free employment agency; transferred 141 to free beds in Catholic hospitals, and has buried 8 in the 'Exiles' Rest,' its cemetery lot. During 11 months ended December 1, 1909, 6420 guests were entertained, 1822 free meals were served, 8202 free lodgings were given, all expenses were paid, and other charitable calls were not neglected. Yet the institution is practically self-supporting, the deficit of the year being only £530, not quite 10 per cent. of the expenditure, which may include several extraordinary items.

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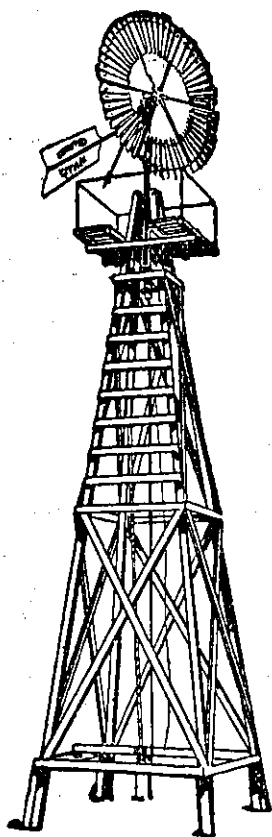
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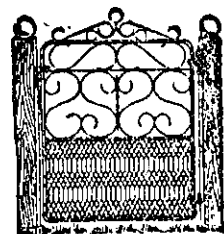
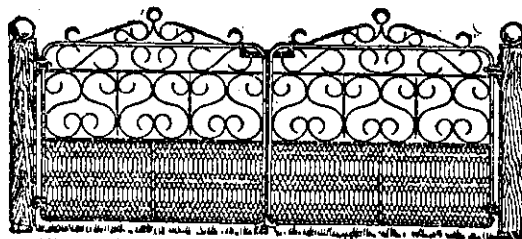


FIG. 19.

**DOUBLE DRIVEWAY GATE.**

Opening—

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

FIG. 18.

**SINGLE WALK GATE.**

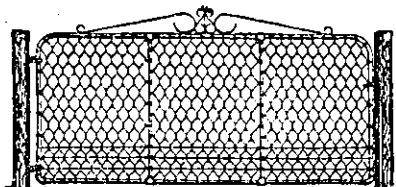
Opening—

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.

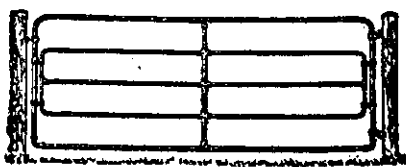
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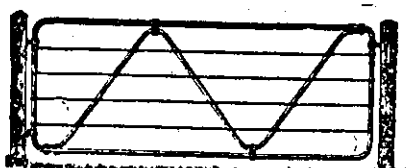
8ft., 30/- 10ft., 33/8 11ft., 37/- 12ft., 40/-  
SCROLL EXTRA—8ft. to 10ft. 5/-; 11ft to 12ft., 7/6

Bar Gates.



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

"N" Gates, with 5 Wires.



10ft., 25/- 11ft., 27/6 12ft., 30/-  
Extra Wires, 1/- each. We recommend 6 Wires for Sheep.

BAR and "N" Gates can be made Rabbit-proof by adding wire netting. Illustrations and Prices in No. 6 Catalogue, which will be sent free on application.

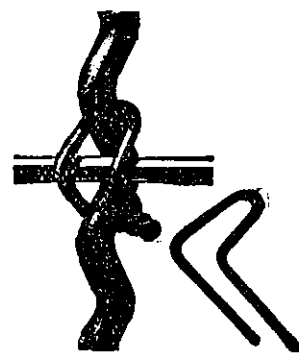
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28 in.	58/-
30 "	60/-
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48 "	96/-
54 "	108/-

No. 4 Gauge per 1000.

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44 "	132/-
48 "	144/-
54 "	162/-

FENCE DROPPER WITH LOOP.  
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1,000 Loops weigh 5 lb.

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## GOOD FRIDAY IN SPAIN

Of all the ceremonies, that known as 'El Indulto' (the pardon), which takes place on Good Friday, is the most grave in its ritual, the most important in its effect, because it serves to release from the gallows some eight or ten criminals condemned to death (says the *Irish Catholic*). Hence its name. On this occasion everything is calculated to induce serious reflection. The tapestried walls of the palace are veiled, the altar in the Chapel Royal is hidden, the guards carry their arms reversed, the halberdiers no longer tap the floor with their halberds, the ladies of the court wear black mantillas. The offices of the day begin at 9 o'clock in the morning with a Capilla Publica. In the chapel, upon a cushion of red damask, dating from the sixteenth century, between the Royal pew and the pulpit, lies an historic crucifix. When the time for the 'adoration' comes, the King advances, kneels twice, and at the third genuflection kisses the cross. In accordance with custom, he places an 'onza' of gold in the plate beside the crucifix, the Queen does the same, while the Infantes put in half an onza. Just as the King is about to kiss the cross the Bishop of Sion, in his capacity as King's Almoner, approaches his Majesty, carrying on a salver the death warrants, tied with black ribbons, of the criminals who are to be pardoned.

Addressing the King, the prelate says: 'Senor, these are warrants for the penalty of death. Will your Majesty pardon all or some of these criminals whom human justice has condemned to the last penalty?' His Majesty replies: 'Yes, I pardon them, and as I pardon them may God also pardon me.' The Bishop then replaces the black bands by white ones, and a few minutes later the King signs the decrees of pardon. This remarkable ceremony dates back to the most ancient times, and it is really so pathetic that it draws tears from those who witness it for the first time. This function is concluded by a procession to the Royal Camara, whence the Court marches to the Salon Amarillo, where are venerated authentic relics of the Crucifixion. In the evening it is customary for the King to visit the churches on foot, followed by the members of the Court. On Holy Thursday and Good Friday neither trams nor carriages are seen in the streets. On these occasions the King is surrounded by the citizens, who are his surest escort.

On Easter Sunday, after the Capilla Publica, the Court goes in procession to the Red Banqueting Hall, upon the table of which is a lamb roasted whole, and decorated with ribbons and flowers. After it has been blessed by the Bishop of Sion their Majesties taste it, being served at the same time with Bordeaux and sherry from ancient silver jugs. The lamb is then served round to the halberdiers in the Salon de Guardias, the King and his guards thus eating the same paschal lamb, the same bread, and drinking the same wine.

On the Thursday and Good Friday, when there are no carriages about, ladies are seen in the streets who only walk on those two days of the year. Without any exaggeration Madrid displays then more beauty than any other city in Europe, as all the 'Gran Mundo' is then to be seen in the Calle de Alcalá between four o'clock and seven. The bewitching spectacle must be seen before it can be realised. During the evening of Holy Thursday and Good Friday morning take place the solemn and traditional 'Chapters' of the military Orders of Santiago, Calatrava, Alcántara, and Montesa in the Church of Las Calatravas, the King and his Court being present. Of these Orders his Majesty is Grand Master, and he is accustomed to preside over the chapters. As already mentioned, his Majesty also visits the churches on foot, and gives alms to the ladies who stand at the doors, begging on behalf of the hospitals and asylums.

### CHRONIC RHEUMATISM EFFECTUALLY CURED.

No matter how long you have suffered from Rheumatism, no matter what other remedies have failed, RHEUMO, if given a fair trial, will effect a cure. Thousands of other sufferers have been permanently cured by RHEUMO when all else had been tried in vain. Many have spent large sums of money at Rotorua and other thermal springs, but it was RHEUMO that eventually effected a cure. If you are suffering from Rheumatism, or from Gout, Lumbago, Sciatica, or kindred complaints, give RHEUMO a fair trial. It has cured others, and will cure you—and that at little cost. All chemists and stores, 2s 6d and 4s 6d.

### THE LATEST TABLET PUBLICATION.

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

Apply MANAGER, TABLET, Dunedin.

## Domestic

By MAUREEN

### Apple Shape.

Take 1lb of apples after being peeled and cored. Let the apples cook in as little water as possible; keep stirring to prevent them burning; beat to a pulp, and add half a teaspoonful of grated lemon peel. While they are boiling put into another saucepan  $\frac{1}{2}$  lb of loaf sugar, which should be dipped in cold water and dropped bit by bit as you wet it. Boil until it clarifies and is clear syrup; then add the apples and keep stirring all the time for twenty minutes; then put in a shape. When cold turn into a glass dish and pour custard round it. This is a delicious sweet, and is generally very much liked.

### Inexpensive Stair Rods.

Young housewives with little money to begin with will find these temporary stair rods a good makeshift, which will answer very well until they are able to replace them with the ordinary brass ones. Buy some halfpenny canes, cut to the required length, and give each one two coats of gold paint. Get from the ironmongers some small wire staples, and knock them into the ends. These will serve for eyes to keep the rods in their places, and the stairs are thus fitted at very little cost.

### Veils.

Veils are so generally used nowadays they form quite a prominent item in the expenditure. A great saving can be effected in this direction by a simple treatment of old veils which renders them almost equal to new. When a veil has lost its stiffness, and looks old and dusty, roll it smoothly on a cardboard roll, and then hold it over the steam of a kettle for a few minutes. It should then be dried thoroughly after this process.

### Petty Economics.

Use bread which is at least a day old, and cut it with a sharp knife, so that it does not crumble or break. Save every scrap of bread that is too stale to be eaten, dry it, and crush it to crumbs for puddings or fish. Increase the milk bill, and you will decrease the meat bill. Steam cheap varieties of fish, and stew the coarse parts of meat with plenty of vegetables. Make good use of the dried pulse foods as a substitute for meat.

### For the Sick Room.

When one's foot is slightly injured and the bed-clothes add to the discomfort, a small hat-box will be found useful. The foot can be slipped into it, and the box supports the weight of the covers.

### Picture Frames Cleaned.

To clean gilt picture frames use the water in which onions have been boiled, as it will restore their brightness. Loose dust that has settled in picture frames and mouldings can best be removed with a broom covered with flannel or cheesecloth, as it will cling to the cloth and not be scattered over the room.

### Sleep.

Lack of sleep, lack of proper ventilation, and lack of proper food lie at the bottom of many scowling, harassed countenances that are as burdensome to the owners as to the world. Women do not attach half enough importance to sleep as a beautifier. One cannot look well nor healthy nor at one's best except when the body has been refreshed by healthy sleep. Better sleep can be obtained with a low pillow than with a high one.

### Paste for Scrap Books.

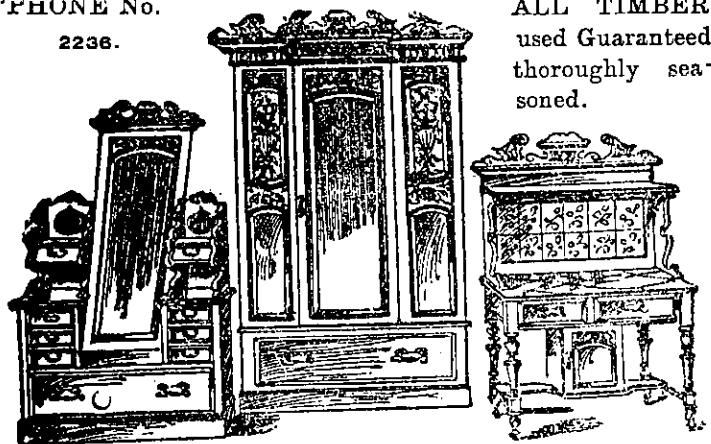
The following will be found the best and quickest mode of making paste when only a small quantity is required for some immediate purpose:—Mix in a teacup a spoonful of flour into a paste of the consistence of cream, with cold water; place the teacup in a flat saucepan containing as much hot water as will reach half-way up the outside of the teacup; set them on the fire, and as soon as the water has boiled a few moments the paste (without any stirring being required) will be made, and be found of a beautifully clean, semi-transparent, and adhesive quality. For those cases in which a stronger paste is required, malt-liquor may be used instead of water, and finely powdered yellow resin added; and if required of still greater strength a small piece of glue may be previously dissolved in the water. In order to prevent the ravages of insects, the bookbinders add a little alum to their paste; and to prevent fermentation and mould in small quantities of paste, the addition of a small portion of oil of lavender, or any other essential oil (and perhaps of creosote), will be found effectual.

*Maureen*

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Mr. D'Arcy wishes to inform his friends and the public that  
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a thorough renovating from floor to ceiling, and now offers  
unrivalled accommodation to tourists, visitors, and travellers.  
The bedrooms are well and comfortably furnished, and the fittings  
are all that could be desired.

Travellers called in time for early trains.  
The Wines and Spirits are of the Best Procurable Brands.  
Good Stabling. Horses and Buggies for Hire.  
Hot, Cold, and Shower Baths.

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A Choice Stock of Gold and Silver Watches and Jewellery,  
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Buyer of Old Gold and Silver, Diamonds, and Precious Stones.  
Watches, Clocks, and Jewellery carefully Repaired by W. G. R.  
Special Attention Given to Country Orders.

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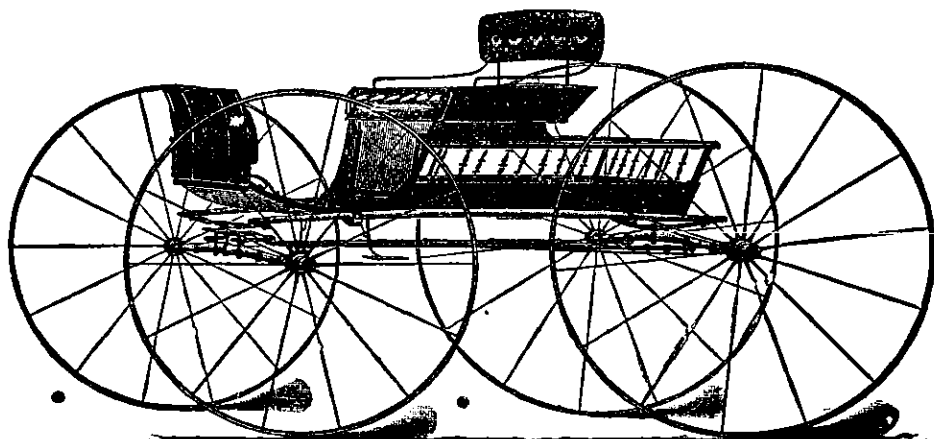
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Drags, Landaus, Waggonettes, Dog Carts, and Vehicles of every  
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for Wedding Parties. Horses Broken to Single and Double  
Harness, also to Saddle. Ladies' divided skirts kept for hire.

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Coachbuilders

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Have on hand a Varied  
Stock of Vehicles to select  
from.

## Science Siftings

BY 'VOLT'

### Power of Niagara.

The horse-power of Niagara Falls is said to be represented by five million, and only 5½ per cent. of this is utilised in an industrial manner. Of this 126,800 horse-power is employed in electro-chemical processes, 56,200 horse-power for railway service, 36,400 horse-power for lighting, 45,540 horse-power for various industrial services; 12,300 horse-power is transmitted over more than 100 miles, 33,500 horse-power between 75 and 100 miles, 3100 horse-power between 75 and 100 miles, 3100 horse-power 50 miles, 79,640 horse-power between 10 and 30 miles, while 145,000 horse-power is used locally.

### Sand-soled Shoes.

Appreciating the rapidity with which leather soles wear out, an inventor now comes forward with a 'rock-bottom' shoe, which he declares to be practically indestructible. His invention consists of a cement for coating the under-side of the usual leather sole with fine quartz sand. His process is said to leave the sole as flexible as ordinary leather, and yet there is no danger of the cement cracking and chipping off. The shoes are designed principally for out-of-door workers, and it is asserted that not only will the shoe resist the effects of wear, but it will enable the user to maintain a footing upon the most slippery surface, the sole presenting hundreds of fine points which will grip anything without slipping.

### A Costly Skate.

Roller skating is older than most folk imagine. Joseph Merlin, a Belgian, born in 1735, a clever, inventive fellow, went to London in 1760 and exhibited his novelties at a museum in Spring Gardens, and afterwards in Prince's street, Hanover Square. Having made a pair of skates to run on wheels, he appeared with them at a masked ball given by Mrs. Cornelys, in Carlisle House, Soho. He was duly invited to display his skill. Having put on the skates he took a violin and began whirling about to his own music. One thing he had not studied, however, and that was how to guide himself and to stop quickly, and the result was that before the performance had lasted very long he dashed into an immense mirror valued at £1000, smashed his fiddle to bits, and seriously injured himself. That appears to have dampened the spirit of inventors, for we hear nothing of other wheel skates for nearly half a century.

### A Valuable Discovery.

Blotting-paper was discovered purely by accident. Some ordinary paper was being made one day at a mill in Berkshire when a careless workman forgot to put in the sizing material. It may be imagined what angry scenes would take place in that mill, as the whole of the paper made was regarded as being quite useless. The proprietor of the mill desired to write a note shortly afterwards, and he took a piece of waste-paper, thinking it was good enough for the purpose. To his intense annoyance the ink spread all over the paper. All of a sudden there flashed over his mind the thought that this paper would do instead of sand for drying ink, and he at once advertised his waste-paper as 'blotting.' There was such a big demand that the mill ceased to make ordinary paper, and was soon occupied in making blotting only, the use of which spread to all countries.

### A Little Lesson on How to Drive a Nail.

'It takes an apprentice a full year to learn that he does not know how to drive a nail,' said an expert carpenter. 'When once he has realised this it is only a matter of a few minutes to learn how it should be done. The commonest mistake is the belief that a hard blow with the hammer is more effective than several little taps, and the learner is inclined to admire the man who drives a nail all the way in with but one blow. This is where he is wrong; four or five blows are much better than one. The reason is that one hard blow inevitably makes the nail rebound, ever so slightly, it is true, but enough to make it hold less firmly than it would if driven in gradually. The nail may be driven almost all the way with one blow, but several lighter taps are necessary to finish the job. 'Another thing,' continued the old carpenter, 'the beginner generally tries to drive his nails as perpendicularly as possible. This is another error, for a nail driven a little diagonally holds the parts together much more firmly than one driven perpendicularly. And in driving a nail diagonally it is even more necessary to proceed with gentle taps, for hard blows inevitably displace the surfaces that are to be held together.'

Mr. E. Morris, jun., undertaker and embalmer, Taranaki street, Wellington, supplies coffins and caskets upholstered and polished in any design, and has a large and varied assortment of artificial wreaths and memoriam cards always on hand. All orders are carried out under the personal supervision of the proprietor....

## Intercolonial

The laity of the Archdiocese of Sydney have presented his Eminence Cardinal Moran with a sum of £2500 in connection with his silver jubilee in Australia.

Master Manus O'Donnell, who has been awarded the violin scholarship at the Marshall-Hall Conservatorium, Melbourne, is only nine years of age. He is the youngest son of Dr. N. M. O'Donnell, of North Melbourne, the well-known president of the United Irish League of Victoria.

The Rev. Father Briody, pastor of Chatswood and Pymble, has left for a twelve months' holiday in Ireland and the Continent. Prior to his departure he was entertained at a conversation and presented with a purse of 140 sovereigns.

The Ven. Archdeacon Dalton, who left Murwillumbah a little over twelve months ago on a visit to Europe, returned to Australia recently. On arriving at Murwillumbah he was accorded a grand reception, and presented with an illuminated address.

Sister M. Stanislaus, one of the original Sisters of Mercy who founded the convent at Newtown 50 years ago, died at that institution on February 25. The deceased had been a nun for 60 years, and the Convent of Our Lady of Mercy at Newtown, her only place of abode in Victoria.

The Solemn Office and Requiem Mass were offered on March 1 in the convent church at Abbotsford for the repose of the soul of Sister Mary of St. Francis of Assisi (Doyle), whose death occurred on February 27 after a lingering illness. The deceased religious had spent over 45 years in the community of the Good Shepherd, having been the second postulant who entered after the establishment of the Order in Melbourne. She was a native of Leighlin Bridge, County Carlow.

Archbishop O'Reilly, of Adelaide, who suffered severely during the recent heat wave, left on a health trip round the coast by the P. and O. mail steamer on March 5, and was to visit Melbourne, Sydney, Auckland, and Hobart. His Grace is accompanied by the Very Rev. Father Francis, C.P., rector of St. Paul's Retreat, Glen Osmond. The Archbishop (says the *Catholic Press*) expects to be away about a month, and during his absence the administration of the diocese will be in the hands of the Right Rev. Monsignor Byrne, V.G.

The following clerical changes have been made in the Archdiocese of Sydney:—The Rev. Father P. A. Holland returns to his parish at Nowra; Father J. Rohan goes from Nowra to Pymble; and Father J. Dunne returns to Bulli; Father J. H. Morris leaves Bulli to take charge of the parish of Richmond in the absence of Father O'Brien, who is ill. The Rev. Dr. Tuomey will join the staff at Manly College, and Father Brauer will be stationed at St. Mary's Cathedral. Father Peoples has been transferred from Kogarah to Moruya, and Father O'Sullivan from Moruya to Newtown.

All the Bishops of the province being in Lismore for the consecration of Dr. Carroll, except Bishop Dunne, of Bathurst, who was unable to be present, and Bishop Dunne, of Wilcannia, now on his way to Europe, the annual Provincial meeting of the Bishops of New South Wales was held in the Bishop's House (says the *Catholic Press*). His Eminence the Cardinal presided. After the meeting the Cardinal and the visiting prelates and priests were entertained at a river excursion by Dr. Carroll. The Cardinal motored to Ballina and blessed and opened the new convent recently erected for the Presentation Nuns.

There is a pathetic passage in the recent biography of Dr. Doyle, first Bishop of Lismore (says the *Freeman's Journal*). When he died last year we have been told that he had 18d as his sole personal estate. According to his biographer when he arrived in Sydney, en route to Armidale, he had even less. 'He often told me in after life how he borrowed £7 from Mr. Thomas Barry, of Waverley. Last year, when in Cork, he visited this Mr. T. E. Barry, who has since returned to the Old Country, and had many chats over his first days in Sydney.'

A grand representative of the old colonial school, and one of the most prominent citizens of Sydney, has just passed away in the person of Mr. Patrick Macmahon. The deceased at the time of his demise was in his eightieth year. He was widely known in the commercial world as the owner of the Macquarie Bond, over which his name has been emblazoned for nearly forty years. The late Mr. Macmahon was born at Cloonteen, near Six-mile Bridge, on the Clare side of the Shannon, about the year 1830. He received a sound practical education in his youth from Patrick Slattery, one of the finest scholars and mathematicians in the South of Ireland. As he grew into manhood he, like many of his compatriots, turned his eyes towards Australia, and eventually decided to emigrate to these far-off shores.

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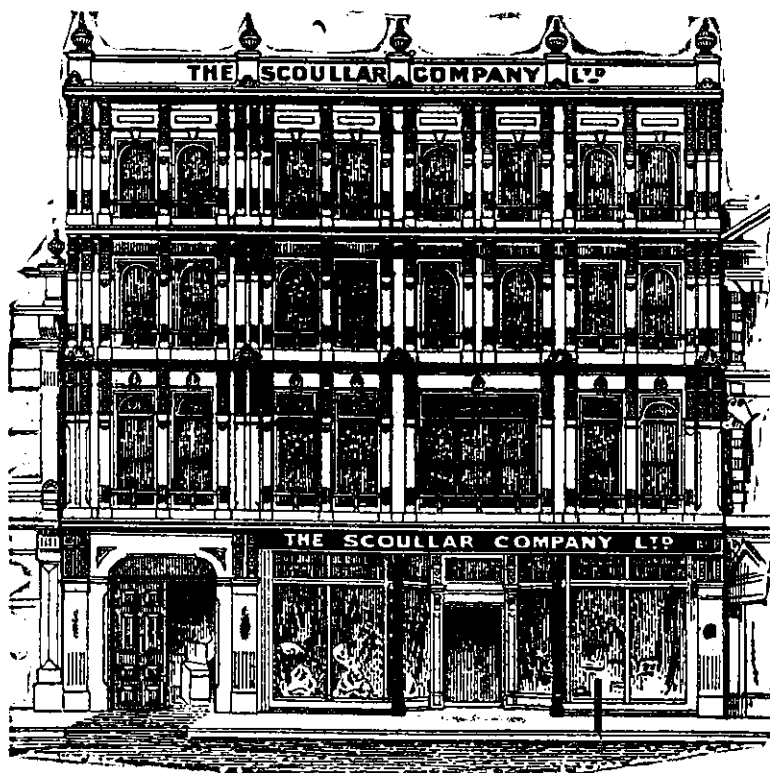
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# The Family Circle

## HER MISSION

She was only a little woman, 'tis true,  
And hers was a common story;  
She had never dreamed of a thing to do  
That would lead her to fame or glory.

She could not paint and she could not sing,  
And she could not write a sonnet;  
She had not a face that could lend a grace  
To a stylish love of a bonnet.

And yet she dreamed that her life was blest  
In its humble sphere of duty,  
Though only those who knew her best  
Guessed half its hidden beauty.

For hers was a genius of little things,  
The realm of home to brighten;  
And she scorned not the humblest work that brings  
Some force to cheer and lighten.

And some who loved her were half afraid  
That her sphere was far too small;  
But oh! the happy home she made  
Was a great thing after all!

And when her beauteous spirit shall flee  
From its realms of loving and giving;  
Her stainless monument shall be  
The hearts she cheered while living.

## COMRADES

'Are you sick, Jimmy?' asked Mrs. Spencer, looking anxiously across the table at her son.

'No, ma,' replied Jimmy.

'You're not eating as much as usual.'

'Oh, I'm not very hungry,' murmured Jimmy, with a guilty look on his face.

But after dinner was over and his father had left the house, Jimmy still hung around the table where his mother was cleaning off the dishes.

'Say, ma,' he said coaxingly, 'may I take the rest of my dinner out in the yard and eat it?'

'Why don't you eat it in here?' asked his mother.

'Oh, well—because there's a friend of mine waiting for me, and I'd like to give him some.'

'Now, Jimmy,' said Mrs. Spencer, 'I thought you had more sense! You go right out and fetch your friend in here, and I'll give him some dinner, but I'll not have you dividing your meal like this.'

'Oh, ma!' exclaimed Jimmy in a most alarmed voice. 'He wouldn't come in for anything! He's very bashful, and such a little fellow.'

Mrs. Spencer looked at her son. She had noticed his strange conduct during the last three days—how he stole out when he thought he was unobserved, with his pockets bulging with bread and other food left from his meals. But she was a wise mother, and knew that sooner or later Jimmy would let the secret out. So she only said: 'All right, son; run along.'

And Jimmy, with a most relieved look on his face, left the house. A chill November wind was blowing, and everything about the farm looked dreary and frost-bitten. Jimmy cut across what had been two big corn-fields. At the end of one stood the remains of a deserted chicken house, well sheltered from view by a row of sturdy oak trees. At his approach a small shaggy dog arose barking joyously, and tugged frantically at the rope which fastened him to the chicken house.

'Hush, there now, Comrade,' said Jimmy, fondly hugging him, while the dog licked his face and hands in an ecstasy of delight; 'some one might hear you.'

He fed the little dog, petting and talking to him all the while.

'Oh, Comrade!' he said sadly, 'how will I ever part with you? But it's got to come. I never can keep you; pa's so dead set against dogs!'

Jimmy knew better than to ask his father if he might keep Comrade. When Mr. Spencer was a young man he had been severely bitten by a dog, and since then had both hated and feared them. In spite of all the advice of his neighbors, that she should keep a watch-dog, and the entreaties of Jimmy to have a dog as all the other boys had, he had remained firm, declaring he would never have one on his farm.

Jimmy met Comrade, a poor forlorn little tramp, one rainy afternoon on his way home from school. The two had become friendly at once, and Jimmy, in spite of many twinges of conscience, had hidden the little dog in the chicken house. But his better judgment told him that he could not keep him tied there, and that sooner or later his father would discover the dog.

After many pats and advice to 'be a good dog and keep still,' Jimmy said good-bye to Comrade and slowly returned to the house. He had finally made up his mind to tell his mother all about it, and see what she would say, secretly hoping that she would undertake to plead with his father to keep the dog.

'Now, Jimmy,' said Mrs. Spencer, when he told her, 'you know better than to think of such a thing! Your father would never consent, and besides, he's nearly worried to death trying to raise money to pay the mortgage on Friday, and he must not be bothered. Go and untie the dog and let him run away! Don't bring him near the house.'

Jimmy didn't trust himself to speak, and turning abruptly, left the house. He wandered around, trying to get up courage. Finally he made his way to the chicken house, and slowly untied Comrade. The little dog frisked gaily about, expecting a frolic. Jimmy led him out on the road, and they walked along some distance. Soon a farmer's waggon was heard coming down the road, and a jolly voice hailed Jimmy: 'Want a lift, youngster?'

'I don't want one, but wish you would give my dog one,' replied Jimmy.

'Trying to lose him?' said the man. 'Alright, I'll take him along a pace or two. Tie him in, behind those barrels.'

Slowly Jimmy lifted Comrade up, and tied him in the wagon.

'There, now,' he said brokenly, 'I'll always remember you, Comrade, and don't you ever forget me, will you, old fellow?'

With a last hug, he turned without a word of thanks to the man, and ran sobbing down the road.

When he reached home, his mother was standing at the door, waiting anxiously for him.

'It's about time for father to be back from town; he started out early this afternoon,' she said.

It commenced to grow dark, and still Mr. Spencer did not come. Mrs. Spencer started to get supper. At last the sound of wagon wheels was heard coming along the road, and soon old Ned's head turned in at the gate.

'Supper nearly ready?' called Mr. Spencer cheerily. I was delayed in town a bit.'

Jimmy helped his father unharness Ned, and then they went in to supper. Mr. Spencer seemed in better spirits than he had been for months, and he failed to notice Jimmy's downcast face.

'I've got the money,' he said to his wife. 'I'll tell you all about it after supper.'

So when the meal was over, the table cleared, and they were gathered about the cheerful grate fire, Mr. Spencer reached for his overcoat, which he had carefully placed on a chair beside him. Slowly he put his hand into an inside pocket; he quickly withdrew it, and drove his hand into a second pocket, then a third. Carefully he examined each pocket, then finally shook his coat. At last he sank into a chair, his face suddenly grown old and gray.

'Marie,' he said slowly, 'my pocketbook is gone!'

In vain his wife and Jimmy frantically searched the coat. A treacherous hole was found in one side of the deep inside pocket. It was through this that the pocket-book must have slipped.

It was a sad family that sat there and looked despairingly and hopelessly at each other. Suddenly Jimmy's heart gave a great bound, for something was scratching and whining outside the door. He sat motionless, as his mother rose and opened the door.

A shaggy little dog bounded in, making straight for Jimmy, and with a delightful little bark, laid a small brown article at his feet. With one bound, Mr. Spencer had it in his hand.

'My pocketbook!' he gasped. Opening it, he found the contents undisturbed.

Trotting up to Mr. Spencer, Comrade politely offered his paw. To the utter amazement of his wife and Jimmy, Mr. Spencer stooped and picked up the little dog in his arms.

'Mother,' he said, 'couldn't you find something for this splendid little fellow to eat?'

## BAD NOVELS AND PLAYS

The quality of the literature read by our youth determines their mental and moral decay and ruin. Everything that does not elevate our minds and increase our capacity for pure thoughts, leaves disease spots on our delicate brain-cells. When we stimulate the physiological process of the brain in a certain direction, we must expect it to work in the capacity for which it was trained. The thoughts, even though they are not uttered, are able to leave a path over which other brain impressions can travel.

## FRIENDSHIP

The way to have a friend is to be a friend.

Life is made up to most of us of little things, and many a friendship withers through sheer neglect.

Hearts are alienated, because each is waiting for some great occasion for displaying affection. The great spiritual value of friendship is the opportunity it affords for

service, and if these are neglected it is only to be expected that the gift should be taken from us.

Friendship, which begins with sentiment, will not live and thrive on sentiment. There must be loyalty, which finds expression in service. It is not the greatness of the help or the intrinsic value of the gift, which gives its worth, but the evidence it is of love and thoughtfulness.

### JUST IN TIME

A lady was very solicitous about her health. Every trifle made her uneasy, and the doctor was called immediately. The doctor was a skilful man, and consequently had a large practice. It was very disagreeable for him to be so often called away from his other cases for nothing, and he resolved to take an opportunity of letting the lady see this. One day the lady observed a red spot on her hand, and at once sent for the doctor. He came, looked at her hand, and said:

'You did well to send for me early.'

The lady looked alarmed, and asked:

'Is it dangerous, then?'

'Certainly not,' replied the doctor. 'To-morrow the spot would have disappeared, and I should have lost my fee for this visit.'

### THE OTHER GANG

Here is a story, and a good one; the incident actually happened (says the *Newark Monitor*):—

Some weeks ago, when the great Holy Name parades were taking place in New Jersey, four or five men from a little interior town in the State, resolved to go to Jersey City to witness these demonstrations. In the party was a whole-souled Irishman, proud of his fellow-Catholics and rather boastful of their numbers and achievements, and a non-Catholic, who had travelled little, and so was filled with a narrow provincialism quite natural under the circumstances. As the mighty body of men marched along, parish after parish falling into line, the non-Catholic was overcome with astonishment at their numbers, and he said to the Irishman: 'I never knew there were so many Catholics in New Jersey!'

And the Irishman answered: 'Sure, that is nothing. Them's only the fellows that don't swear. You ought to see the gang that does.'

### CHINESE EPIGRAMS

Some hunts are vain—no earthly gain has he  
Who searches for his needle in the sea.  
As the long string will let the kite go high,  
So a long purse a world of things will buy.  
Although the drum you carry be beaten in,  
Stick to your standard—do not yield to sin.  
An honest beggar is by far more fair  
Than the high-headed, tricky millionaire.

### THE WORD 'LADY'

When a woman has to advertise herself as a lady before it is found out by others, she should mend her manners. It is always a subject for a quiet smile when a 'young lady' advertises for a position as a general servant, and, more than that, no one wants her. That she may be a lady and still do that work is a recognised fact. When a woman says 'My daughter is a young lady' it sometimes provokes the wonder how the girl comes to be a lady, as she is not one by inheritance. There is no higher title than to be a woman. Let a woman be a lady and others will give her the honor of the title, but it is showing ignorance when she persists in calling herself a lady when propriety dictates that she should call herself a woman.

### FAMILY FUN

Will a Needle Float?—There are several ways of making a needle float on the surface of the water. The simplest way is to place a piece of tissue paper on the water and lay the needle on it; the paper soon becomes soaked with water and sinks to the bottom, while the needle is left floating on the top. Another method is to hang the needle in two slings made of threads, which must be carefully drawn away as soon as the needle floats. If you magnetize a sewing needle by rubbing it on a fairly strong magnet, and float it on the water, it will make an extremely sensitive compass, and if you place two needles on the water at the same time you will see them slowly approach each other until they float side by side—that is, if they do not strike together so heavily as to cause them to sink.

## All Sorts

'Are you in pain, my little man?' asked the kind old gentleman. 'No,' answered the boy, 'the pain's in me.'

For hundreds of years the people of Saxony have used stoves made of fire brick covered with glazed tiles, which retain and gradually radiate the heat for hours after the fire has gone out.

Kind Old Lady (talking to swagger)—'Have you ever made an effort to get work?' Swagger—'Yes, ma'am. Last month I got work for two members of my family; but neither of them would take it.'

In ten years the cost of bread all over Europe has increased by an average of 28 per cent. In Sweden the increase has been 84 per cent. Of this higher cost, 21 per cent. has happened since 1905.

'Captain, is there no way in which the ship may be saved?'

'None at all, sir; we are going to the bottom, but I should not worry about the ship, sir, if I were you—she is fully insured. You'd better find a life belt.'

'Well, Jock,' said the laird of a certain estate, 'you are getting very bent. Why don't you stand straight up like me, man?' 'Eh, man,' said Jock, 'ye see that field o' corn ower there. Weel, ye'll notice that the full heids hang doon, an' the empty yins stan' stracht up.'

'Where do you get your papers, little boy?'

'I buy 'em from Jimmy Wilson.'

'And who is Jimmy Wilson?'

'He's a newsboy—he buys 'em at the newspaper office.'

'How much do you pay him for them?'

'Two cents.'

'How much do you sell them for?'

'Two cents.'

'But you don't make anything at that.'

'Nope.'

'Then why do you sell them?'

'Oh, just to get to holler.'

The 'tallow tree,' or 'candle tree,' is found on the island of Malabar and the South Sea Islands. The fruit is heart-shaped, and about as large as a walnut. The seeds of the fruit when boiled produce a tallow. This is used by the natives both as food and for candles. The 'life tree' grows in Jamaica. It gets its name from the fact that if the leaves are broken from the plant they nevertheless continue to grow. Nothing will destroy their life except fire. A tree in the province of Goa, Malabar Coast, Western India, is called the 'sorrowful tree.' It is so called because it weeps every morning. It flourishes only in the dark. At sunset no flowers are visible, but as soon as darkness falls the whole tree becomes a bower of bloom. With the rising sun the flowers dry up or drop off, and a copious shower falls from the branches. A tree of Madagascar is known as the 'traveller's tree,' because it often proves such a boon to the thirsty traveller. It will grow in the driest soil of an arid region, and no matter how dry the season, a quart of water flows freely on puncturing the leaf stalk.

The two species of elephant, viz., Asiatic and African, greatly differ in form and habits. The African elephant is the taller, sometimes standing 12ft., while the average height of the Indian is 9ft. The Asiatic elephant is highest at the back, the African at the shoulder. The head of the former is much squarer, while its eye is relatively smaller. Both sexes of the African elephant carry large tusks, but in the female Asiatic they are almost invisible. The ears of the African elephant are much larger, and when standing out (while excited or charging) measure 10ft. across from ear to ear. The finger-like appendages at the extremity of the trunk or proboscis of the African elephant are of equal length, acting as finger and thumb, whereas in the Asiatic species one is much longer than the other. The Asiatic elephant also possesses four nails on the hind foot, the African only having three. The elephant is vegetarian in diet, the Indian species subsisting on grass, leaves, fruit, and bark of certain trees, while the African does not eat grass, but mainly chews up thick roots and branches of trees for the sake of the sap and bark, rejecting the pulp. Consequently its molar teeth are larger and stronger than those of its relative. Again, the African, when sleeping, invariably does so in a standing position, which is contrary to the habit of the Asiatic, which often lies down in the shades of the forest. The tusks of the African elephant are much longer than those of the Asiatic, the average being about 6ft. in length, 18in. circumference, and weighing about 100 or more pounds the pair. Tusks 4ft. in length and weighing about 60 pounds the pair is a good average for the Asiatic. But much larger tusks of both animals are met with.

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