

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 3, Sunday.—Low Sunday.
- „ 4, Monday.—The Annunciation of the Blessed Virgin Mary.
- „ 5, Tuesday.—St. Vincent Ferrer, Confessor.
- „ 6, Wednesday.—St. Sixtus I., Pope and Martyr.
- „ 7, Thursday.—St. Celestine I., Pope and Confessor.
- „ 8, Friday.—St. Benedict, Abbot.
- „ 9, Saturday.—St. Frigidian, Bishop and Confessor.

Low Sunday.

This Sunday is styled in liturgical language Dominica in Albis, or Sunday in White, because in olden times the neophytes, whom it was customary to baptise on Holy Saturday, wore their white robes for the last time to-day.

The Annunciation of the Blessed Virgin Mary.

The Angel Gabriel was sent from God into a city of Galilee called Nazareth, to a Virgin espoused to a man whose name was Joseph, and the Virgin's name was Mary.

And the angel said to her: "Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus." (Gospel of St. Luke.)

GRAINS OF GOLD

HOLY COMMUNION.

O Gracious Saviour—Dearest Lord,
This morn have I communed with Thee;
And now with heartfelt gratitude,
I thank Thee for this mystery.

This perfect Gift of perfect Love,
To me, unworthy sinner given:
Under this mean and lowly roof,
Entered the Lord of Earth and Heaven!

Absorb my soul in thoughts of Thee,
And hear my praise from day to day:
With all the company of Heaven:
My thankful adoration pay.

My sweetest Guest! abide with me,
My God, and Everlasting Friend:
Ever remain within my soul,
Continue with me to the end.

Engrave my name upon Thy Heart,
And on my forehead set Thy Seal;
Then when the sting of Death is past,
To me Thy unveiled Face reveal.

—Boston Pilot.

The dangers that we know are many, but many more those that are unknown. We pray God to deliver us from our secret sins; we have need to pray that He may deliver us from our secret dangers. There is a shield over us which is turned every way, as the assault comes from all sides when we least know it to be near.—Cardinal Manning.

Day-dreams are the mothers of ideals. The reaching out for ideals; the striving to achieve them, and the failure to do so—these are part and parcel of every life that lifts itself the least above the grind of mere existence. And what shall be the final ideal? asks the seeker, earnest in the search and wearied with the insufficiency of those already grasped and grieved over? What shall be the final ideal? If there be many great questions unanswered in the Sermon on the Mount, they have not as yet become apparent. And in this divinest of utterances that ever passed the lips of man we find an answer to this universal question: 'Be ye perfect, therefore, even as your Father Who is in Heaven is perfect.'

It is very obvious to say that if we always knew what God wished, it would be a great help to us in serving Him. We should not surely throw ourselves into open rebellion against the express will of God. Yet practically, in by far the greatest number of our actions, we do not know this; and in all of them, if we do not know what He would have us do, we know at least the motive from which He would have us act, whenever we act at all. 'Whatever you do, whether you eat or drink, or whatever you do, do all for the glory of God.' St. John tells us that God is charity. Thus in the whole of the almost infinite and complicated system in which we live, God has contrived all things, quite wonderfully, for these two ends, if they might not more properly be called one end than two; He has arranged everything first, so that He may be loved; and, secondly, so as to enable us to love Him. If we may dare thus to speak of the Almighty, He seems to have no other end in view at all; and He manages things by artifices of Almighty power in order to bring this about. This is His rule by which He has done everything. The hearts of His creatures are the only treasures He will condescend to accept from His own creation.—Father Faber.

The Storyteller

AT THE ST. JEAN BAPTISTE

I.

That was a fine farm down upon the road past the sawmill, and it belonged rather to the parish of St. Jean Baptiste than to the mountain village. Row upon row of acacia, maple, butternut, and hickory trees surrounded the substantial house of wood that stood but little back from the highroad, and wore an air of cheerfulness and prosperity unwonted even in that region of well-being. The very sunlight seemed to flow down there in superabundant streams. The animals in their stalls, too, had a contented, well-cared-for appearance; and it accordingly always came with something of a shock to strangers in the neighborhood when they heard that the name of the owner, by a very antithesis of ideas, was Death—All Saints' Death—Toussaint La Mort.

Toussaint himself, who was often to be seen working about the place in blue blouse and overalls, his head covered by a straw hat of domestic manufacture, likewise supported that law of contrast. He was stalwart of build, healthy in coloring, and smiling and good-humored of countenance. 'Oui, c'est moi, qui est toujours bien,' he said. 'I am always well.' And he was well, not only in health, but, as has been seen, in all material necessities.

Now, the majority of the damsels who lived in the small group of dwellings in the immediate environs of the parish church, or in the scattered cottages or farm-houses of the district, were not, as a rule, sentimental. In fact, they had been trained from childhood to regard marriage as a necessity, save for those whom the good God called to the cloister; and to consider as lucky those who procured in good season an establishment. They consequently gave little heed to the romantic side of the question; although even this might have had some justification in the case of the good-looking farmer, who was already on the shady side of thirty and had not as yet made a choice. When on a Sunday he walked up the aisle of St. Jean Baptiste's Church to a front pew, his appearance created a little flutter both in mothers of marriageable daughters and in the daughters themselves. The farm he possessed, the many cows, the maple trees which in the spring yielded an abundant and profitable sap, the large orchard, and the grain fields stretching away over so many acres—all these things were in the minds of matron and maid alike, and had to be put aside as distractions while the Holy Sacrifice proceeded.

After Mass, on that broad wooden platform before the doors of the substantial edifice of grey stone, the girls lingered as long as possible; while practical mothers detained more guileless fathers, who were concerned only with harnessing up the horse and driving off home again without further delay.

Of course there were usually a variety of attractions in and about the church on Sunday mornings; for it was in all things, spiritual and even temporal, the centre of village life. Numberless announcements were made from an improvised rostrum close at hand, or political speakers made known their programmes for the ensuing week. Most of all, those gatherings on Sundays or feast-days gave the opportunity for a few moments' pleasant social intercourse, or for a whispered conversation between the young men and girls.

Of these opportunities Toussaint availed himself, going about from group to group, exchanging a compliment or a polite phrase with the best-looking girls. None of them, however, could claim him as her own. Despite the curé's objection to any excess of finery which savored too much of the pomp and vanity of that wicked world lying out and beyond, the girls could not refrain from putting an extra ribbon in their hair or about their neck, or securing a bright-colored feather for their hats; always with a secret hope of attracting that *bon parti*, who was by common consent *un très beau garçon*. And it must be owned that mothers did not discourage them in this laudable desire.

Toussaint himself, despite the general opinion to the contrary, was not so indifferent to feminine attractions as was commonly supposed; carelessly allowing it to be understood that his admiration was of too universal a character ever to become particular. 'But I love them all,' he would say to those who remonstrated with him upon his single blessedness. 'Our girls are the prettiest in the world.'

Nevertheless, in his heart he cherished a secret, and there his general admiration resolved itself into a particular liking. Its object wore no bright-colored ribbons or gaudy feathers, and hence was, to a certain extent, held to be out of the running. She had, in fact, been compelled to wear mourning for one or another of her kindred ever since she had grown to womanhood. She was considered by the older people as an excellent *ménagère*, superintending her father's establishments, together with a large family of brothers, with much skill and a praiseworthy economy.

According to local ideas, this Aurore Destroismaisons was no beauty. She was fragile and slender, with scarcely a trace of color in her cheeks, her hair a dark brown running into black. Her eyes, which were grey, changed their hue every moment, growing darker with the stress of any emotion. The village verdict would not have been endorsed

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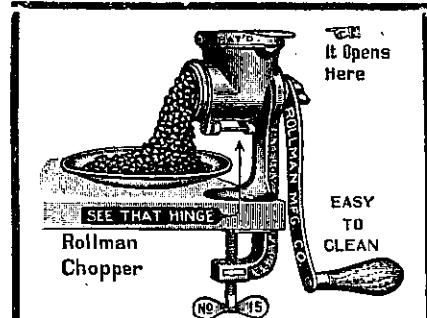
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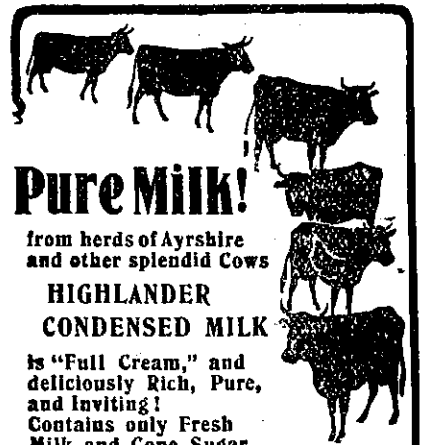
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had *Aurore* strayed from that rural solitude into the world beyond. There she would have been considered—always supposing that she was properly dressed—beautiful. And *Toussaint*, who had ideas of his own, anticipated this opinion of the outer world. To him this pale and slender girl, with her speaking eyes and hair that was nut-brown in the sunlight, was beautiful. It would be difficult to determine whether or not *Aurore* had any suspicion of her attraction for the best match in the parish. Even the most inexperienced girls, by a species of intuition, are commonly aware of an admiration that is expressed merely by a glance, a slight hesitation of speech in addressing them, and a number of other little signs and tokens that the unobservant and the uninterested can not possibly perceive.

But, in any case, *Aurore* was what most of the girls in the village were not: she was sentimental. Her thoughts and her ideas were quite distinct from the life about her. She saw the beauty in the pale blue flowers that gemmed the fields thereabouts, though to her companions they were only weeds; she loved the wild roses upon the hedges, though she would have provoked ridicule amongst those around her by putting that love into words. She gazed with wonder and awe at the iridescent lights of the sunset skies, or felt the thrill of the moonlight shimmering on the distant mountain, or along the lanes, as she trod them with her brothers.

Now, the young farmer, who was to all appearance prosaic, had more capacity for understanding the girl and her peculiar fancies than most of those around her; and it is possible that he might have appealed favorably to her, save for one circumstance. This had its rise in her very sentimentality. She had an insuperable objection to the name of 'Death.' She would have shuddered at the thought of being addressed as 'Madame La Mort.' As her mother had been sleeping for many years in the little cemetery hard by the church, and her father was a jovial easy-going man, not too anxious to lose his capable housekeeper, there was no one to bring the two together, or to induce *Aurore* to put aside her very impractical objection to a sterling fellow.

II.

On the 24th of June every year was celebrated the patronal feast of the parish church, St. Jean Baptiste, which was a gala day for all the parishioners. Within the edifice the high altar was ablaze with myriad colored lamps, accompanied with whatever other decoration was suggested by the primitive taste of the people. The choir was attuned to its highest pitch, and a strange priest, with a great reputation for oratory, had come all the way from the town of St. Hyacinth to deliver the sermon. Within the sanctuary stood the great cake, four storeys high, prepared for the feast according to the traditional receipt, and gaily adorned with ribbons. At a certain time during the High Mass this St. John's Bread was cut by the parish priest and placed in baskets; these were passed round by prominent young girls of the parish.

Aurore, having been chosen as one of these distributors, had discarded her black costume for once, and consequently appeared, to *Toussaint's* mind, more than ever like an angel. Pompously preceded by the beadle in scarlet robe and cocked hat, *Aurore* passed the basket; and when she offered it to *Toussaint*, who sat upon her side of the aisle, the big fellow's hand trembled so that he almost dropped the morsel of blessed bread. *Aurore* passed on; and *Toussaint*, reproaching himself for his profane thoughts, blessed himself, and, as was the quaint custom, ate the small portion of the traditional cake. Somehow, that touching little ceremony seemed to bind *Toussaint* more closely to the girl and establish a mysterious bond between them. He rejoiced that it was she who had given him the bread; though *Aurore's* eyes had been modestly cast down as she glided along in the wake of the ponderous beadle.

The choir was singing some of those familiar old hymns that he had heard from boyhood, and they seemed to fill his heart with joy. He felt even more than his wonted cheerfulness as he went forth after church, and saw the flags flying all around, not only from the façade of the edifice, but from all the dwellings in the neighborhood. He scarcely knew why he was emboldened to go up and speak to *Aurore*, who stood waiting for her father, surrounded by 'her boys,' some of whom were a head and shoulders over her.

When *Toussaint La Mort* hesitatingly approached, the boys fell back, and the farmer was permitted to stand beside the slender figure, so charming in the soft gown of white muslin. *Toussaint* had no thought for any one else. Ruddy cheeks, bright eyes, graceful figures remained unnoticed, even though the prettiest girls in the parish were out that day, in finery that must have caused their wise curé to shake his head, and in a variety of tints that set all rules of coloring at defiance. There was some tacit understanding, almost amounting to a custom, that bachelors in search of matrimonial partners took advantage of the great festival to make their choice; at least this had so often happened that it began to be expected. Astonished and resentful glances were accordingly cast in the direction of *Aurore* and the attendant swain, who looked his very best in Sunday garments, with a flower in his buttonhole. And that flower surprised the observers nearly as much as did the farmer's attention to the slender girl in white. For what should it be but that blue weed of the

field which rejoices in the poetic name of *la belle marguerite*! They, of course, had no idea of his reason for choosing that common growth from all the variegated flora of his garden. But *Toussaint* knew; and it is possibly that *Aurore*, after one swift glance, knew also.

'*Bonjour, Ma'amselle Aurore!*' he said.

'*Bonjour, Monsieur!*' replied *Aurore*—failing to add the surname, which she had an insuperable objection to pronounce.

The swain perceived the omission, and drew his own conclusions therefrom. There was a moment's silence. All the pretty phrases and compliments which came readily to *Toussaint's* lips when with the other girls took wing and fled away. And so he stood for a while in an unwontedly sheepish embarrassment.

'*Ma'amselle Aurore,*' blurted out the young man, wiping his face with a fine cambric handkerchief which he had bought out of deference for *Aurore's* fastidiousness, 'would you take a little drive with me in my carriage this afternoon?'

Aurore hesitated, and the farmer urged:

'You know me well enough. It is not as if I were a stranger.'

She looked at him with her clear eyes.

'I do not think I can go,' she replied. 'The drive to church is quite enough for one day.'

'To-morrow, then?' cried the farmer, eagerly. His voice trembled; he looked beseechingly at her.

'To-morrow?' exclaimed *Aurore*. She thought he must be crazy. Who would dream of going for a mere pleasure drive upon a working day, and in the haying season, too! 'To-morrow,' she said, 'you will be busy.'

'Not too busy for that,' he answered.

Aurore was not fertile in excuses, and she was too gentle to wish to offend an old acquaintance; but she did not want to go. She feared that the whole parish would be talking; but such would be still more the case if they drove together upon a week-day. She forgot the significance of that special festival. Besides, she caught some glances which were levelled at her by various village beauties. She was human, and she compromised.

'It would not do,' she said gravely, 'to go for such an outing on Monday. People would wonder.'

'Is it that you will not come with me at all?' murmured *Toussaint*, so miserably that even the blue flower in his buttonhole, at which he involuntarily glanced, seemed to express dejection.

'I might perhaps go to-day,' she said, 'for a short—a very short—drive.'

Toussaint fairly beamed, as he replied:

'Thank you a thousand times!'

And *Aurore*, partly regretting her weakness, turned away and buried herself as it were amongst 'her boys.'

III.

After his interview with *Aurore*, *Toussaint* went about amongst the young girls in his usual manner, saying nicer things than ever. They were naturally triumphant, supposing that he had soon tired of that 'pale and dowdy girl' who had so little to say for herself, and who had grown old before her time with the care of all those big brothers.

Aurore's father, driving up with his horse and waggon—the latter spacious enough to contain all the sons, who climbed up behind him and *Aurore*—espied *Toussaint* amongst a bevy of girls, and called out:

Aha, my brave *garçon*, there you are amongst the girls! Your name should have been "L'Amour" [Love] instead of "La Mort" [Death].'

At this witticism there was a boisterous laugh from the various groups of swains who lacked *Toussaint's* advantages.

When he had whipped up his horses and driven away, leaving a cloud of dust for the next vehicle, *Aurore's* father remarked, with a shade of thought on his careless brow:

'He's a good fellow, that *Toussaint*, and the girl will be lucky whom he chooses at the St. Jean Baptiste.'

Aurore said nothing, but looked straight in front of her. It was not until dinner was over, and her father sat smoking under the broad eaves covering their gallery, that she told him of *Toussaint's* invitation, and asked leave to accept it.

'How is that, my girl?' he cried, laying down his pipe in his astonishment. '*Toussaint* has not been courting you?'

'No, father,' the girl truthfully replied.

'And yet he asked you to drive upon the St. Jean Baptiste, when the people are sure to talk, and when a man does not do anything rashly!'

He looked keenly at *Aurore*, though he scarcely suspected her of concealing anything from him.

'It would be a fine settlement for you, my girl,' he said reflectively; 'though I should be sorry to lose you.'

The tears rushed to *Aurore's* eyes.

'Father,' she said earnestly, 'it can not be. Never will I marry a man whose name causes me to shudder.'

The father laughed long and loud, though perhaps he was not altogether ill pleased with her decision. Awaking, however, to a sense of parental obligation, he remonstrated gravely:

'You are wrong, my child. It is not common-sense to refuse, for such a reason, a good man, and one who has

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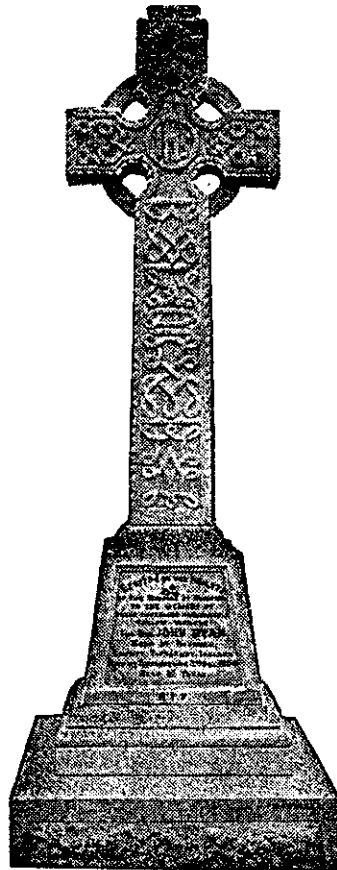
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wealth besides. Anyway, if you are resolved not to marry him, you should not have promised to drive with him upon the St. Jean Baptiste.'

Aurore had forgotten the significance locally attached to that festival. It had not occurred to her when, in her anxiety to avoid a more conspicuous occasion, she had so rashly accepted the invitation.

'Then I will not go. When the carriage comes I will make an excuse.'

'I forbid you to do such a thing!' cried the father, more sternly than he had ever before spoken to his idolised daughter. 'Toussaint is my friend; he has obliged me many times, and I will not permit him to be offended.'

Aurore, like nearly all the young people of that village, was accustomed to implicit obedience. She never even dreamed of disputing her father's positively expressed command. When, therefore, she came down a few minutes later, her costume completed by a very simple hat, and sat down meekly to wait for the carriage, her father exclaimed jestingly:

'If L'Amour has conquered La Mort, who knows but that he may be able to persuade you to take one with the other?'

But Aurore obstinately set her lips, and vowed within herself that nothing would ever make her do so.

A few seconds before the appointed hour, Toussaint drove up to the door in a handsome waggonette that he had bought from the seigneur, and Aurore's father remarked upon the beauty of the horse. On pretence of making her take an extra wrap, for the sky began to look cloudy, the father got rid of Aurore for a moment; then he said to Toussaint:

'What is this, my boy? Why did you choose to-day to take my little girl for a drive?'

'Because it was to-day,' said Toussaint, boldly (he had no fear at all of any man), 'and because I have long wished to make her my wife.'

'Did she know of that?' asked the father, gravely.

'I have never spoken a word,' answered the other; 'for, you see, I am more afraid of Aurore than of a battalion of soldiers.'

Again the father laughed.

'You will soon get over that,' he predicted. 'But I think it as well to tell you that my girl will not consent.'

Poor Toussaint was all a-tremble, although he could scarcely bring himself to ask why.

'Is there some one else?' he exclaimed at last.

'She has scarcely ever spoken to a man except her brothers,' declared the father. 'It is because she is a fool, and does not like your name.'

Aurore appeared at that moment, and the conversation came to an end. There was nothing to be done but to help the girl into the carriage; and, with a nod to the father, Toussaint drove away down the dusty road, turning presently into one that was more shady. At many farmhouse doors people called out salutations, barely concealing their astonishment; while tongues were let loose almost before the pair had vanished out of sight. Aurore bitterly repented her complaisance. She realised what this outing must signify, since Toussaint had never been known to drive any girl before. She sat, therefore, pale, silent, and constrained; while Toussaint could not find a word to say.

He drove her, of set purpose, past his own house, taking a short cut through the farm, past the orchard and the maple trees, that yielded so many a dollar yearly. The sight of that fair domain gave its owner courage, especially as he knew that Aurore had been probably appraising everything as they passed; for she was a proficient in household economy and wise in the lore of the country.

'It is a good property, is it not?' he ventured to inquire.

Aurore briefly assented.

'It all belongs to me,' the suitor continued. 'There is no mortgage. The house, too, as you see,' and he waved his whip in that direction, 'is a very comfortable one, and it wants only one thing.'

'What is that?' Aurore asked, abstractedly, feeling that she was expected to speak.

'A mistress.'

'And that will not be hard to find,' she replied, with an uncomfortable laugh. 'In the parish there are many girls—'

'Yes,' interrupted Toussaint, 'there are many girls, and fine ones too; but there is one only whom I want.'

Aurore stiffened; and, in the face of her discouraging silence, Toussaint, who had now taken his courage in his hands, proceeded:

'You must know, Ma'amselle Aurore, that it is yourself, and no other, whom I adore and whom I wish to marry.'

For a moment the girl's heart bounded with a curious exultation. All the damsels in the parish wanted this man, and hitherto he had been considered indifferent to them all. By saying one little monosyllable, she could have that house, those fertile meadows, that orchard and the maple grove, horses and cattle, and—and this man himself, who was not ill-looking, who had a frank, open manner that was pleasing, and an excellent reputation. But, oh, there was that odious condition attached to it all! She would have to be called 'Madame La Mort,' which was a thing not to be considered.

Toussaint waited patiently for her answer, his honest face a shade or two paler than usual. At last Aurore spoke:

'I am not thinking of marriage.'

'But what, then?' asked the suitor, in dismay. 'You do not wish to enter the convent?'

Aurore smiled, then answered demurely:

'The Sisters said I had no vocation.'

Toussaint breathed more freely.

'Then you do not wish to remain as you are?' he went on.

'I have much to do at home. I have my father and the boys.'

'But do you not see that the boys are nearly grown up, and will not be long in finding wives; and your father can not live always?'

The tears came to Aurore's eyes.

'You are cruel!' she cried.

'Cruel!' exclaimed the poor suitor, in great distress. 'Why, Ma'amselle, I would go through fire and water rather than that you should hurt your little finger.'

'If the time you speak of comes, if I outlive my father,' said Aurore, with dignity, 'why, then I shall see.'

'So it is that you do not wish to marry me!' said Toussaint. 'Yet I love you so much, and would make you a good husband. Never have I been tipsy; I am not ill-tempered—but I know I am not worthy of you. You are an angel. You love all the beautiful things—the little flowers and the colors of the sky.'

Aurore listened in amazement. How could he have known these things, since she had never spoken about them to any one?

'You will be thrown away upon any man,' Toussaint declared earnestly; 'but I, at least, will understand and will try to make you happy.'

Aurore was deeply touched; but the thought of that terrible name suddenly recurred to her mind, and she shut her lips together obstinately. Her brothers had learned that, when she assumed that particular expression, her determination was unalterable.

'My boys could tell you,' she said, with a little laugh that thrilled Toussaint as if it had been music, 'that I am far from being an angel; and perhaps you, too, would discover that, if I consented to marry you. But it is impossible.'

(To be concluded.)

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Current Topics

Our Editor on Tour

Judging from communications received in Dunedin during the past week, the Rev. Dr. Cleary has been meeting with much encouragement and success thus far in his tour through South America. 'Although,' says our valued contemporary, the Buenos Aires *Southern Cross*, 'it is his first visit to South America, Dr. Cleary does not come quite as a stranger. His credentials in the shape of work well done for Faith and Fatherland arrived before him. Moreover, he speaks and writes Spanish, as well as Italian and other languages, and he felt "at home" the first day he set foot on our shores.' Dr. Cleary holds, as already announced by us, a commission from the Australian Catholic Truth Society to establish in such principal centres as he deems well, with the aid and advice of local archbishops and bishops, agencies to which reference can be promptly made for correct information in connection with the doubtful or calumnious stories affecting Catholic persons which appear from time to time in the columns of the secular press. He is likewise authorised to link up with the Australian Catholic Truth Society, for this purpose, organisations on similar lines that exist elsewhere. An agency is arranged for in Montevideo, and in Buenos Aires and Santiago the project has been taken up with the greatest enthusiasm, and ideal men appointed to the work—learned ecclesiastics connected with the administration of active daily papers, and therefore in a specially favorable position to secure, through their correspondents all over Argentina and Chile, prompt, accurate, and detailed information regarding such questions of fact as they may be called upon to investigate. The *Pueblo* (daily) of Buenos Aires, *Los Principios* (the chief daily paper of Cordoba), *La Unión* (a very live and ably edited daily of Santiago, the capital of Chile), and other papers, daily and weekly, have devoted much attention to the Rev. Dr. Cleary and to this movement for a world-wide agency of Catholic truth against the campaign of anti-Catholic fiction. By this means our editor and his mission have been made known and welcome everywhere. Among the warmest supporters of the movement, and of its still greater extension, is the present brilliant Papal Internuncio at Santiago (Chile), a former college companion of Dr. Cleary. Our readers will likewise be gratified to learn that the kindness extended to our editor by the ecclesiastical authorities everywhere has likewise been shown in a marked degree by the Ministries of State in Argentina and Chile—in the shape of extended interviews and of voluminous information of all kinds regarding the commercial, industrial, and educational life of the two countries through which he had passed when the last mails left from South America. Dr. Cleary was then about to enter upon his long and toilsome trip through the rugged mountains and high, cold tablelands of Bolivia.

A Warning to Brides

Now that Lent is over there will be the usual arrears of accumulated wedding contracts to be wiped off, and a pleasant prospect it is alike for priests and people. 'Next to a baptism,' says the priest in a recent story, 'there's nothing I like so well as a happy wedding.' Brides will be well advised, however, to take warning by the misadventures of others, and see to it that the small fry of the family are kept in the background, else will they get for themselves shame and confusion of face. 'Who gave the bride away?' asked a friend of the family after a recent wedding in America. 'Her little brother,' said the best man. 'He stood up right in the middle of the ceremony, and yelled, "Hurrah, Fanny, you've got him at last!"'

Sometimes it is the little sister who is the innocent disturber of the wedding day felicity, as in the following scene at a wedding breakfast. Company are all seated about the table. A pause in the general conversation. Happy husband to his wife's six-year-old sister at the other end of the room, 'Well, Julie, you have a new brother now.' Julie: 'Yes, but mother said to papa the other day that she was afraid you would never amount to much, but that it seemed to be Sarah's last chance.' Intense silence for a moment, followed by a rapid play of knives and forks.

Not Wanted

We referred last week to the troubles which the unhappy Slatterys were encountering in their painful pilgrimage through the United States. From recent Home files we are glad to learn that in England also the 'ex-

priest' and 'escaped nun' have ceased to be a 'draw'—that they are, in fact, a perfect drug in the market. Some of the libraries are declining to admit to their shelves the book recently published by Miss Moulton—the latest 'escaped nun'—not because it contains anything startling, but simply to show that they have no sympathy with hysterical and unprovoked attacks on the religious faith of any section of the community. The 'escaped nun' lecturer is faring even worse—there is so little demand for her services that her occupation is practically gone.

Our old friend Edith O'Gorman—otherwise known as Mrs. Auffray—in particular has happened on evil days. Some years ago, it will be remembered, this lady, accompanied by 'Professor' Auffray, visited New Zealand, and, thanks to the notoriety achieved by a public discussion with a zealous but not over-discreet Protestant gentleman, she succeeded in gathering in a considerable quantity of the 'needful' before leaving our shores. It appears to have done her little good, however, for to-day in the columns of the *Protestant Woman* she frankly informs the public that she is hard up. 'Three years ago,' it is announced, 'she sustained a severe financial loss,' and she is therefore obliged to take to the footlights once more. 'She trusts that the Protestant Christians of England and Scotland will help her in her time of trial by inviting her to the towns and cities in the kingdom to give her much-needed lectures.' In the *Protestant Observer* she has a still more pitiful tale to tell. She writes to the editor saying that unless she can obtain considerable financial assistance 'she will, before summer comes, be in danger of having her home sold up, where she has resided for twenty-two years.' It is, of course, very sad, and the thought of the happy home being broken up is particularly harrowing; but a few weeks of financial stress may lead Edith to do a little hard thinking.

An Air-ship Controversy

An interesting fight has been entered upon in America between Professor J. J. Montgomery, of Santa Clara College, the leading Jesuit institution of California, and the well-known Wright Brothers, to settle who is entitled to the honor—and, incidentally, to the profits—of being the first and original 'bird-man.' The claim is that Montgomery, the Catholic professor, and not the Wrights, is the original inventor of the heavier-than-air machine, and that the Wrights have infringed on the professor's patent. Amongst the witnesses who are to be called in support of Professor Montgomery's claim is Mr. Victor Lougheed, a high authority on the history of aeronautics, and author of the work entitled *Auto Vehicles of the Air*. Lougheed has expressed himself as follows on the question in dispute:—'The so-called Wright patents and all aeroplanes now in use are direct infringements on Montgomery's patent. In 1893 Montgomery absolutely described the successful machine of to-day, and was then prepared to do all that is being done to-day. Twenty-five years ago Montgomery made the first flight ever made in an aeroplane, and in 1885, a year later, he evolved the parabolic curved wing which is the sole support of all aeroplanes now in use. The Wright patent calls for a flat surface wing, but neither Wilbur Wright nor his brother Orville, nor any other person, has ever used a flat surface wing to support their machine in the air.' The Professor himself has defined his position in these terms:—'The Wright airships are infringements of my patents. A large number of Eastern capitalists have interested themselves in my work with airships, and I shall protect my rights against the efforts of the Wright Brothers. I am prepared to prove that the Wrights have no right to the use of the machines they are using. This matter must and will be settled finally, no matter what action is necessary.' The issues at stake are very important and far-reaching, and the case may yet turn out to be an international affair.

In the meantime the controversy has drawn attention to the extent to which Catholic colleges and universities are leaders in this, the latest and certainly not least fascinating of the sciences. We have before now referred to English and Continental Catholic aviators, and the San Francisco *Monitor* furnishes us with the following summary of what American Catholic institutions are doing:—'Many of our institutions of learning devote time and money to the study and perfection of aviation. Paulhan, the champion bird-man, is himself a practical Catholic and graduate of Catholic schools. Montgomery, the claimant for honors as the original bird-man, is not only a Catholic and a graduate of Catholic schools, but a teacher as well in one of this country's best known religious institutions. For years the Catholic University of America has maintained a department of aeronautics, and now Professor Zahm, formerly of that institution, has published one of the standard

works on the science of air navigation. Notre Dame University has formally established a department of aeronautics. Others of our leading colleges and universities are equally devoted to this most modern of all sciences.

Protestant Pastors and Confessions

It is more than fifty years ago since Newman, in his Lectures on the Present Position of English Catholics, selected the institution of the confessional as being, next to the Blessed Sacrament, the most heavenly idea in the whole range of the Church's ministry to souls. 'How many are the souls in distress, anxiety, or loneliness,' he wrote, 'whose one need is to find a being to whom they can pour out their feelings unheard by the world! Tell them out they must; they cannot tell them out to those whom they see every hour. They want to tell them and not to tell them; and they want to tell them out, yet be as if they were not told; they wish to tell them to one who is strong enough to bear them, yet not too strong to despise them; they wish to tell them to one who can at once advise and can sympathise with them; they wish to relieve themselves of a load, to gain a solace, to receive the assurance that there is one who thinks of them, and one to whom in thought they can recur, to whom they can betake themselves, if necessary, from time to time, while they are in the world. How many a Protestant's heart would leap at the news of such a benefit, putting aside all distinct ideas of a sacramental ordinance, or of a grant of pardon and the conveyance of grace! If there is a heavenly idea in the Catholic Church, looking at it simply as an idea, surely next after the Blessed Sacrament, Confession is such. And such is it ever found in fact—the very act of kneeling, the low and contrite voice, the sign of the Cross hanging, so to say, over the head bowed low, and the words of peace and blessing. O, what a soothing charm is there, which the world can neither give nor take away! O, what piercing, heart-subduing tranquillity, provoking tears of joy, is poured almost substantially and physically upon the soul, the oil of gladness, as Scripture calls it, when the penitent at length rises, his God reconciled to him, his sins rolled away for ever! This is Confession as it is in fact.'

There are well-marked signs that various sections of our separated brethren are veering round towards something closely resembling Newman's view of this once much-denounced institution. 'At a meeting which was held recently by members of the Boston clergy,' says the Catholic Herald, 'there was informal discussion of the tendency of the Protestant Church to re-establish the confessional which has ever been a feature of the Catholic Church.' According to our contemporary, the advantage of the sin-sick soul being able to unburden itself was one of the points brought out, and the tendency alleged of the recently-started Emmanuel movement toward the confessional was commented on. Our contemporary prints three striking utterances made at this meeting by eminent men representing widely differing sections of Protestantism. The first is that of the Rev. Dr. William H. van Allen, rector of the Episcopal Church, Boston, who, in the course of his remarks, observed: 'The Church has always heard confessions and given absolution, and, like her sister Church, the Roman Catholic, this Emmanuel movement has restored the power of the confessional, not through any argument from the past, but solely resting upon the needs of the human soul; this movement has made it evident that much peace and contentment can be given through this agency.' The Rev. Dr. Lyman Powell, who read a paper on 'Old and New Methods of Healing,' said: 'This movement will put a different phase upon the confessional in the Roman Catholic Church, that is no longer to be overlooked, but can be made the means, and is being used under another form to show its efficiency in meeting the requirements of the troubled and anxious life. The minister must have his office hours to-day like the physician. He must meet human souls in the quiet and confer with them. He must give them, through prayer and spiritual means, the help of these conferences. What is it but under another shape the need of the confessional? The Roman Church has had its special and helpful influence through this effective way of comforting and aiding many a soul.' Dr. Frederick A. Bisbee, a prominent Universalist, took up the tendency of the so-called Emmanuel movement toward a re-establishment of the confessional. He said: 'I have been thinking of this subject much and long. For all Christians this movement means something. It is the most natural outcome that this will bring the human soul and the physician of souls closer together, and by the use of spiritual means import comfort and peace of mind. This idea of establishing a daily conference with people who are in trouble, and in a room provided for that purpose, in order to give them spiritual advice is becoming popular with many churches. This much can be said: that the Catholics have had con-

fessions from time immemorial, and after all, when you sift this movement down to its lowest terms, what is it but an establishment of a modified confessional in the Episcopal Church?'

Crime in France

Worse even than the material floods which have recently wrought such havoc in France is the dark tide of criminality which continues to rise in that unhappy country. 'The Apaches,' observes the Paris correspondent of the Pall Mall Gazette, 'have got on our nerves—not without reason, be it said. Evidently there is something rotten in the State of Denmark.' A painful feature of the crime epidemic is the appalling number of atrocities committed by mere youths. 'Young folk,' says the Catholic Times, 'who have only left school devise fiendish atrocities and appear to be completely devoid of the moral sense. Quite recently two lads were arrested on the charge of having murdered nearly all the members of a household. Two youthful soldiers are in custody for the brutal and callous murder of a lady in a train. Three lads, the eldest barely twenty, have assassinated an elderly concierge. A young bandit took it into his head to make an attack on the Paris police. He secured a knife and a revolver, and when the guardians of the law tried to seize him they found that his arms were covered with spiked bracelets which tore their hands, so that he was able for a considerable time to defy them and to shoot one of their number dead. France is reeking with bloodthirsty lawlessness of this sort.'

The cause of the phenomenon is not far to seek; and in a striking letter to the English Catholic Union Gazette—printed also in French in the London Tablet—a Paris resident unhesitatingly names as the source of this dark stream of criminality godless teaching—the diminution or the suppression of religious influences in education. He maintains that taking in review the whole of the past century it will be found that the number of crimes has risen or fallen according as religious education has been hindered or favored, and in support of his thesis he brings forward the following facts of history:—1. Before 1830, and especially before the Revolution, the direction of public teaching in France was confided to the Church—then criminality was low. 2. The Revolution of 1830 took public education out of the hands of the Church, and confided it to a very secular Minister of Instruction. This was a first laicisation, and the first powerful impulse to criminality. 3. In 1850 the Falloux law, for 25 years, restored partially to the Church the direction of education; and during these 25 years criminality diminished. However, the diminution made itself fully felt only a few years after the law began to take effect, about 1855. 4. In 1876 began the reign of the bloc, when secular education was enforced wholesale. The Church was banished not only from the direction of education, but also from all connection with the school. Since 1876 criminality has made enormous strides. From 250,000 it increased to 556,000.

Here are the precise facts and figures in tabular form:

Table with 2 columns: Years, Crimes. Rows show crime statistics from 1831-35 to 1901-05, with annotations on the right explaining trends like 'Management of public instruction is withdrawn from the Church' and 'Criminality increases rapidly.'

The foregoing figures are taken by the writer from tables contained in a recent work on 'Capital Punishment in France During the 19th Century,' published by a medical legist, professor in the University of Lyons, so that if not actually official they are at least authoritative. It is evident that in the present awful harvest of crime France is but reaping what she has sown. She has sown the wind: she reaps, and will continue to reap, the whirlwind.

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Now's the time to turn over a new leaf! Abandon unsatisfactory coupon blends, and use rich, luscious HONDAL-LANKA Tea.

RETURNING TO THE FOLD

The *San Francisco Monitor* says: 'Fifty converts have been confirmed in Eureka by Right Rev. Bishop Grace.'

A Home paper states that Sir Bruce Burnside was received into the Church before his death, and was buried with all the rites of the Church.

At the Ursuline Academy, Wilmington, Delaware, U.S.A., on December 31, Miss Emma Lore, daughter of former Chief Justice Lore, was received into the Church.

Mr. Frederick Back, at one time general manager of the Tasmanian Railways, and for many years a resident of Christchurch, was received into the Church before his death, which occurred recently at South Yarra, Melbourne.

Miss Browne, daughter of Dr. C. G. Browne, of Lympstone, Devon, Rural Dean, and a member of the St. Thomas Board of Guardians and Rural District Council, has been received into the Catholic Church by the Abbot of Buckfast.

Mr. James Mahool, eldest brother of Mayor Mahool, of Baltimore, and for nearly thirty-five years in the service of the Consolidated Gas Company of that city, died recently. During his illness (says the *Baltimore Sun*) Mr. Mahool, who had been a Presbyterian, was converted to the Catholic religion, the faith of his wife.

Mr. James M. Raker, formerly Rector of the Protestant Episcopal Church of the Ascension in Merrill, Wisconsin, was received into the Church on September 21 by Very Rev. Henry T. Drumgoole, LL.D., Rector of St. Charles' Seminary, Overbrook. Mr. Raker will study for the priesthood. He is a graduate of the University of Pennsylvania.

Every great city of the United States (says the *Boston Pilot* of December 25) has had examples of conversions among the Chinese. The latest of these is that of a nephew of the celebrated Wu Ting-Fang, who became a Catholic three weeks ago at Washington. Here in our own city eight Chinese, one of whom is a prominent merchant, will be baptised on Sunday at St. James' Church.

Mrs. Gertrude Haile Lanman, of Norwich, Conn., and of New York, a lady of considerable wealth and social distinction, a student and a philanthropist, has become a Catholic. Indeed, according to an interview granted to a representative of a New York paper and published in its columns, she has been a member of the Church since last August. Mrs. Lanman is a daughter of the late Dr. A. B. Haile, a prominent Norwich physician, and widow of William Camp Lanman.

The *Catholic Standard and Times*, Philadelphia, in its issue of November 13, says: 'Friends in this city of Rev. Henry R. Sargent, of the Protestant Episcopal Order of the Holy Cross, have received advices from England announcing his intention to enter the Catholic Church. The new convert is at present the guest of Rev. Basil W. Maturin. He will go to the Benedictine Abbey at Downside for a religious retreat and instruction. Mr. Sargent graduated from Harvard University with distinguished honors in 1879.'

On the feast of the Immaculate Conception, Miss Mary Violet Parry-Okeken, niece of Mr. Henry Lee-Warner, J.P., present owner of Walsingham Abbey, was received into the Church by the Rev. Father Gray. Walsingham is a famous old shrine. The last regal devotee was Henry VIII., who in the second year of his reign walked hither barefoot from the village of Barsham; a little later, however, he caused the image of Our Lady of Walsingham to be removed and burnt at Chelsea.

Mr. William Peter Waterman, of Brooklyn, Mich., who was recently received into the Church, was for fifty years a member of the Methodist Episcopal Church. All that time his leanings were such as to lead him since to believe that he was practically a Catholic at heart. He frequently made the statement that he believed that when our Lord said, 'This is My Body,' He meant what He said. Mr. Waterman's conversion was due to his son, Mr. Edward Waterman, of Detroit. The latter is himself a convert, whose zeal so impressed his father that he finally decided to become a Catholic.

The Hon. C. Gibbons, of Paris, Tex., ill with an incurable malady, was received into the Church recently by the Rev. James M. Hayes, of Texarkana. Mr. Gibbons, who had been previously instructed by Father Hayes, received Baptism in the presence of his children, his grandchildren, the Sisters of Mercy, and a few old friends. His son, Edward G. Gibbons, teller of the City National Bank, and his daughter, were his sponsors. His wife was present, and held his feeble hand, while the beautiful ceremony that made him a child of Christ was being performed.

A passing reference in our issue of January 27 to the Rev. Father Angus, who was for some years the first resident priest at St. Andrews, Fife, since the Reformation, has brought the following interesting letter from an esteemed Wellington correspondent:—'I spent a summer in St. Andrews two years ago, and made Father Angus's acquaintance. He was an extraordinarily interesting character, and it is only through your paper that I have become aware of his death, and am able to say a "De Profundis"

for him. He told me himself that he had originally been an officer in the Army, and in his youth had marched with his regiment (infantry) practically all over India, which is more than most soldiers can say now in these days of extensive railways. He was brought up a Presbyterian, and in his journey towards the One True Faith became for some two years an Anglican. At this time (he told me) his Anglican friends used to tease him by saying that he was "half a Puritan and half a Papist, but not one fraction of an Anglican." His knowledge of the Bible was so thorough that he was often asked to preach on that express ground, and he used to give it as his advice to converts from Protestantism: "Don't think that now you are a Catholic you can afford to drop your Bible." While on this topic may I be allowed to express my gratitude to two Jesuit priests—one Rev. Father Bernard Vaughan, and a French Father from Lyons, both of whom urged in the strongest terms a daily reading of the Bible? "Ladies ask me daily to recommend them some spiritual book. I say to them: "You have the four Gospels. Do you know those as they should be known?"—Father Vaughan. "Lisez donc le Bible: mais lisez surtout l'Evangile," said my French Jesuit preacher. I think a great point is often missed in controversy with Protestants in omitting to tell them that an Indulgence is attached to the steady reading of the Bible for fifteen minutes a day.'

THE CHURCH IN RUSSIA

Since the famous toleration ukase of April 30, 1905 (writes the German correspondent of the *Philadelphia Standard and Times*), which granted freedom of worship to all the subjects of the Czar, the condition of the Catholic Church in Russia has been a frequent subject of discussion in Italian, French, and German periodicals. Gregory Reinhold has carefully collated the varied information thus supplied and presented it to the German reading public in an interesting and well-written section of the second volume of the *Kirchliche Handbuch*. The immediate consequence of the toleration ukase, he says, was a movement *en masse* Romewards. In the Baltic provinces Protestantism made considerable gains, and in Asiatic Russia Mohammedanism received some few additions.

During the first two years of religious tolerance (1905-1907) in the western provinces alone 170,936 went over to the Catholic Church, according to the report read at the Orthodox Mission Congress held in Kiev in 1908. There is no doubt that these figures are far below the reality. In the first place, not all the dioceses in which conversions took place were considered (e.g., Mohilew and Riga). Besides, for the dioceses mentioned in the report the figures are certainly not accurate in all cases. For instance, for Cholm the number of conversions is placed at 119,278, whereas it is certain that they reach nearly 200,000. In 1875 the Catholic diocese of Cholm was forcibly suppressed by the Czar, and the 266 parishes, with 260,000 souls, were unceremoniously incorporated in the Orthodox diocese of Warsaw. The vast majority of these returned to the ancient faith immediately after the publication of the toleration edict.

On June 14, 1909, a number of motions relating to the toleration ukase, extending or explaining its provisions, one even permitting Christians to join a non-Christian body, were warmly supported by Stolypin and passed by the Duma. The Russian Synod protested against these provisions. The toleration granted by them was unreasonable, it maintained in a lengthy expose, and damaging in the extreme to the interests of the Orthodox Church. In place of the long-planned general council, a general Orthodox Mission Congress, the fourth of its kind, was opened in Kiev on July 12, 1908. Three Metropolitans (St. Petersburg, Moscow, and Kiev), seven Archbishops, twenty-six Bishops, and over five hundred delegates from all parts of the Empire were in attendance. Practically the only questions discussed were the toleration ukase and the ways and means to stem the tide of conversions to Catholicism. The revocation of the toleration edict was demanded; the right of making propaganda was to be reserved to the Orthodox Church, and missionaries from other countries were to be forbidden to remain in Russia. A number of resolutions were also adopted dealing with the Orthodox Church itself. To strengthen its hold on the masses of the people, greater solemnity at the divine services, closer relations between priest and flock, greater zeal in preaching and catechising, and a wider spread of the religious press were earnestly recommended.

More fanatically intolerant than the Holy Synod is the 'Association of True Russian People.' 'Russia for the Russian Church' is their motto, and they demand the forcible suppression of every other religious denomination. In a document addressed to the Holy Synod the 'Chief Consul' of the association demands the revocation of the toleration edict and the order in council of March 17, 1908, by virtue of which most of the Catholic Church property confiscated during the Polish insurrections is to be restored to the Catholic Church. All philosophico-religious associations, says this spokesman of the 'true Russian people,' must be suppressed and all open meetings of the 'sects' forbidden. And he calls on the Holy Synod to

issue an encyclical formally condemning the present regime, 'which leads not to renovation, but to destruction; not to reform, but to unrest; not to liberty, but to slavery; not to well-being, but to poverty.' The Holy Synod, of course, foreseeing the futility of presenting such exaggerated demands to the Government, declined to receive the petition of the 'true Russian people.' The appointment, in February, 1909, of Privy Councillor Lukjanow to the head procuratorship of the Holy Synod raised for a while the hopes of the obstinate Orthodox circles.

The condition of the Catholic Church in Russia has somewhat improved during the past year by the appointment of several new Bishops. To the See of Mohilew, vacant since 1905, Monsignor Apollinaris Winukowski was appointed last spring, but died shortly afterwards. As suffragan Bishops were appointed Monsignor John Cieplak and Monsignor Stephen Denisevich. On April 30 Bishop Cieplak began a visitation of Siberia. The visitation began in Walogda, and is to terminate on the island of Sanchalin. The archdiocese of Mohilew is the most extensive in the world, covering fourteen million square kilometres. Five dioceses are still vacant—Kielzy, Sandomir, Sejny-Augustow, Samogitia, and Wilna—whose last Bishop, Baron von Ropp, was deposed by ukase of the Czar on October 14, 1907, charged with using disrespectful language and being too friendly towards the Poles.

CATHOLIC CONVERTS' LEAGUES

The Apostolic Mission House at Washington (says an American contemporary) is gradually growing to be the centre of a group of lay organisations known as Catholic Converts' Leagues. The original league was organised some years ago in New York, and it has given a good account of itself. The Feast of the Immaculate Conception was selected as the day for the organisation of the Washington centre, and leagues are forming in other cities.

Some objections have been offered to the organisation on the grounds that it is a mistake to group converts together in an organisation and segregate them apart from the great body of the Catholic people. This objection is made by some who do not understand the purpose of the league. That is just what the Converts' League is not—a body composed of converts alone—and whenever a new league is to be formed special care is taken to emphasise the fact that the Converts' League is not a league of converts, but a league for convert-making.

The preliminaries of organisation were conducted by Very Rev. A. P. Doyle, presiding over an audience which filled to overflowing the assembly hall of the Apostolic Mission House. In his opening address Father Doyle said: 'The Catholic Church is attracting unto itself in these days many of the brightest and most intelligent minds. There were 28,709 converts received on profession of faith in the United States last year. They were spiritually-minded people who came in spite of many difficulties and often in the face of almost insurmountable obstacles and many heart-burnings and wrenching of old affections and associations. They weighed all the gains, however, and set them in the balance over against the losses. So numerous are converts becoming that it becomes necessary not only to organise for their welcome, but to help to clear the approaches of the Church of some obstacles that encumber it. It becomes necessary to disseminate a wider and surer knowledge of things Catholic, to dispel many of the illusions and bizarre misrepresentations of the Church that prevail in some minds and extend to inquiring non-Catholics every facility for reception into the Church. For these reasons we are organising the Catholic Converts' League here in Washington. It may be hoped that after the models set up here there will be organised similar leagues in other cities, and these in turn will form a national organisation. These leagues will consist not of converts alone, but also of men and women who have been born in the Church, who shall extend to the incoming throngs of new Catholics the fraternity of welcome and also assist them in many spiritual ways until they have become accustomed to their new surroundings.'

This view was incorporated into the constitution which was unanimously adopted by the charter members then present, which further specified the methods to be followed by the league. Each member undertakes to offer prayers, Communion, and good works for the intentions of the league, and especially to recite and cause others to recite frequently the Litany for the Conversion of America. Each member shall select one soul for whose conversion he shall pray and labor with particular fervor. Personal example shall be considered a prime influence to encourage conversions by open profession of the faith and fraternal assistance in all ways dictated by prudence. Particular stress is laid on dissemination of literature through libraries and book-racks at doors of churches.

Mr. R. M. Green, chemist, Taranaki and Vivian streets, Wellington, calls attention to his new season's Norwegian cod liver oil in bottles at reasonable prices, also his white pine expectorant for coughs and colds. All prescriptions entrusted to him are carefully and accurately made up....

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 26.

The Easter carnival in aid of the Wadestown school chapel building fund was opened to-day at the Sydney street schoolroom.

It is with sincere regret that I record the death of Sister Mary Bernard, who was a novice at the Home of Compassion, Island Bay. Deceased passed away on Friday, March 11.—R.I.P.

The committee of the St. Patrick's College Old Boys' Association is making an effort to raise from amongst its members a sum to be devoted towards the erection and equipment of a science laboratory in connection with the college.

A conference of the St. Vincent de Paul Society has been established in connection with the Wellington Catholic Club, to be known as the St. Stanislaus Conference. This makes the seventh men's conference of the St. Vincent de Paul Society now organised in the city of Wellington.

Masses are now celebrated at Seatoun at 8 o'clock every Sunday, and the Rev. Father Goggan, S.M., who is in charge of the new institution for the priests who are making their second novitiate at Island Bay, has control of the local parish church, which will enable the clergy at Newtown to devote more time to the Kilbirnie and Seatoun parishes.

According to the annual report of the inspectors to the Wellington Education Board, laid before the Board on March 22, the total number of pupils attending schools in Wellington district is 17,761. The average age is 11 years 4 months. In Catholic schools there were 1344 on the roll and 1265 present at the inspector's visit. The average age is 11 years and 6 months.

The Very Rev. Father James Byrne, Adm., the Cathedral, Brisbane, after spending about seven weeks of a most enjoyable holiday with his sisters and friends in the North and South Islands, and several days with the Ven. Archdeacon Devoy, S.M., left on March 18 by the Warrimoo for Sydney. The Very Rev. Father O'Farrell, C.S.S.R., who had so far recovered from his illness as to be able to travel, was also a passenger.

Last Saturday afternoon the Wellington Catholic cricket team played their final match against an eleven representing the Ocean Insurance Company, the former winning by an innings and 116 runs. The scores were Catholic Club 6 wickets for 207, and Ocean Insurance Company 38 and 53. Those who performed creditably for the winners with the bat were Warne (85 runs), McGrath (61 runs), and with the ball Leydon (10 wickets for 40), Carroll (3 for 24), and Warne (3 for 21 runs). The club has had a very successful season.

The following pupils from Catholic schools have qualified for the certificates issued by the New Zealand Amateur Swimming Association at the Thorndon Baths during the season just ended under the supervision of Messrs. A. W. Smith and A. Firth:—Sacred Heart Convent—Myra W. Duggan (600yds), Ethel M. Duggan (250yds). St. Mary's Convent, Hill street—Cecil Dealey (450yds) and Patrick J. Keegan (440yds). Marist Brothers' School—Hugh J. O'Sullivan (440yds), Creagh F. O'Sullivan (440yds), and J. Shivan (440yds).

The conclusion of St. Patrick's Day celebrations took place on Saturday afternoon, March 19, when a sports meeting under the auspices of the Wellington Catholic Club and H.A.C.B. Society was held at the Basin Reserve. Fine weather favored the gathering, which was attended by about 2000 people, who took the keenest interest in the events, especially in the tug-of-war. Every event was got off to time. The promptitude displayed by the officials in the despatch of the programme was worthy of great praise. The secretary (Mr. H. McKeown) and his co-workers deserve great credit for the way the sports meeting was well conducted. The arrangement of the programme was most complete and satisfactory, and they have every reason to be gratified with the successful results of their efforts.

A shooting competition for company trophies, also for a trophy presented by Messrs. Hallenstein Bros., Ltd., was held last Saturday, March 19, at Trentham, among the cadets formed in connection with the St. Aloysius' Boys' Club, Newtown, 44 boys being present. This was the first time that the members of this company had fired at Trentham. The shooting of the boys was very creditable, and they should develop into men who will be a credit to the Dominion. Capt. R. E. J. Martin was in command. On the previous Wednesday forty members of the company went to Polhill Gully for shooting. The boys went into camp at Seatoun on Wednesday evening for a week's training. There are over seventy boys under canvas. They are under the supervision of Rev. Father Herring, S.M., and Captain Martin.

Mr. Alfred Coles, J.P., president of the Petone Catholic Club, who with his family leaves shortly on a nine months' tour of the world, was entertained at a banquet on Wednesday evening by members of the local Commercial Club. Mr. Coles is also president of the Sacred Heart Conference of the St. Vincent de Paul Society, Petone.

There was an interesting and impressive ceremony at the Home of Compassion, Island Bay, on Saturday, March 19, when three young ladies were professed. They were Miss Muriel Seymour, of Lower Hutt (in religion Sister Mary Peter Damien); Miss Martha Wells, of Wellington (in religion Sister Mary Helen); and Miss Sarah Speight, of Patea (in religion Sister Mary Louisa). The ceremony was performed by his Grace the Archbishop. The choir of the Sisters of Compassion sang the appropriate music, Miss Girlie Gibbs acting as organist. There were present Very Rev. Dr. Kennedy, S.M., Rev. Fathers Goggan, Herbert, G. Mahony, and Taylor, S.M. After the ceremony his Grace the Archbishop conveyed to the newly professed Sisters the best wishes of their many friends and congratulated them on having chosen the better part, and wished them many years of happiness in the religious life. The parents and relatives of the newly-professed Sisters were also present, and were entertained after the ceremony at breakfast by the Rev. Mother Mary Aubert.

At the meeting of the boys belonging to the St. Vincent's Guild, held at St. Patrick's Hall on Friday evening, March 18, there was a good muster of members present. Two new members gave in their names for enrolment. On the previous Sunday a number of the boys, who had made their First Communion, approached the Holy Table at the various churches. Next month the members of the St. Mary's Conference of the St. Vincent de Paul Society who supervise the guild intend to commence a visitation of the Catholic boys in the parish. Each member will have certain parts of the parish allotted to him, and he will look after the welfare of ten to fifteen boys who reside in that part. The guild is gradually increasing in numbers, and the main objects of getting the boys to approach the Holy Table monthly and to go regularly to church are also being attained. The results of the 100yds race among the boys of the guild at the sports meeting of the H.A.C.B. Society and Catholic Club held on Saturday, March 19, were as follow:—Hector Carruthers, 1; William Scrimgeour, 2; Horace Hunt, 3.

There were very large congregations at the Masses and the devotions in the Catholic churches in Wellington on Good Friday. At the Basilica of the Sacred Heart, Hill street, his Grace Archbishop Redwood was celebrant of the Mass of the Presanctified, Rev. Father Peoples, S.M., being deacon, Rev. Father Hickson, S.M., Adm., subdeacon, and Rev. Father Herbert, S.M., master of ceremonies. In the afternoon there was the devotion of the Stations of the Cross, and in the evening Tenebrae. At St. Joseph's Church the celebrant of the Mass was Rev. Father Schaefer, S.M., Rev. Father Venning, S.M., deacon, and Rev. Father Quinn, S.M., subdeacon. In the afternoon there was the devotion of the Stations of the Cross. In the evening at Tenebrae the Rev. Father McDonald preached a sermon on the Passion. On Holy Thursday at St. Anne's Church, Newtown, the Rev. Father Herring, S.M., was the celebrant of the Mass, Ven. Archdeacon Devoy, S.M., deacon, and Rev. Father McDonald, S.M., subdeacon. In the evening Rev. Father Quinn, S.M., preached. On Good Friday Ven. Archdeacon Devoy, S.M., celebrated Mass, and in the afternoon there was the devotion of the Stations of the Cross, and in the evening Tenebrae, when the Ven. Archdeacon Devoy, S.M., preached on the Passion.

On St. Patrick's Day Mr. W. H. Field, M.P., opened the bazaar, which was held in the Shannon Druids' Hall in aid of Mother Mary Aubert's Home of Compassion. Mr. Field, who was accompanied by Mrs. Field, stated that he was very pleased to assist such a cause as Mother Mary Aubert's Home. Mother Aubert thanked Mr. Field for his kindness in attending to formally open the fair. The stalls and stallkeepers were as follow:—'Australia,' Mesdames May and Manning, Misses Mason and Lanrig; 'Miranui,' Mesdames J. Roach, J. B. Retter, and P. Gill; 'Shannon,' Mrs. Dalton, Misses Hogan and Cooper. This stall was the fac-simile of a whare, and the work of the Mouta Maoris. Sweets stall, Misses Lynch, L. Curran, and M. Ryan. Shooting gallery, fish ponds, bran tubs, and other side shows were also in evidence. The concert, which was held in the evening, was well patronised. Credit is due to Mrs. May for the success of the entertainment, as she was responsible for the training of the little dancers. On Friday and Saturday nights the bazaar was in full swing, the weight-guessing competitions for sheep donated by Mr. J. Mitchell and other competitions causing great interest. The committee expect to be able to hand over to Rev. Mother Aubert about £150 as the result of their efforts. The bazaar and concert proved a success both socially and financially.

Reefton

Whilst in Reefton his Excellency the Governor and party (says the local *Times*) visited the convent school, where they were received by the Rev.

Father Galerne and the Rev. Mother. The following address to his Excellency was read by Master J. Muldoon:—'May it please your Excellency,—All we children of the Catholic schools assemble here to-day to offer your Excellency a truly hearty welcome to our midst. We hail with delight the opportunity thus offered us of welcoming you, both in your person and as the representative of our Most Gracious Majesty, King Edward VII., whose youthful but loyal subjects we are. This, the first occasion on which we have been honored by your Excellency with such a happy visit, will ever be cherished by us, and will ever be regarded as a golden link between the glorious Home-land and our sea-girt isle. The broad-minded sympathy, the singleness of purpose, and the lofty aims manifested by your Excellency call for all the recognition and appreciation which is in our power to express, and fain would we give expression to the emotions of genuine appreciation and admiration which fill our hearts on this memorable occasion. While we must thank your Excellency for the strenuous efforts exerted to make the 'Britain of the South' a land of prosperity, happiness, and peace, we are mindful of the deep, increasing interest you have ever manifested in educational matters, realising as we do that during your stay in the Dominion you have been zealous for the advancement of knowledge and truth. Permit us, then, to thank your Excellency from our hearts, and also to ask your acceptance of our most sincere good wishes that God may bless with His choicest favors your Excellency, Lady Plunket, and family, and that you may be spared for many years to take part in the legislation of the world-wide Empire is the earnest wish and prayer of all we children.'

Miss L. Loubere then gave a recitation, and Miss M. Clarke played a violin solo, which was followed by a chorus by the pupils, songs by the senior and junior pupils, and a floral drill by the junior pupils.

His Excellency in reply to the address stated that he was very much gratified at the manner in which they welcomed him. He was glad to see such evidence of the work of the Catholic schools, and he assured the children that if they realised what sacrifice was required on the part of their teachers and parents to give them the education they deemed proper, they would learn doubly well and emulate the pupils in the State schools. He also assured them that when he last parted from the King it was at Waterford, and the King was in the midst of his Irish subjects, and was delighted at the enthusiasm and loyalty they displayed. As most of them were of Irish descent there, he could tell them, much as he liked New Zealand, he had a great longing to get back to the 'ould sod.' He again thanked them all for their welcome, and hoped that as he was the first Governor to visit them that his predecessors would have as enjoyable a visit as they had made his.

The Rev. Father Galerne thanked the Governor for his visit.

Palmerston North

(From our own correspondent.)

March 20.

On Passion Sunday the members of the men's branch of the Sacred Heart Society approached the Holy Table in a body. After Mass, in response to the wishes of their chaplain (Rev. Father Connolly), all met in the library to put the Society of the Sacred Heart on a sound footing. The following officers were unanimously elected:—President, J. O'Donovan; vice-president, S. Hanlon; secretary, F. Oakley; and H. Blandford.

The Rev. Father O'Beirne was a visitor here during the week, and, together with Fathers Connolly and Queally, attended the concert on St. Patrick's Night.

The St. Patrick's Night concert was held in the Zealandia Hall, which was crowded with an appreciative audience. The proceedings opened with an overture, 'Irish airs,' by the orchestra, which was well received; the ever popular 'Off to Philadelphia,' sung by Mr. Keeble, was so well liked that he had to respond to an encore, and gave 'Father O'Flynn.' Mr. Frank Johnston's violoncello items were splendidly played, and deservedly encored. Miss O'Brien, the only lady vocal soloist, won laurels for her effective singing of 'My Mary with the curling hair.' To the encore she responded by giving 'My wish for you,' which served to show the quality and power of her voice to advantage. The humorous recitations of Mr. Eadie simply convulsed the audience, and he was obliged to give many others in response to their desire. The violin solo by Miss Mary Ward was nicely played. The quartet by Mrs. Broad, Miss Pegden, and Messrs. Keeble and Rodgers was distinctive for its sweetness. An Irish jig, by Miss O'Donovan, delighted the audience. Mr. T. J. Rodgers excelled himself by his rendering of 'Terence's farewell,' and in the solo of 'Eileen Alannah.' His recall song, 'Dear little shamrock,' was given with great expression. Miss Blandford in 'Tit for tat' and her encore 'The goblins 'll have yer' showed dramatic ability as a reciter. Miss Rawlins, L.T.C.L., displayed her skill as a pianist in 'The minstrel boy,' and as an accompanist. The orchestra gave splendid items, which Mr. W. T. Ward skilfully conducted. The

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concert closed with 'God save the King.' Every item was encored. The accompanists were Mrs. T. J. Rodgers, Miss Ward, Miss Rawlins, and Mr. Gunter.

PRESENTATION TO FATHER O'BEIRNE.

At the close of the programme thanks were returned by Rev. Father Connolly, in the absence of Rev. Father Costello. He thanked the performers and committee, all of whom had attended at some personal inconvenience, and the audience for their patronage, and then called on Mr. W. T. Ward to make the presentation to Father O'Beirne of an illuminated address, the work of Sister Mary Bernard, on behalf of the congregations of St. Patrick's and St. Columba's churches, and a substantial purse of sovereigns. Mr. Ward spoke appreciatively and appropriately of Father O'Beirne's sojourn of two and a half years in the parish, and of his devotion and interest in all good works, the Hibernians, Children of Mary and Sacred Heart Societies, and his attention to the sick and dying at the hospital, and to all the affairs of the parish generally. Father O'Beirne, rising amidst great applause, said words failed to express himself, and that he could never forget their kindness, and would ever value and cherish the testimonial of this, his first, mission. He was very happy in his work at New Plymouth, but he could never forget their kindness here.

Kaikoura

Owing to the unfavorable weather the St. Patrick's Day sports at Kaikoura had to be postponed from March 17 to March 19. The gathering on the latter date was one of the most successful ever held by the local Hibernians (says the *Kaikoura Sun*). There was a good attendance, everybody was happy, all present enjoyed themselves, the sports were well carried out, the various events occasioned keen competition, producing close finishes in the majority of the events. Erin's sons and daughters cordially welcomed all who attended, gave patrons the best of entertainment, and did their utmost to uphold the reputation the warm-hearted Celt has for hospitality, in which they were highly successful. We cannot recall a more numerous and willing band of workers in connection with the St. Patrick's Day sports here. Visitors were warm in their praises of everything. Never, said several of them, had they enjoyed an outing at sports so much. The pleasures they obtained were in keeping with that of everybody on the ground.

Official duties were ably discharged by all entrusted therewith. Rev. Father Golden was president, Messrs. F. Twemlow and F. Monk were judges, Mr. J. Gallagher starter, Mr. W. Cooke handicapper, Mr. N. C. Vale time-keeper, and Mr. J. Mackle secretary. Others prominent in connection with the sports were Messrs. James Kerr, G. Eaton, jun., G. Garrett, T. Keehan, B. Burland, J. C. Mullane, A. W. Collyns, A. Blake, J. Veitch, and J. Doyle.

The children had a great day. They were kept amused from soon after the starting of the sports right up to the end of the day's proceedings, running, wrestling, etc. The Rev. Father Golden was untiring in his devotion to furtherance of the pleasure and happiness of the children. In this he had a number of willing helpers, Messrs. C. Smith, James Garrett, J. Burland, Kerr, H. Collyns, and W. B. Ingram being to the fore.

As usual, the catering was excellent and splendidly carried out. The best things to be procured in the local farmyards—in the shape of poultry, sucking pig, etc.—had been requisitioned, and were offered at 'the table d'hôte.' Noticeable at the refreshment stall were Mesdames J. Harnett, H. Mackle, H. Montague, B. Mackle, J. Keehan, J. Kerr, M. Kirby, J. W. Smith, the Misses Smith (2), Kirby (2), and Scott. The Ludstone (sweets and afternoon tea) stall was the joy of more than the juveniles, Miss Smith having with her Mrs. Stove and the Misses Keehan and Stove.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

March 21.

The number of names given in of those desirous of joining the Arch-Confraternity of the Most Blessed Sacrament is over 600, said the Very Rev. Father Hunt, C.S.S.R., in the Cathedral on Sunday week, but others may still join, and there should be twice that number.

His Lordship the Bishop returned home on the 19th inst., and in the Cathedral on the Sunday officiated at the ceremonies of Palm Sunday, assisted by the Very Rev. Father Price, Adm., Rev. Fathers Lynch, C.S.S.R., and Whelan, C.S.S.R. At the 11 o'clock Mass which followed the Very Rev. Father Price expressed the warmest thanks of the Bishop, priests, and people to the Redemptorist Fathers, whose eloquence and earnestness had resulted in the remarkable success of the mission.

His Lordship the Bishop, in the Cathedral on Sunday evening, 20th inst., after cordially thanking the Very Rev. Father Hunt, C.S.S.R., and companion missionaries, and congratulating them on the splendid work done by them

during the past three weeks in the parish, spoke of the efforts he (the Bishop) had made to be there at the close. He spoke in feeling terms of the great loss sustained by the diocese of Auckland owing to the death of the Right Rev. Dr. Lenihan, the youngest and most energetic of the hierarchy of the province. His Lordship stated that the two occasions on which he had celebrated High Mass in St. Patrick's Cathedral was at the consecration and burial of the late Bishop.

On Sunday, 20th inst., there was probably the largest congregation ever assembled in the Cathedral even before the hour when the service commenced, which was to mark the close of what was stated in the course of the sermon as the record mission. The Very Rev. Father Hunt, C.S.S.R., was preacher, and from the text 'Blessed are they who hear the Word of God and keep it,' delivered what his Lordship the Bishop subsequently stated was the most solid, sound, and practical discourse he had ever listened to. The words of his text, said the Very Rev. preacher, were appropriate at the commencement of the mission, and equally so at its close. At the conclusion he thanked his Lordship the Bishop for the opportunity afforded the Redemptorist Fathers of preaching the mission in the Cathedral, the Very Rev. Administrator and his assistant clergy for much hospitality and devoted assistance, to all who had assisted in the many necessary ways, and the people who had responded in such a way as to make the mission the magnificent glorious success it had proved. He then gave the kneeling multitude the Papal blessing. Solemn Benediction of the Blessed Sacrament was given by his Lordship the Bishop.

March 28.

At the meeting of the Christchurch City Council last week Mr. H. H. Loughnan was appointed City Solicitor.

In the Cathedral on Sunday evening his Lordship the Bishop very cordially thanked the large number of priests who came to the city to participate in the Holy Week ceremonies; also the choir, the Altar Society, sanctuary boys, collectors, and other church workers for their devoted services.

Mr. M. Nolan, of Christchurch, a recent visitor to Kaikoura, who can speak authoritatively (states the *Kaikoura Sun*), informs us that he has seen an abundance of carrageen, or Irish moss, on the beach here. He states that the class of sea-weed to be found in Kaikoura is of better quality than that obtainable and which is exported to all parts of the world, included New Zealand, for medicinal purposes. Carrageen, which is used in the manufacture of the famous Irish Moss, makes, our informant states, an excellent tonic for the lungs if it is simmered in milk.

The quarterly meeting of St. Patrick's branch of the H.A.C.B. Society was held on last Monday evening in the Hibernian Hall, Bro. M. Grimes, B.P., presiding over a large attendance of members. Two candidates were initiated, one re-admitted, and several nominated. Sick pay amounting to £4 1s 8d and current expenditure amounting to £62 10s were passed for payment. As a result of the warm advocacy of the Very Rev. Father Hunt, C.S.S.R., there are indications of a large number of new members joining the society. The officers and members desire to express their sincere thanks to the Redemptorist Fathers for their efforts in the interests of Hibernianism during the recent mission. Bro. Sims, of St. Mary's branch, Invercargill, attended the meeting, and received a warm welcome from the president and members, for which he expressed appreciation. The receipts for the evening totalled £92 14s 11d.

At the early Masses on Easter Sunday there were large numbers of communicants. There was Pontifical High Mass at 11 o'clock. His Lordship the Bishop was celebrant, the Rev. Father Daull, S.M.A., assistant priest, the Rev. Dr. Kennedy deacon, Rev. Father McDonnell, S.M., subdeacon, and Very Rev. Father Price, Adm., master of ceremonies. His Lordship the Bishop, after reading the Gospel of the day, briefly addressed the congregation thereon, and at the conclusion of Mass imparted the Papal and episcopal blessings. The choir, with Mr. A. J. Bünz at the organ, sang the Mass of the Good Shepherd. The High Altar, sanctuary, and various altars of the side chapels were, as usual, very tastefully adorned. There were Pontifical Vespers in the evening, at which his Lordship the Bishop officiated, attended by the same clergy as in the morning. His Lordship preached an impressive discourse on the subject of the Resurrection, after which there was Solemn Benediction. There were large congregations throughout the day and in the evening.

The ceremonies of Holy Week were commenced in the Cathedral on last Wednesday evening. His Lordship the Bishop presided. The Very Rev. Vicar-General and 18 priests were present, and assisted at Tenebrae. On Holy Thursday morning his Lordship the Bishop was celebrant of the Solemn High Mass, Rev. Father Bell, S.M., assistant priest, Rev. Dr. Kennedy deacon, and Rev. Father McDonnell subdeacon. At the conclusion of Mass there was procession of the Blessed Sacrament to the altar of repose in the Chapel of the Sacred Heart. After Tenebrae in the evening an instructive sermon on the Blessed Sacrament was preached by the Rev. Father Bell, S.M. Members of the various societies watched throughout the night at the altar of repose. On Good Friday the Passion was sung by

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the Rev. Father Daul, S.M.A., Rev. Father Richards, and Rev. Father Hills, S.M. His Lordship the Bishop preached briefly on the subject of the day's commemoration, alluding to the irreligious and ungrateful element in the community promoting sports and amusements on this, the saddest, day in the whole year. His Lordship said he trusted that no Catholic would desecrate and profane the day by being seen at any such gathering. Adoration of the Cross followed, at which offerings were made for the holy places in Palestine. In the afternoon there was the devotion of the Stations of the Cross, the Bishop reciting the prayers from the pulpit, whilst the devotions at the various stations were made by the Rev. Father McDonnell. At the conclusion the blessing was given with a sacred relic of the True Cross, enshrined in a rich reliquary, which was afterwards exposed in the Chapel of the Holy Relics to the veneration of the faithful. After *Tenebrae* a sermon on the Passion was preached by the Rev. Father Fay, S.M. There were large congregations at all the services. On Holy Saturday there were the customary ceremonies, at which his Lordship the Bishop officiated. The Very Rev. Father Price, Adm., was master of ceremonies throughout Holy Week.

In an interview with a *Lyttelton Times* reporter his Lordship Bishop Grimes gave some interesting particulars relating to his recent visit to the North Island. He said that he was greatly impressed with the evidences he saw on every side of the great work carried out by the late Bishop Lenihan. One of the aims of the late Bishop was to make all the Catholic schools free, and to establish a fund for the support of the teachers, and it was probable that that project would be accomplished in the district. The people had responded admirably to the call. Mr. Darby, sen., of Auckland, for instance, had given about 60 acres of good land, which was a great help to the movement. New churches, schools, and convents had been opened since Bishop Grimes's previous visit some years ago, and that had necessitated an increase in the number of priests in the district. The Sisters of the different Orders were doing much good in the schools and parishes, as were the Brothers. An exceptionally beautiful property in Auckland, laid out and occupied until recently by the Hon. E. Mitchelson, had been purchased by the Sisters of the Sacred Heart, and would be used as a boarding school. The Sisters of St. Joseph had also opened an institution at Rotorua, for both Maori and European children. In all parts of Auckland, in fact, good work was being carried on amongst the Maoris. A strong effort was being made to instil into the minds of Maori children the undesirability of begging for pennies and of going into the water for the amusement of tourists who throw in coins. Apparently the children were under admirable control, and were tractable and obedient. The missionaries, his Lordship added, were doing exceptionally good work, especially in the large district north of Auckland. Coming down towards Wanganui, he heard a good deal of the work of the Marist Brothers. He spent some time in Wanganui, where he was very hospitably received, and where he was shown a new site selected for a school. In that town he met Brother Basil, who was previously in Christchurch, and who, Bishop Grimes said, was doing very valuable work in the local school. In Wellington also he spent a few interesting days, going over the institutions and buildings of the Catholic Church, and seeing the evidences of municipal enterprise. During the whole of his visit, however, nothing impressed him more than the feeling displayed towards the late Bishop Lenihan. Bishop Grimes knew that he was a general favorite, but hardly realised before the extent to which he was esteemed, loved, and admired by all classes, irrespective of race or religion.

A quaint aspect of the young Maori mind was brought under the notice of his Lordship Bishop Grimes when he was in Rotorua a short time ago. All the Sisters and Brothers who have charge of schools there impress upon the Maori children the fact that it is wrong to beg for pennies from strangers, a practice which seems to have grown up with the tourist traffic, and to have gained a fairly strong hold. He met a few children, with whom he entered into conversation. After a time they told him that some of their comrades begged for pennies. 'But we,' they added, 'are not allowed to beg.' It was a somewhat difficult position for the Bishop. He could not, of course, give them any pennies, and, at the same time, he could hardly ignore the very plain hint. He therefore tactfully compromised by taking the children into the nearest shop, and buying for them something which rejoiced their hearts. His Lordship had several opportunities of meeting Lord Kitchener when he was spending a holiday at Rotorua. He says that the Field Marshal was deeply interested in the district, and made many inquiries in regard to the causes of the thermal action. The Maoris also attracted his attention. On the whole, he kept himself very much to himself. Apparently he wished to appear in public as little as possible. When he arrived in a motor-car there was a crowd of Maoris and Europeans waiting for him in front of his hotel, but, instead of driving up immediately, he went for a long tour round the township, and reached the hotel quietly and very unostentatiously. Sometimes he showed the high value he places on time. On one occasion he was taken to see a geyser operate. He was told that it became active every twenty

minutes. 'Twenty minutes!' he said. 'We can't wait as long as that. We must get away,' and he went back to the hotel. When he was walking with Bishop Grimes, after they had seen a demonstration by the Maoris, a lad suddenly darted out from some bushes and grasped him by the hand. 'Hallo!' the Field Marshal exclaimed, 'where do you come from?' 'Gisborne,' the lad replied. 'How far is that?' He was promptly given the exact distance to the last mile. 'Are you a cadet?' was his next question. 'No,' was the reply. 'Well, you ought to be,' and Lord Kitchener turned on his heel and continued his walk. Bishop Grimes laughingly told him that his young admirer, although not a cadet, evidently had a sound knowledge of the geography of his own country.

Ashburton

(From our own correspondent.)

March 21.

At the last weekly meeting of the Catholic Young Men's Club, Mr. Frank Pritchard presiding, the evening's programme consisted of a debate on the subject, 'Should the amounts now payable under the Old Age Pensions Act be increased 25 per cent.?' Mr. M. J. Moriarty spoke for the affirmative side, and Mr. Frank Brophy led for the negative. An interesting debate terminated by a small majority in favor of the negative side.

On Thursday a concert was held in the Oddfellows' Hall in aid of the Ashburton Convent Schools. There was a large attendance, and an enjoyable entertainment was provided. The musical part went throughout with a swing, and encores were frequent during the evening. The march from 'Athalie' (Mendelssohn) was played with precision as an overture by the Misses Kate Nealon and Mary Soal. 'The dear little shamrock' was sung by Mrs. J. J. Ryan, and in the second part the same lady gave a fine rendering of the ever-welcome 'Killarney.' Miss Winnie Brick sang 'Terence's farewell,' and 'The meeting of the waters,' Miss C. Madden 'The wearing o' the green' and 'The harp that once,' and Mr. W. Anderson 'The minstrel boy' and 'A sergeant of the line.' R. Watts and E. Undrill played 'Convent bells and moonlight' as an instrumental duet. In the second part Mr. Watts contributed a clarinet solo, 'The ash grove.' A cornet solo by Mr. C. B. Gass and a violin solo by Miss E. Cullen were also given. Mr. Ramsay sang a comic song with topical allusions, and a coon song was given in excellent style by Master Frank McKendry. Miss Claridge and Miss E. Cullen played the accompaniments.

ST. MARY'S ORPHANAGE, STOKE

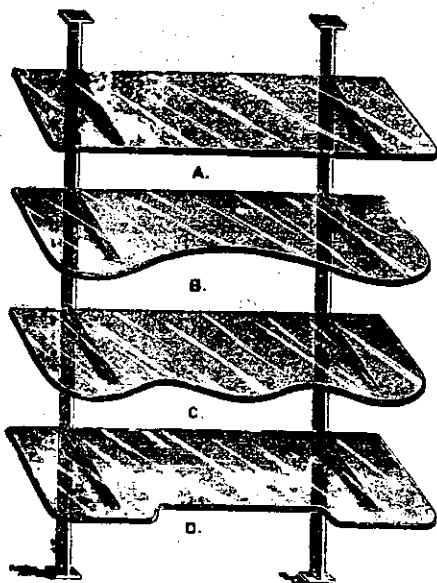
(From an occasional correspondent.)

The boys at St. Mary's Orphanage anticipate with much pleasure the annual return of the hop-picking season. It is their pin-money harvest time, and, as well as a specified bushelage, the occasion is associated with recreative and festive rewards dear to the heart and memory of previous participants. Once more these juvenile pickers have completed their task expeditiously and well, in a spirit of commendable rivalry to break, or at least emulate, past records for speed. On Wednesday afternoon loud cheers re-echoed through the valley, proclaiming the downfall of the very last pole and marking a grand finish to a couple of weeks' admirable work. During the picking several visitors came to the gardens, and expressed themselves as highly interested in the work, and unstintedly praised the healthy appearance and good conduct of the boys.

The farm superintendent having reported favorably on the crop itself, the manager of the Orphanage (Mr. Flaherty), on the strength of the all-round satisfaction in connection with the work, gave the boys a holiday on St. Patrick's Day. The order of the day included a keenly-contested cricket match between players representing the senior and junior dormitories; athletic sports, which brought out competitive rivalry of a very interesting order; and, though last to mention, by no means the least in the estimation of the youngsters was the feasting on the grass, including a battle royal for lollies. The holding of the sports was favored by the most genial weather, and the scene presented on the well-kept sward in front of the building was both animated and pretty. The presence of the Orphanage chaplain (Rev. Father Dwyer), the manager, matron, and staff lent an increased interest to the occasion. Mr. Flaherty had very considerably laid in a goodly store of prizes, which were distributed to the winning competitors by Father Dwyer.

Lady (to Irish gardener, who 'obliges' by the day):
'Well, Dan, and what do I owe you for to-day?'

Dan: 'Sure, ma'am, I'd sooner be taking the half-crown you'd be offering me than the two shillings I'd be asking of you.'



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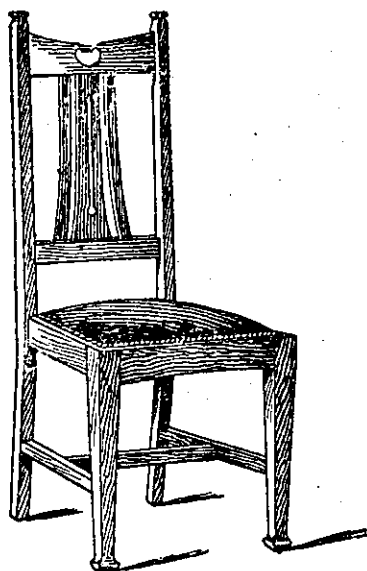
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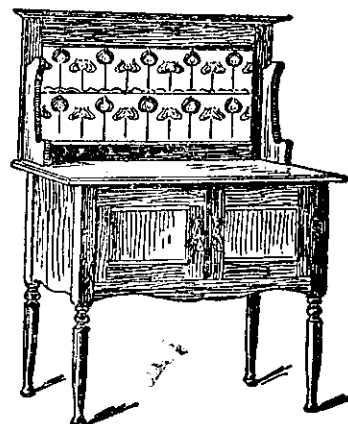
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RAVEN TEA

Commercial

PRODUCE

Messrs. Stronach, Morris, and Co., Ltd., report for week ended March 22:—

Oats.—Very few consignments are arriving, and these are wanted for local use. Prices are still very much above shippers' limits, and there is very little business passing. There is a good inquiry for Gartons, Sparrowbills, and Tartars of prime quality, but medium and inferior are not asked for. Quotations: Prime milling, 1s 10d to 1s 10½d; good to best feed, 1s 9d to 1s 9½d; inferior to medium, 1s 6d to 1s 8d per bushel (sacks extra).

Wheat.—The market is very quiet and quotations are practically the same as at last week's report. There is a fair amount of business passing at late quotations, although velvet can be placed at a slight advance. Quotations: Prime milling, 3s 9d to 3s 10d; velvet, to 3s 11d; best whole fowl wheat, 3s 7d to 3s 8d; medium to good, 3s 3d to 3s 6d; broken and damaged, 2s 6d to 3s per bushel (sacks extra).

Chaff.—There is very little prime chaff about, and prices seem incline to harden. Any new chaff coming forward is readily placed if of good quality. Quotations: Prime oaten sheaf, £3 7s 6d to £3 10s; medium to good, £3 to £3 5s; inferior and discolored, £2 to £2 15s per ton (bags extra).

Potatoes.—Consignments have been small during the last week, and with a good shipping demand prices have firmed slightly. A large number of the lines coming forward are badly blighted, and these are harder to place. Quotations: Best up-to-dates, £3 15s to £3 17s 6d; extra, to £4; medium to good, £3 7s 6d to £3 10s; stale and unripe, £2 5s to £3 per ton (bags in).

Straw.—Oaten, 32s 6d; wheaten, 30s per ton (pressed).

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

Oats.—Prime Gartons and A grade Sparrowbills are in fair demand, but for other sorts there is little inquiry. Long Tartars are wanted to supply seed orders, but of this class there are as yet few offering. We quote: Prime milling, 1s 9½d to 1s 10d; good to best feed, 1s 8½d to 1s 9½d; inferior to medium, 1s 6d to 1s 8d per bushel (sacks extra).

Wheat.—The market is steady, and late quotations unchanged. Prime velvet is in most demand with millers, and is readily placed at top prices. Other sorts, if prime, also have ready sale, but medium and inferior lots are not so easily dealt with. Fowl wheat is plentiful, and meets with slow sale. We quote: Prime milling, 3s 9d to 3s 10d; velvet, to 3s 11d; medium milling and best whole fowl wheat, 3s 6d to 3s 8d; medium fowl wheat, 3s 3d to 3s 5d; broken, damaged, and smutted, 2s 3d to 3s per bushel (sacks extra).

Potatoes.—Supplies have accumulated somewhat during the holidays, and except for the prime quality the demand is scarcely so keen. Unripe and blighted samples are plentiful, and are difficult to dispose of at any price. We quote: Prime table Up-to-Dates, £3 15s to £3 17s 6d; extra choice, to £4; medium to good, £3 7s 6d to £3 12s 6d; stale and unripe, £2 5s to £2 15s per ton (sacks in).

Chaff.—Moderate supplies have come forward during the week, all of which has been taken for local consumption at full market rates. Choice old chaff is in most request, but all prime samples meet a ready sale at quotations. Light and discolored lots meet with little or no sale. We quote: Prime oaten sheaf, £3 7s 6d to £3 10s; choice old chaff, to £3 12s 6d; medium to good, £3 to £3 5s; inferior and discolored, £2 to £2 15s per ton (sacks extra).

WOOL

Messrs. Stronach, Morris, and Co., Ltd., report for week ended March 22:—

Rabbitskins.—We offered a very large catalogue yesterday for this time of year, and prices were exceedingly good, being still slightly on the increase. There is very keen competition for all kinds of skins. Prime winter does sold up to 42½d; medium to good, 24d to 30d; best winter bucks, 20d to 26d; medium to good, 18d to 20d; best spring bucks, 18d to 20½d; medium to good, 14d to 16½d; best spring does, 13d to 15½d; medium, 11½d to 13d; autumns, 16d to 19d; racks, 12d to 14½d; light racks, 11d to 12d; small, 6½d to 9d; hawk-torn, 8d to 11½d; hare skins, 7d to 8½d.

Sheepskins.—We held our fortnightly sale to-day, when we offered a medium catalogue. Owing to the drop in the London market bidding was very slack, and prices showed a slight decline all round. Best half-bred, 8½d to 9½d; medium to good, 7d to 8d; best fine crossbred, 7½d to 8d; coarse, 7d to 7½d; merino, 7d to 8½d for best and 6d to 6½d for medium to good; dead skins, 5½d to 6½d; pelts (best quality), 5½d to 6½d; medium to good, 4d to 5½d; inferior, 1d to 2d; lambskins, 6½d to 7½d.

Hides.—We held our fortnightly sale on Thursday, 17th inst., when we submitted a medium catalogue. There was an average attendance of buyers and competition was very keen all round. Prices ruled much the same as at

the preceding sale, although calfskins were considerably better, showing a rise of from ¾d to 1d per lb. Quotations: Prime stout heavy ox hides, 7½d to 8½d; good heavy do, 7½d to 7¾d; medium weight do, 7½d to 7¾d; light weight do, 7½d to 7¾d; inferior do, 5½d to 6½d; best heavy cow hides, 7d to 7¾d; medium weight do, 7d to 7¾d; light weight do, 7d to 7¾d; inferior do, 4½d to 5½d; yearlings, 6½d to 6¾d; calfskins, 6d to 9½.

Tallow and Fat.—There is no change to report in the tallow and fat market, prices remaining about the same.

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

Rabbitskins.—We held our usual weekly auction sale of rabbitskins on March 21, when we offered a medium-sized catalogue, which consisted mostly of racks and summer skins with a few lots of early autumns. One lot of stale winter does brought 4½d per lb, and one lot of bucks 22½d. Indications point towards high prices ruling during the coming season for prime winter skins. We cleared every lot in our catalogue at prices ranging as under:—Winter does, to 41½d; winter bucks, to 21½d; spring bucks, to 18d; spring does, to 15d; summers, 12d to 14d; autumns, 17d to 17½d; prime racks, 14d to 14½d; light racks, 12d to 13½d; runners and suckers, 6d to 8d.

Sheepskins.—We held our usual sale of sheepskins on Tuesday, 15th inst., when we offered a large catalogue. At last London sales prices for full-woolled skins ruled from parts ¼d better, while short-woolled and pelts experienced a decline of from ¼d to ¾d per lb. This was reflected in the local sales, where prices showed the same variation. We cleared our catalogue at the following range of prices: Full-wools halfbred, 8½d to 9d; fine crossbred, 8½d to 8¾d; crossbred, 7½d to 8½d; merino, 7d to 8½d; dead, from 1d to 2d lower; lambskins, 6½d to 7½d; quarter wools crossbred, 4½d to 5½d; merino, 4d to 4½d; pelts crossbred, 3½d to 4½d; merino, 3d to 3½d.

Hides.—We held our usual fortnightly sale at our stores on Friday, 18th inst., when we offered a medium sized catalogue to the usual attendance of buyers. We cleared every lot as under: Ox extra stout heavy, 7½ to 8½d; short heavy, 7½ to 7¾d; medium, 7½d to 7¾; light, 7½d to 7¾d; cow heavy, 7d to 7¾d; medium, 6½d to 7¾d; light, 7d to 7½d; yearlings, 6d to 6½d; calfskins, 6½d to 9½d; damaged and inferior at lower rates.

Tallow and Fat.—All consignments coming forward meet with ready sale at quotations: Best mutton and tallow, 19s to 21s; medium tallow, 17s to 19s; inferior tallow, to 16s; best rough fat, to 17s; medium fat, to 15s; inferior fat, to 12s.

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Napier

(From our own correspondent.)

March 27.

The Holy Week ceremonies were very well attended in St. Patrick's Church, particularly the Mass of the Presanctified on Good Friday.

A bazaar commenced at Taradale last night in aid of the Meeanee church funds, the secretaries being Mesdames Halpin and Lyons. From all accounts they have a superior stock of very useful articles, including some handsome oil paintings on canvas and glass.

St. Patrick's Day was celebrated here by a social gathering on the Wednesday evening, which was a great success, mainly due to the untiring efforts of the secretary, Mr. J. C. Gleeson, and a monster picnic at Farndon Park on the Thursday, in which Hastings, Meeanee, Taradale, Clive, and Napier united their forces. Unfortunately rain set in in the afternoon.

Gisborne

(From our own correspondent.)

March 20.

During the past week several interesting events relating to Catholic matters took place here. St. Patrick's Day was celebrated by a sports meeting in the Victoria Domain, and a social gathering in the Garrison Hall in the evening. The weather conditions were perfect. Both events were very successful from every point of view. An art union in aid of the funds of St. Mary's Convent was drawn in the evening at the social in the Garrison Hall. The attendance at the sports meeting was very good, and the arrangements were excellent, reflecting great credit on the secretary (Mr. M. Segedin) and an energetic committee who left nothing undone to make the undertaking a success. There were large entries for the numerous events, and some good racing resulted, an excellent track having been prepared. During the afternoon a programme of children's races was got off under the supervision of Mr. J. P. Haughie, and the youngsters entered into the sport most enthusiastically. The Rev. Father Lane and Messrs. T. Haisman, G. Wildish, and J. J. Martin officiated as judges, and Mr. C. F. Lewis despatched the competitors in an able manner. The careful handicapping of Mr. W. Howard was responsible for some close finishes. The Vita Brothers' string band played some enjoyable music at intervals. A representative committee of ladies, of which Mrs. Maynard was president and Miss N. Martin secretary, organised the social, and provided an excellent supper, which was laid out on artistically decorated tables.

Interprovincial

According to the *Wairarapa Daily Times*, it is understood that an association is being formed in Masterton to take up land under the provisions of the Land Settlement Finance Act, which came into operation on January 1. It is the intention of the association to purchase the fine estate of McGregor Bros., at Manaia, consisting of 900 acres, and to utilise the land for dairying purposes.

Kawau Island, which is one of the best known of the holiday resorts in the vicinity of Auckland, is to be shortly cut up by the present owner (Mr. A. J. F. Farmer) into suitable lots, both for those who want a small area for a summer residence and also for those who want to engage in farming. The island, which was formerly the home of Sir George Grey, is a perfect paradise in miniature, abounding in lofty hills, deep bays, splendid beaches, with good fishing and shooting, and, in fact, everything that the heart could desire.

'Kingdom of Kerry,' Wellington, writes:—'Fault-finding as a rule is not a very pleasant task, but there are occasions when such cannot be avoided. At our Irish national sports held in the Basin Reserve on Saturday last, we were treated to one of those occasional samples of Cockney-cum-Donnybrook stage Irish jiggers, who imagined that he was giving a grand display by caricaturing an Irishman in a flaming red vest, bright green stockings, battered caubeen, and a bit of a stick, etc. It is much to be regretted that those in charge had not sufficient backbone to prevent it.'

That statistics need not always be dull is amply demonstrated in the annual report of the Chamber of Commerce, which teems with figures of a most interesting kind (says the *Dominion*). Of the £18,953,661 worth of exports from New Zealand for the year ended September 30 last no less a sum than £15,268,174 was furnished by the products of the soil (wool, skins, meat, butter, cheese, tallow, gum, hemp, timber, and grain). The meat exported from the North Island weighed 1,526,044cwt, and from the South Island 979,400cwt; the wool export amounted to 115,872,097lbs from this island, and 71,747,084 from the South Island; more than twice as much cheese was produced in this island than in the South (241,410cwt to 114,260cwt) and over ten times as much butter.

The Story of the Potato

In telling the story of the ordinary vegetables which take their place upon our tables so regularly that we never question whence they came nor when and how they were introduced, the potato is obviously the first to be considered. It is the one vegetable seen everywhere; the universal accompaniment to meat, and often its substitute.

So well known is the potato that it may seem superfluous to pause to consider what it is. Yet if the general knowledge on that point were to be examined it might prove rather vague; unwary persons might even pronounce the potato to be a root. While in ordinary speech it is, indeed, mentioned among root crops, in reality it is not a root any more than asparagus is. The one is a stem with undeveloped leaves which is just forcing itself through the ground; the other is a stem growing underground. The potato is not recognised as a stem on account of its thickened or tuberous form, but it is a stem, nevertheless; and if a potato plant be pulled up the true roots can easily be distinguished from the underground stems, with the tips swelling into young potatoes.

These tubers are the storehouse of the potato, its lunch-box, in which it puts up a supply of food to furnish nourishment for strong young shoots of the next year. But man rifles the storehouse of the potato as he does that of the bee.

Scientists tell us that man is not very largely the gainer by the appropriation of the potato. While it furnishes a generally acceptable food, and one which can be prepared in a great variety of forms, it does not supply a large amount of nutrition. While differing slightly in detail, all analyses agree that the potato is mostly starch and water—about 75 per cent. water, with from 15 to 18 per cent. of starch. The potato, therefore, does not stand at the head of the list of vegetables in value, though it does in popularity.

In 1886 the tercentenary of the potato was celebrated in England with interesting exercises. Credit is generally given to Sir Francis Drake for introducing it into England in 1586, and to Sir Walter Raleigh for planting it in his castle grounds near Cork, and thus raising the first Irish potatoes.

The potato was one of the gifts of the New World to the Old. The Spaniards found it under cultivation in Peru, and it has been discovered at various localities in the Andes. The Spaniard introduced it into Spain, from whence it was taken to Italy, and then to Belgium some years before it was known in England.

The story of its introduction into France is too interesting to be omitted. In 1769 there was a terrible famine in that country. The grain crop was ruined, and the poor were reduced to the verge of starvation. The sight of men disputing with the beasts for the scanty harvest of the fields, and even eating grass, moved a benevolent chemist named Dr. Parmentier to search for some means of help. He recalled that during his imprisonment in Prussia as a military captive the Government had issued rations of a vegetable generally supposed to be only fit to be fed to cattle. The doctor had found the food to be not unpalatable, and had made entry in his notebook regarding the possibility of its use for human food in time of scarcity. Such a time had come, and the chemist prepared a pamphlet on 'Certain Vegetables that in Time of Necessity can be Substituted for Ordinary Food.'

The treatise obtained favor with the Minister of Agriculture, and there was granted by order of Louis XVI. a tract of waste land near Paris to the 'tubercle man' for the cultivation of his new plant.

Nothing but scornful amusement greeted him at first, but the doctor understood human nature.

When, on August 24, the King's fête day arrived, 'the tubercle man' wended his way to Versailles with a basket of the tubers in one hand and a bouquet of flowers in the other. He presented the flowers to the King, who pronounced them superb, and placed one in his buttonhole, giving the rest to the Queen, who twined them in her hair. The tubers were boiled for the Royal table, and Louis XVI. ate his first potato.

The potato blossom became at once the vogue, and courtiers vied with each other in their efforts to obtain some of the rare flowers; £9 was the price paid by one of them for a cluster.

Dr. Parmentier saw, however, that he was not reaching the end he had in view, that of introducing the new vegetable to the poor. He therefore had a guard set around the potato patch, and various reports circulated to arouse curiosity. Certain of the guard had secret orders to stray away from their posts during the night, and the doctor's stratagem was rewarded by the disappearance of quantities of his new vegetable. By degrees the prejudice against it was overcome, and Dr. Parmentier attained his benevolent purpose of supplying the poor with a food that could be obtained cheaply and abundantly.

In reply to an inquiry by a *Dominion* reporter, the Prime Minister stated that the appointment of a successor to Lord Plunket, the retiring Governor, had not yet been made.

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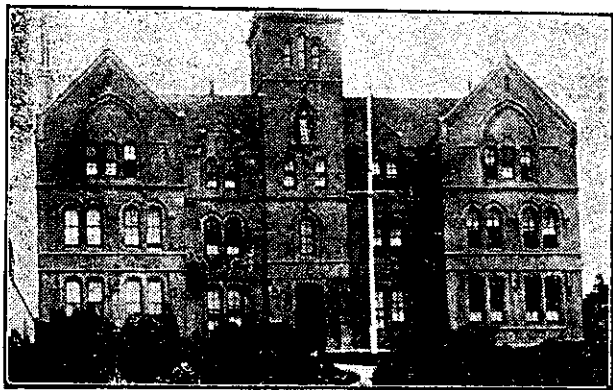
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A Beautiful Picture Calendar, with fine Chrome Pictures of the Sacred Heart, or Blessed Virgin, or St. Joseph, etc. The Calendar shows at a glance the Saints' Feast Days, the Holy Days of Obligation, Fast Days, etc. Price, 1s 3d; per post, 1s 6d.

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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 Medical and Medical Attendance if required.

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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,
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NELSON ART UNION

Holders of Tickets in connection with the forthcoming Nelson Art Union are requested to forward Butts, Remittances, and Unsold Tickets not later than April 5 to
MR. BENJ. CRISP,* Nelson.

[A CARD.]

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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?

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

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 31, 1910.

A DIFFICULT POSITION



SOME short time ago, owing to the death of Professor Dunlop, the authorities of the Presbyterian Church of New Zealand were called upon to select a new professor of theology for their students' theological college at Dunedin—certainly the most important appointment within the power of the Presbyterian Church in this country to bestow. There were a considerable number of candidates, almost all of whom were men of unquestioned ability and scholarship. It was considered desirable, however, that, in addition to being a ripe and accomplished scholar, the occupant of this important position should be a man of marked and inspiring personality—one who would have a direct and immediate personal influence over the mind and character of his students. On this ground, and hoping great things from him in this regard, the Assembly selected the Rev. John Dickie, of Tarland, Scotland.

The 'good man' has come, and was duly inducted into the professorship last week. The position of the new professor—as is clearly disclosed in the carefully-balanced and tactfully suggestive address delivered by the special speaker on the occasion—is a particularly delicate one. We have every reason to believe that Professor Dickie is a man of high scholastic attainments, conspicuous ability, and distinctively attractive personality, and we should judge that he will require all his gifts of head and heart to enable him to please his new masters. What is expected of him by the Presbyterian Church of New Zealand was voiced by the Rev. T. Tait, M.A., B.D., who delivered the special address to the professor. In the first place, he is cautioned against going too far with the Higher Critics. 'We would not be ignorant,' said the speaker, 'of such results of their labors as are of enduring value and stimulus. We heartily acknowledge our indebtedness for the pure gold that has issued from the sifting fires of their scholarly and capable criticism. But, when they so accentuate the value of religious experience as to depreciate dogma, or so exalt the boasted "scientific method" as to preclude the supernatural, we must, with polite firmness, refuse to be caught in their toils.' And, on the other hand, he is practically told not to be afraid to go as far as he finds himself able in that direction. 'Not,' continues the Rev. Mr. Tait, 'that we would suggest timorous dealing with the thought of the age. I am sure no minister in our Church would seek to take out the eyes of reason and immerse a professor in what some would call the prison-house of a creed. Not for a moment do we contemplate our teachers of theology as wearing the shackles that fetter thought and cripple research.' The deliverance reminds one somewhat of the wayfarer who, crossing a dangerous stream one dark night on a shaky plank, thought it well to make friends of the powers both of light and of darkness, and, as he stumbled along, ejaculated fervently, 'God is good'—then added with almost equal fervor, 'But the devil isn't bad.' Or, to take a more classical illustration, it reminds one of Newman's description—written in his Anglican days—of the typical 'safe' man in the church,

so highly appraised and so much desiderated by the Anglican bishops of his day. 'In the present day,' he said, writing of the then condition of the Anglican Church, 'mistiness is the mother of wisdom. A man who can set down half-a-dozen general propositions, which escape from destroying one another only by being diluted into truisms, who can hold the balance between opposites so skilfully as to do without fulcrum or beam, who never enunciates a truth without guarding himself against being supposed to exclude the contradictory—who holds that Scripture is the only authority, yet that the Church is to be deferred to, that faith only justifies, yet that it does not justify without works, that grace does not depend on the sacraments, yet is not given without them, that bishops are a divine ordinance, yet those who have them not are in the same religious condition as those who have—this is your safe man and the hope of the Church; this is what the Church is said to want, not party men, but sensible, temperate, sober, well-judging persons, to guide it through the channel of no-meaning, between the Scylla and Charybdis of Aye and No.'

*

Such is, in effect, the rôle which the new Presbyterian professor is called upon to fill. He is to proclaim the old dogmas, but at the same time he is to be permitted to inculcate principles that are subversive of all dogma. He is to preach the old Gospel of the Westminster Confession, and at the same time the new Gospel of the Higher Criticism as far as he finds himself able—that is, as far as he can do so without over-balancing. It will be interesting to watch the progress of what—to those who have a fixed, firm, definite body of belief—looks like a sort of theological tight-rope act. For the sake of the future of what has been one of the most influential of the Protestant churches of the Dominion we cannot but hope that the conservative element in the Presbyterian body will make itself felt, and that her young ministers will be saved from the plague and blight of a withering 'modernism.' Catholics probably do not realise at all adequately the evils they escape by being members of a Church which—like its Divine Founder—speaks, on these great questions, 'as one having authority.' In the Catholic Church alone—with its unerring, infallible guidance—are the claims both of reason and of revelation adjusted and harmonised. 'Contemplate Christ,' says an old Catholic writer, and, as it happens, a German at that, 'in, and with His creation—the Church; the only adequate authority; the only authority representing Him, and thou wilt then stamp His image on thy soul. Should it, however, be stated, in ridicule of this principle, that it were the same as to say—"Look at the Bible through the spectacles of the Church, be not disturbed, for it is better for thee to contemplate the star by the aid of a glass, than to let it escape thy dull organ of vision, and be lost in mist and darkness. Spectacles, besides, thou must always use, but only beware lest thou get them constructed by the first casual glass grinder, and fixed upon thy nose."'

Notes

An Appreciation

An esteemed Queensland subscriber, in renewing his subscription to the *Tablet*, writes:—'I would not miss the *Tablet* for anything. It is a veritable Catholic Truth Society in itself, and is as solid as a rock. There is a very large amount of good solid matter in its columns, and even the stories and jokes contain good moral lessons. Moreover, the *Tablet* really is a Catholic newspaper; it does not touch party politics, and consequently can honestly claim the patronage of Catholics of all shades of belief in political matters.'

Carnegie and Rockefeller Donations

In an open letter, quoted in a recent issue of *America*, Bishop Candler, of the American Methodist Church South, declares that the money given by Rockefeller and Carnegie to educational institutions, under the conditions of acceptance, tends to godlessness. 'The Carnegie fund,' he says, 'excludes from its use members of the faculties of the church schools, and the Rockefeller fund denies the use of any part of what is given for theological instruction. These two foundations embody prevalent notions on this subject. Now, we may as well understand first as last that the policy of religionless education and unmoral culture can end in nothing but ruin.'

*

'The colleges of the Roman Catholic Church have not asked a penny of the Rockefeller fund or the Carnegie

fund, and one risks nothing in saying they will not. These colleges do not propose to be drawn away from their mission by any promises of gold. Would that our Protestant institutions were equally devoted to the religious objects they were founded to achieve.'

'Stick to the Farm'

As a journal which has always deprecated the tendency of our young men to scramble for places in city offices and shops, and which has from time to time urged the superior advantages—from the point of view of health and independence—of a farming life, we must take our share in the gentle railery of the following lines taken from the *New York Sun*. In spite of the poet's satire, we say to our young men once more, and yet again, 'Go on the land.'

'Stick to the farm,' says the President
To the wide-eyed farmer boy,
Then he hies him back to his White House home,
With its air of rustic joy.

'Stick to the farm,' says the railroad king
To the lad who looks afar,
Then hies him back on the double-quick
To his rustic private car.

'Stick to the farm,' says the clergyman
To the youth on the worm-fence perch,
Then lays his ear to the ground to hear
A call to a city church.

'Stick to the farm,' says the doctor wise
To those who would break the rut,
Then hies him where the appendix grows
In bountiful crops to cut.

A Precedent

Straws show how the wind blows, and the fact that for the first time in the history of the State, if not of the entire American nation, a Catholic Archbishop, Monsignor O'Connell, of Boston, gave the opening prayers, the other day, in the Superior Civil Court of Massachusetts, is certainly not without significance. It is common knowledge that Boston—once the home of Puritanism in America—is now practically a Catholic city, and the removal of the last barrier which prevented a Catholic prelate from officiating on such an occasion was bound to come.

Six judges of the Superior Court stood in their places at the invocation. The Archbishop's prayer was as follows:—

'Almighty Father, Eternal God, hear us. We, Thy creatures, humbly acknowledge Thy laws, by which the whole universe is governed, and the justice of Thy judgment upon our actions.

'Give us the light, O Lord, to understand Thy ordinances, and the strength to obey them, that peace and order, the blessed fruit of Thy government, may fill the land with benedictions, and that a law-giving and law-abiding people may give glory to Thy holy name.

'Teach us in Thy wonderful ways the lessons of compassion as well as righteousness, so that mercy may temper justice and charity may soften chastisement.

'Let all human weakness remind us of our own failings, so that while duty compels us to denounce lawlessness, in our hearts we may acknowledge our own defects. Grant us, O Lord, Thy guidance to understand what is just, and give to the people the love of peace and order. We humbly ask Thy blessing in the name of Thy Son, Jesus Christ, our Lord, Who taught us to say:

"Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen."

A book about sewing machines, illustrated and priced, will be posted to any address by Messrs. J. Ballantyne and Co., Christchurch...

Mr. Fred. Wauchop, fancy dancing instructor, who is at the present time instructing those who are to take part in the Timaru Catholic bazaar, will be open for engagement about the end of September.

J. TAIT, Monumental Sculptor
272 Cashel Street, Christchurch.

{ Just over Bridge and opposite Drill Shed. } Manufacturers and Importers of Every Description of Headstones, Cross Monuments, etc., in Granite, Marble, and other stones.

DIOCESE OF DUNEDIN

His Lordship the Bishop left for the north by the Victoria on Tuesday afternoon. On Wednesday his Lordship attended a meeting of the Bishops of the Province in Christchurch, after which he was to leave for Auckland to assist at the Month's Mind of the late Bishop Lenihan. From Auckland he goes to Rotorua, where he will spend a couple of weeks.

The following pupils of the Sisters of Mercy, South Dunedin and Mosgiel, were successful at the theoretical examination held in December last in connection with Trinity College, London:—Senior pass—Maggie Lynch, 75 (Convent of Mercy, South Dunedin). Intermediate honors—Josephine Kavanagh, 80 (Convent of Mercy, South Dunedin). Junior honors—Violet Jones, 96; Alice Hendry, 88 (Convent of Mercy, Mosgiel). Junior pass—Hugh O'Neill, 77 (Convent of Mercy, Mosgiel). Preparatory pass—Kitty Inglis, 94 (Convent of Mercy, Mosgiel).

In addition to the early Masses in St. Joseph's Cathedral on Easter Sunday, at which large numbers approached the Holy Table, there was Pontifical High Mass at eleven o'clock, his Lordship the Bishop being celebrant, Rev. Father Coffey, Adm., assistant priest, Rev. Father Corcoran deacon, and Rev. Father Scanlan subdeacon. The occasional sermon was preached by the Rev. Father Coffey. The music, Gounod's No. 3 Mass, was rendered in a finished manner by the choir, under the conductorship of Mr. Hussey, Mr. Vallis presiding at the organ. In the evening the preacher was the Rev. Father Corcoran. After Vespers the members of the choir were entertained by his Lordship the Bishop. Rev. Father Coffey, who presided, complimented them on the efficient manner in which they had rendered the music at the day's ceremonies.

There were large congregations at the Masses and devotions in St. Joseph's Cathedral during Holy Week. His Lordship the Bishop was celebrant of the Mass on Holy Thursday, Right Rev. Mgr. Mackay being assistant priest, Rev. Father Lynch (Palmerston) and Rev. Father Delany (Gore) deacons at the throne, Rev. Father Woods (Oamaru) deacon of the Mass, Rev. Father Collins (Lawrence) subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. The music was rendered by the Dominican Nuns' choir. His Lordship the Bishop was celebrant of the Mass of the Presanctified on Good Friday, Rev. Father Lynch (Palmerston) being assistant priest, Rev. Father Hearn (Port Chalmers) and Rev. Father O'Malley (South Dunedin) deacons at the throne, Rev. Father Woods deacon of the Mass, Rev. Father D. O'Neill subdeacon, and Rev. Father Coffey, Adm., master of ceremonies. The Passion was sung by the Rev. Fathers O'Reilly, Liston, and Collins. The music was rendered by the students of Holy Cross College. Rev. Father O'Reilly was celebrant of the Mass on Holy Saturday, Rev. Fathers Corcoran and Collins (Lawrence) being deacons, and Rev. Father Scanlan subdeacon. The music of the Mass was sung by the Dominican Nuns' choir. The sermon on the Blessed Eucharist on Holy Thursday evening was preached by the Rev. P. J. O'Neill (Wrey's Bush), on the Passion on Good Friday morning by the Rev. Father Buckley (Holy Cross College), and on the Seven Dolours of the Blessed Virgin Mary, on Good Friday evening by the Rev. Father Morkane. His Lordship the Bishop presided at Tenebrae on the evenings of Wednesday, Thursday, and Friday, and in addition to the Cathedral clergy the following were present in the sanctuary during the Holy Week ceremonies:—Right Rev. Mgr. Mackay and Rev. Father Woods (Oamaru), Rev. Father Hunt (Cromwell), Rev. Father Lynch (Palmerston), Rev. Father Delany (Gore), Rev. Father Hearn (Port Chalmers), Rev. Father O'Malley and Rev. Father D. O'Neill (South Dunedin), Rev. Father P. O'Neill (Wrey's Bush), Rev. Fathers Liston, Buckley, Morkane, and Scanlan (Holy Cross College), Rev. Father Collins (Lawrence). A pleasing feature of the Holy Week ceremonies was the beautiful singing of the sacred psalmody by the students of Holy Cross College.

Death of the Bishop of Kilmore

A cable message received on Monday by the Very Rev. Father Murray, C.S.S.R., Wellington, brought the sad news of the death of the Right Rev. Dr. Boylan, Bishop of Kilmore, Ireland. The late Dr. Boylan was born in County Cavan in 1842, and pursued his ecclesiastical studies at St. Patrick's College, Maynooth, where he was ordained in 1867. He was for eight years professor at St. Patrick's College, Cavan, and later on bursar at Maynooth for a period of twelve years. He entered the Redemptorist Order in 1887, and in 1898 was appointed first Irish Provincial. He visited New Zealand in 1905, and was consecrated Bishop of Kilmore in 1907.—R.I.P.

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DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

March 28.

Rev. Father Holbrook left by the express for the south last night. He was accompanied by several prominent members of the Hibernian Society, whose intention it is to be present at the triennial movable meeting which is being held in Wellington this week.

It was announced at the Masses yesterday that the Month's Mind for our late Bishop would take place at the Cathedral on Wednesday week, April 6. The occasional sermon will be preached by the Very Rev. Dean Hackett. His Lordship Bishop Verdon, of Dunedin, will, it is understood, be present.

The Holy Week ceremonies were very impressively carried out in the city churches. At the Cathedral the office of Tenebrae was sung on Wednesday, Thursday, and Friday evenings. On Thursday Rev. Father Furlong, of Devonport, preached a most instructive discourse on the Blessed Sacrament. On Friday the Passion sermon was preached by Rev. Father Cahill, of Ngaruwahia. On Good Friday it was most edifying to see the large numbers of people who approached the altar rails for the purpose of kissing the crucifix, not only in the morning, but again in the afternoon after the Stations of the Cross, and also at the conclusion of the evening devotions.

The bazaar and Easter carnival arranged by the Marist Brothers' Old Boys' Club were opened on Saturday afternoon by the Mayor of Auckland (Mr. C. D. Grey). The bazaar is being held in the Brothers' school, Pitt street, and is for the purpose of providing funds with which to build a new residence for the Brothers. The Mayor, in opening the function, referred to the excellent work done by the Brothers, and the desirability of their being provided with a new residence. He wished the bazaar every success. The room where the bazaar is being held presented a gay and festive appearance both in the afternoon and evening. The room was tastefully decorated, and the various stalls, excellently furnished, did a brisk business the whole time. Entertainments were given in the afternoon and evening by the children of the Star of the Sea Orphanage. The little ones, who provided a delightful programme—as, indeed, they invariably do on such occasions—were warmly applauded at the conclusion of each item. The final entertainment, given by the boys of the Pitt street schools, was a most creditable performance. The following is a list of the stallholders:—St. Patrick's, Mrs. Duffin; St. Benedict's, Mrs. Beehan; Ponsonby, Mrs. Simpson; Parnell, Miss Moyle; refreshments stall, Mr. P. Shoehan. Mr. C. J. Mahon is acting as secretary, and Mr. J. Hegarty as assistant secretary. The carnival will be continued during Easter week, and each evening entertainments will be given by the children of the various Catholic schools.

Christchurch

Two notable features of the Holy Week celebrations in Christchurch (writes our special correspondent) were the splendid attendance of the people and the very excellent singing of the choir. Every evening at Tenebrae the vast Cathedral was crowded, and the sight was certainly an impressive one. The beautiful and touching music of the Holy Office was most feelingly and effectively rendered, with a careful attention to detail which is the unmistakable characteristic of those who have their hearts in their work. Such efficiency is not reached without assiduous and painstaking effort, and for their invaluable contribution to the success of the sacred functions the choir, organist, and conductor assuredly deserve their meed of praise.

Hawera

(From our own correspondent.)

March 25.

It is with regret that I have to chronicle the death of Miss Agnes Sutton, daughter of Mr. H. W. Sutton, Mayor of Hawera, which occurred at Wanganui last week. The deceased young lady by her admirable qualities endeared herself to a host of friends, who heartily sympathise with the bereaved relatives. The body was brought from Wanganui to-day, and will be interred in Hawera tomorrow.

Blenheim

(From our own correspondent.)

On Sunday evening the Very Rev. Dean Regnault, S.M. (Provincial), preached an eloquent panegyric on St. Patrick to a very large congregation. St. Mary's choir sang appropriate hymns.

On Holy Thursday Solemn High Mass was celebrated by Very Rev. Dean Regnault, S.M. (Provincial), Rev.

Father Holley being deacon, and Rev. Father Venning subdeacon. There was a large number of communicants. After Mass there was a procession of the Blessed Sacrament.

St. Patrick's Day celebrations, apart from the Church services, were held on March 16. The Hibernian Society held their annual sports on that date, and marched in procession, headed by their band and their fine banner, through the town. The sports were successful, a large number of the public patronising them, and some good finishes were witnessed.

THE LATE VEN. ARCHPRIEST LE MENANT DES CHESNAIS, S.M.

The Month's Mind for the late Ven. Archpriest Le Menant des Chesnais, S.M., will take place in the Catholic Cathedral, Christchurch, on April 7.

The Persecution in France

When Protestants almost unanimously flocked to the side of the French atheists at the inauguration of their war against the Church, they were told that the day would come when they would realise that the enemy was aiming at them, too, and that they would, for their own protection, be compelled to join with the Catholics in defence of religion. The prophecy has been realised. The Paris correspondent of the *Birmingham Daily Post* writes as follows to his paper:—

'French families of good old Huguenot stock are as grieved at what is going on as Catholics themselves. At their consistories, at their meetings, in their temples, in their homes the note is one of lamentation; and if I venture on a statement that may appear paradoxical, it seems to me, from facts that have come under my personal notice, that French Protestants and French Catholics have been brought into sympathetic contact with each other by the anti-Christian wave. It is the first instinct of common action against a common danger, and will certainly grow.

'This very week I have been appealed to by a distinguished Protestant family, well known in French society and in consistorial circles, to do my utmost in the press to call attention to a grievance that affected the sanctity of the Christian home. It was this: At the lycées the teachers gave the boys on Sunday afternoon so many lessons to prepare for Monday morning that the Sundays were taken up in studies, and as a consequence divine worship, the catechism class, association with parents were interfered with. Altogether it was an indirect method of secularising the whole week, instead of six days. My friends are not alone; a number of their co-religionists share in the same discontentment, and it helps what I have been saying when I add that in the movement of protest that is being formed the Protestant pastors are seeking the active support of the Catholic priests.

'The present situation is, to my mind, very clear. On the one hand, we see in France a weakened voluntary system of primary education, struggling hopelessly in an uneven battle, and on the other a huge network of secular schools, imposed by the State, supported by the State and supplying a particular kind of instruction determined by the State. The State selects the teachers and selects the class-books. Anything that refers to the past glories of France is passed over, erased or caricatured every time it redounds to the honor of the Church or of religion. The word of God is never pronounced in a French State school. It is neutrality carried to excess. In fairness, the facts should be related and the comments withheld—that is an Englishman's idea of neutrality. But this might be borne by French parents if the State schoolmaster and schoolmistress contented themselves with going no further. Instead of which there is a deliberate campaign, noticed more or less all over France, to instil into the children's minds an aversion and disgust for "Christian superstitions and observances." The most sacred things are ridiculed, a favorite method with the State teacher, because he knows how susceptible the childish mind is to ridicule and mockery. The doctrines of the divinity of Christ, the Incarnation, the Redemption are among the "superstitions"; going to church, Baptism, Communion, prayer are among the "observances." What chance have the children to pass successfully through the ordeal?'

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

Intercolonial

The Right Rev. Monsignor Byrne, of Goodwood, who celebrates the golden jubilee of his priesthood on April 20 next, arrived in South Australia, with the late Archbishop Reynolds, on March 6, 1857.

Mrs. John Southall, of Richmond, Victoria, has donated £1200 to St. Vincent's Hospital, Melbourne, to defray the cost of the new pathological wing, which will be designated 'The Southall Wing.'

The Rev. Father John Martin has been appointed P.P. of Moss Vale, and the Rev. Father James Whyte, who recently returned from a trip to Europe, takes his place in charge of St. Joseph's, Camperdown.

The Rev. Father L. Raucaz, S.M., of Tangarare, Southern Solomon Islands, is at present at St. Vincent's Industrial Home, Westmead, where he will remain for three months supervising the printing and production of a book in the native language—the first in Solomonese—for the purpose of propagating the Faith amongst the islanders.

Speaking at the annual breakfast of the H.A.C.B. Society in Melbourne on Sunday, March 13, the Archbishop of Melbourne referred to the approaching elections. He alluded to them, he said, not for the purpose of giving any directions or particular advice, but to point out how absolutely free and unhampered every Catholic was in casting his or her vote at the elections. Outsiders of a certain oblique moral vision imagined that they had a cleverly devised and well-managed organisation for political purposes. Even if they had they would be acting within their rights, and imitating the example of almost every other religious body, but, as they knew, they had not a single organisation of any kind for political purposes. That might surprise some and disappoint others, but it was the statement of a literal fact. Indeed, many of their own people doubted the wisdom of such inaction.

The results of the examinations held during the last week of January for appointments to the clerical division of the Commonwealth Public Service are now available (says the *Melbourne Tribune*). About 300 competed, and 71 passed. The estimated number of vacancies for the ensuing eighteen months is 20, and, in accordance with the regulations, 40 candidates have been registered as eligible for appointment during that period. As in previous years, the competitors from the Catholic schools have again scored heavily, the Christian Brothers' colleges in North Melbourne, St. Kilda, and Ballarat securing ten passes in the first twenty. Of this number the first-named school secured first, eighth, eleventh, and twentieth places. It will be remembered that, at the previous examination, this college secured second place, the successful student being J. Lawless. The third place goes to St. Kilda, which is also credited with two places in the first forty. St. Patrick's College, Ballarat, secured seventh, twelfth, thirteenth, seventeenth, and eighteenth places in the first twenty, and one in the second twenty; whilst Victoria Parade captured six places, four well up in the second twenty. St. Patrick's College (Jesuit Fathers), East Melbourne, secured two places in the first twenty, and two in the second twenty. This gives a total of twenty-one places secured by Catholic school pupils out of a possible forty—an achievement that does infinite credit to masters and pupils.

At St. Patrick's Convent of Mercy, Singleton, on March 12 (says the *Freeman's Journal*) the life of Mother Mary Stanislaus Kenny came to a close. Foundress of the Sisters of Mercy in the diocese of Maitland, she passed away full of honors and of years; loved for her saintly virtues, for her motherly devotion to the Sisters and children committed to her care; and for the religious zeal so characteristic of her race. Mother Mary Stanislaus was born in Limerick, Ireland, in 1841, and was of a family of three daughters and one son, who gave their lives to the Church. Her sisters were the late Sister Mary Borgia, of Loretto Abbey, Gore, Wexford, and Mother Mary Peter, Superioress of Ennistymon Convent of Mercy, Ennis; while her brother, Father Charles Kenny, a zealous and cultured priest, died on the American mission. Mother Mary Stanislaus was educated in Limerick, and finally at the Ursuline Convent of Waterford. At the age of nineteen years she gave up the prospects of society life for the convent, and was received into the novitiate of the Sisters of Mercy, Ennis, where her aunt was Superioress. Two years later, on the 18th February, 1862, she was professed, and for twelve years afterwards labored with zeal in the schools of Ennis. In 1873 the late venerable Bishop of Maitland decided on securing a foundation of the Sisters of Mercy from Ireland, and that far-seeing prelate selected Singleton as the home centre for the cultured ladies, who would eventually take up for him the sweet burden of Catholic education.

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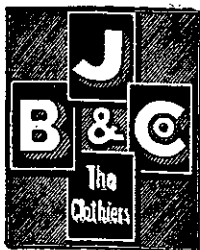
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Irish News

ANTRIM—An Appointment

The Most Rev. John Tohill, Bishop of Down and Connor, has received official notification of his appointment as a member of the Intermediate Board for Ireland, in room of his Grace the Most Rev. William J. Walsh, Archbishop of Dublin, resigned.

Unionist Tactics

Forty-one Nationalist electors in West Belfast, who were arrested on an alleged charge of impersonation on the occasion of the last election received £7 each as compensation for the indignity to which they were subjected.

ARMAGH—Cardinal Logue and the Press

The following passage with regard to the press occurs in the Lenten Pastoral of his Eminence Cardinal Logue:—We have often been reproached, and it must be admitted justly, with our neglect to encourage and support the Catholic press. This neglect has led to serious consequences in the past, and, if not corrected, will lead to consequences more serious still. The press is a power to be reckoned with. Its influences, for good or evil, the thoughts and actions of men. This is a truth which is universally acknowledged; but while the enemies of the Church act energetically on their knowledge, we, her children, are apathetic and passive. While they put forth every effort to seize, even to monopolise the organs of public opinion, by which they endeavor to sway men's minds and nourish their prejudices against Catholic teaching, Catholic practices, and Catholic interests, our few periodicals languish or die through lack of support. Strangest of all, we often support those hostile publications, and support them lavishly, while our own few struggling prints are left to starve. Were we guided by experience, and by the repeated exhortations of the late and of the present Pope, we would pay more earnest attention to the spread and welfare of our press. Well has the Holy Father said, that while his predecessors in the past blessed the sword of the Church's champions, he blesses the pen of her writers. It is a duty therefore which we should not neglect to give a generous support to our existing press, provided it be genuine, and to co-operate earnestly in multiplying Catholic publications wherever the need exists.

CORK—Good Advice

Mr. William O'Brien has received a letter from Father Walter O'Brien, a constituent in North-East Cork, advising the holding of a conference with a view to adjusting the differences between Mr. O'Brien and Mr. Redmond, and suggesting as delegates Cardinal Logue, Archbishop Walsh, Mr. T. Healy, Mr. O'Brien, Mr. Redmond, and Captain Donelan. Mr. O'Brien does not think a conference would be of practical value unless arranged on terms that the Nationalists will not entertain.

DOWN—Large Bequests

Mr. Patrick Murphy, of Newry, has willed £20,000 to charitable institutions, and the residue of his estate of £103,450 to the Urban Council of Newry to pay the municipal debt.

Death of a Christian Brother

The death is announced of the Rev. Brother Dempsey, who for the past eighteen years has been Superior of the Christian Brothers at Newry.

DUBLIN—Monuments of Catholic Faith

The Irish Attorney-General, speaking on Sunday, February 6, at a meeting in support of a movement for effecting improvements at Haddington road Church, the Archbishop of Dublin presiding, said he could safely state there was nothing which the Catholic laity were so proud of as the spectacle of great churches arising everywhere through the land. They looked upon them as monuments of Catholic sacrifice and faith—glorious proofs of the fidelity of the people of Ireland.

The National University

In the course of his Lenten Pastoral Cardinal Logue says a brighter future has been opened up to Irish Catholic youth by the institution of the new National University. True, observes his Eminence, it falls far short of the satisfactory establishment for which Irish Catholics have long striven, and which was their due, if any pretence of equality is to be maintained. Like all gifts coming from the same quarter, its merits are marred by its shortcomings. It bears the stamp of that niggard spirit, unworthy suspicion, and groundless prejudice which has ever marked concessions made to Irish Catholics. It would be unjust to lay the blame for these defects at the door of the eminent statesman to whom the gift is mainly due. He did the best he could in the face of adverse circumstances. He had to struggle against influences and prejudices which have long been hostile to Irish Catholics; and he maintained the struggle with a persevering determination which enabled him to succeed, in part at least, where so many others have miserably and utterly failed. However vicious it may be

in principle and deficient in the provision for its maintenance, the National University, with its colleges, can be made safe and profitable for our Catholic youth by the care of those to whom its administration has been entrusted. Like another institution, the so-called National system, sent, like Balaam, to curse Irish Catholics, it may remain to bless.

GALWAY—Success of the Temperance Crusade

The Most Rev. Dr. Healy, Archbishop of Tuam, in the course of his Lenten Pastoral, says:—We have every reason to be thankful to God for the wonderful and, we hope, enduring success of the temperance crusade which was carried on last autumn, not only in this Archdiocese of Tuam, but throughout all the dioceses of the Western Province. The work of the devoted missionaries was everywhere visibly blessed by God, and has already been productive of innumerable advantages; both spiritual and temporal, to all classes of the community. Everywhere the magistrates and other Government officials have willingly and gratefully borne testimony to the marvellous change that has taken place in the habits of the people in regard to the consumption of strong drinks. We exhort and implore the clergy with all earnestness to use their best exertions to maintain the ground we have gained in respect of temperance.

The Bishop of Clonfert

The Right Rev. Dr. Gilmartin, who was recently consecrated Bishop of Clonfert, was born in Kilkenny Lodge, near Castlebar, in the year 1861. After acquiring the rudiments of his early education in the local National school (says a writer in the *Connaught Telegraph*), he studied in Errew Monastery, where his uncle, Brother Sylvester, was at the head of the teaching staff, and where he made rapid progress. He was next sent to St. Jarlath's College to commence his studies for the priesthood. A few years later he passed to Maynooth. His course here was unusually short, but exceptionally brilliant. In a class which boasted of quite a galaxy of talent he was at the top of the distinguished roll. Delicate health prevented him from completing the full curriculum, and from enjoying the crowning advantage of the Dunboyne Course, for he was taken out at the end of his second year in Divinity and appointed to teach in his native seminary. This was about the year 1884. Next year he was ordained a priest. In 1891 he was appointed to a Deanship in Maynooth College, and five years ago to the Vice-Presidency. Dr. Gilmartin wields a graceful and facile pen, and has been a welcome contributor, especially on matters of liturgy, to the pages of theological reviews.

Death of a Well-known Lady

Mrs. A. N. Comyn, of Ballinderry, County Galway, wife of Mr. A. N. Comyn, Land Commissioner, and granddaughter of Daniel O'Connell, the Liberator, died suddenly at her husband's residence on Sunday, February 6.

KERRY—The Interests of the People

The Most Rev. Dr. Mangan, Bishop of Kerry, in a letter to the Killarney Board of Guardians acknowledging the receipt of their congratulations on his appointment as a member of the Congested Districts Board, says they may feel confident he will use every endeavor to forward the interests of the people.

KING'S COUNTY—A Prominent Argentine Citizen

The *Freeman's Journal* records the death of Senor Bulfin, proprietor of our Catholic contemporary, the *Buenos Aires Southern Cross*. The death of this brilliant writer, charming conversationalist, and ardent patriot took place at Derrinlough House, Birr, on Tuesday, February 1. The deceased gentleman had not yet attained the age of 45 years when he was carried off by a sudden attack of pneumonia. Senor Bulfin was a native of King's County, his people hailing from the neighborhood of Birr. He received his education at the Grammar School at Galway, where he first acquired his taste for reading and literature. He was not, however, at this time a bookworm or a pale student, but a healthy boy, full of rollicking high spirits and fun. Many stories were told by those who remember him at this time by the thousand harmless boyish pranks of the schoolboys in which young Bulfin was usually the ring-leader. Senor Bulfin was a most fervent Catholic, and many anecdotes are related of him illustrating his unostentatious but intense piety.

LOUTH—Total Abstinence Society

An event which excited a good deal of interest in Dundalk recently was the celebration of the golden jubilee of the St. Patrick's Total Abstinence Society of that town. A week's retreat was preached by the Rev. M. Phelan, S.J., and on Sunday a sermon was delivered by Cardinal Logue, who reviewed the history of the society, from its foundation by Dean (afterwards Primate) Kieran. His Eminence congratulated the society on its magnificent record of work done during the half-century just closed.

MAYO—Cutting Up Estates

The large and extensive estate at Windsor, near Castlebar, and adjacent to Turlough, the property of Mrs. McAlpine Robertson, has been purchased by the Congested Dis-

districts Board. There are only two or three tenants on the property, but there are several hundreds of acres of prime grazing land, which the tenants on the adjoining estates expect to have divided amongst them. At the present moment in West Mayo steps are being taken by the tenants on the Fitzgerald, Phibbs-Irwin, Palmer and Norbury estates to have the properties purchased by the Congested Districts Board.

TIPPERARY—A Priest Passes Away

Universal regret has been felt in Clonmel at the unexpected news of the death of the Rev. Hugh Mockler, P.P., Clerihan. On Saturday morning, February 5, he celebrated Mass as usual in Clerihan Church. Some hours later, about noon, when returning to the church to hear confessions, he was seized with a sudden faintness, but he managed to reach his residence, and passed away some hours later.

The Future of the Church

His Grace the Most Rev. Dr. Fennelly, Archbishop of Cashel, in the course of his Lenten Pastoral, says the transfer of the land to the people is, in his judgment, a matter of the greatest importance from the religious point of view. The agricultural population of Ireland is mainly and intensely Catholic, strong in faith, and deeply devoted to the practices of religion; and assuming that through the blessings of the Catholic Church, and the zeal of the clergy, it will continue so, he can see a safe and great future for Irish Catholicity securely anchored in the affections of a people owning the land they till, thriving on the soil that bore them, proud of the victory won by the union of priests and people, and determined to assert and protect their individual rights against all irreligious and Socialistic encroachments. 'And here,' adds his Grace, 'let me say to our clergy that the affection and fidelity of our congregations deserve not our admiration merely, but our practical assistance and sympathy with everything that concerns them—their temporal progress, their legitimate national aspirations, and all the other rights to which they are entitled.'

WESTMEATH—Goldsmith's Home

Very Rev. Dean Kelly, of Athlone (says the *Catholic Times*) has done a thing for which many in every part of the English-speaking world will be thankful in recommending the County Council of Westmeath to restore the famous old mansion in which Oliver Goldsmith was born and lived during his boyhood. It was, in truth, the only home Goldsmith ever knew, for his places of residence after he entered upon his chequered career in the world could not be called homes. The Dean says that many from England, Scotland, America, and other lands visit the spot every year to see this shrine of genius. But it seems to us Westmeath has scarcely ever made enough of the honor of having given this rare and marvellous character to literature. Even now there are numbers of readers of his works who are not aware that 'Sweet Auburn, loveliest village of the plain' is in that county, or in Ireland at all, or that when Goldsmith, in those charming poems of his, so full of the beauty of simplicity, was expressing the yearning of his heart for the scenes of his childhood, he was thinking of the delights of a Westmeath hamlet. His numberless admirers will learn with pleasure that the County Council intend to carry out Dean Kelly's suggestion.

GENERAL

The Nationalist Party

Mr. John Redmond has sent to the president of the United Irish League of America a telegram in which he declares that, while an unnatural combination between factionists and Unionists has caused the temporary loss of a few seats, the Nationalist Party is to-day more united, and therefore stronger, than it has been for years. He affirms that the outstanding features of the General Election were the enormous power exercised by the Irish vote in Great Britain, the impression made on public opinion by the support and sympathy of the United States, and the establishment for the first time of a clear British majority of sixty votes for Home Rule and against the veto of the Lords. Mr. Redmond has addressed a letter to Mr. T. P. O'Connor, thanking the Irish in Great Britain for their action during the elections.

Aid from the United States

Complete returns of Mr. T. P. O'Connor's recent tour in the United States have now been furnished, and they show that the full amount collected is a little over £10,000.

The Irish Board of Agriculture

The *Daily Chronicle* says that the name of Mr. Thos. Lough, M.P., is associated with the Irish Board of Agriculture as a successor to Mr. T. W. Russell. Mr. Lough is an Irishman, and a native of County Cavan.

Messrs. Pritchard and Mitchell, grocers and provision merchants, Courtenay place, Wellington, keep a very large and superior stock of groceries and provisions, and deliver orders in the city and suburbs. Their tea at 1s per lb is highly spoken of....

People We Hear About

The Archbishop of Paris, who displayed such zeal recently on behalf of the sufferers by the floods in the French capital, is now in his sixtieth year. He was born at Douville (Eure) in 1850, made his ecclesiastical studies at St. Sulpice, and was ordained priest in 1873. He was appointed Bishop of Bayeux in 1898, and Coadjutor, with right of succession, to Cardinal Richard in February, 1906. He has had a very difficult position to fill since he came to Paris, but all sides agree now that he has filled it with marked ability and success.

A short time ago some volunteers were carrying out manoeuvres in the neighborhood of Lord Wolseley's home at Glynde, Sussex. Presently his lordship sauntered up to where a young officer was in charge of a few men and entered into conversation with him. He ventured to criticise the officer's tactics, which rather nettled the latter, who none too politely told him that when he wanted his advice on military matters he would let him know. Lord Wolseley smiled, apologised, and walked on. 'Who on earth is that old chap?' asked the officer of a group of villagers as the veteran soldier disappeared from view. 'Oh, only Lord Wolseley! Didn't you know?' was the response.

Lord Strathcona has been High Commissioner for Canada since 1896. He was born in Scotland in 1820, and at an early age entered the Hudson Bay Company's service. The last resident Governor of that Corporation, he was in 1870 appointed a member of the first executive council of the North-West Territory, and subsequently became a Canadian legislator. He is a director-general in several railway companies and president of the Bank of Montreal, and holds several honorary degrees from universities. The Canadian Commissioner, who commenced life as Donald Alexander Smith, was raised to the peerage in 1897.

The suggestion in the *Daily Chronicle* that the Earl of Granard may in the event of a change in the Vice-royalty of Ireland, despite his disability to hold that position owing to his being a Catholic, recalls the fact that the late Lord Coleridge, who was first Chief Justice of the English Common Pleas and subsequently Lord Chief Justice of England, in reply to a question put to him, when Attorney-General, in the House of Commons by the Right Hon. Serjeant Sir Coleman O'Loughlen, stated in a very elaborate answer, which occupies two columns in Hansard's Parliamentary Reports, that after a careful examination of the various statutes imposing or repealing religious disabilities in their relation to each other, he had come to the very decided conclusion that a Catholic without any change in the existing law was eligible for the position of Lord-Lieutenant of Ireland. The opinion of Lord Coleridge was invested with an additional interest from the fact that Sir Coleman O'Loughlen, whose question elicited Lord Coleridge's views, was himself the son of the first Catholic who had been appointed to the Bench in those countries since the Revolution—Sir Michael O'Loughlen, who was a Baron of the Exchequer and subsequently Master of the Rolls.

The pocket wireless telegraphic apparatus, regarding which a cable message was recently received, was described in our issue of January 27. The inventor is not Professor Gerebotan as stated in the cable message, but the Italian savant, Monsignor Cerebotani, Papal Nuncio at Munich. The invention is an instrument like a large watch which enables a person to receive messages transmitted from 'wireless' stations. The apparatus is merely a pocket receiver, and the only accessories are a bobbin of wire and a metallic encased cane. A person thus equipped can at a given moment receive communications from a station within a radius of twenty to thirty miles. In order to do this he halts in the vicinity of an elevated point, or at the foot of a tree, unrolls his bobbin of wire, and fastens one end to the highest branch or any other support. The other end of the wire is fastened to the apparatus, which is connected on the opposite side with the cane firmly planted into the earth. The telegraph receiver is now complete, and all that remains to be done is to watch the movements of the single needle, stimulated by the Hertzian waves of the transmission post. The needle points successively to the various letters or signs inscribed on the apparatus, and thus messages are formed which can easily be deciphered after the fashion of the Breguet system.

HEALTH HINTS FOR RHEUMATICS.

Diet plays an important part in Rheumatism. Gout, Sciatica, Lumbago, and kindred complaints. Those troubled with these diseases should be careful, for some foods encourage the formation of uric acid. Avoid red meats, beer, vinegar, spices; use tea and coffee sparingly, and—most important of all—take RHEUMO. It is the one medicine that will quickly and effectually cure Rheumatism, Gout, Sciatica, Lumbago, and their attendant evils. The first dose of RHEUMO gives relief, and its use will be found to effect a complete cure. Your chemist or storekeeper sells it, 2s 6d and 4s 6d a bottle. Give it a trial.

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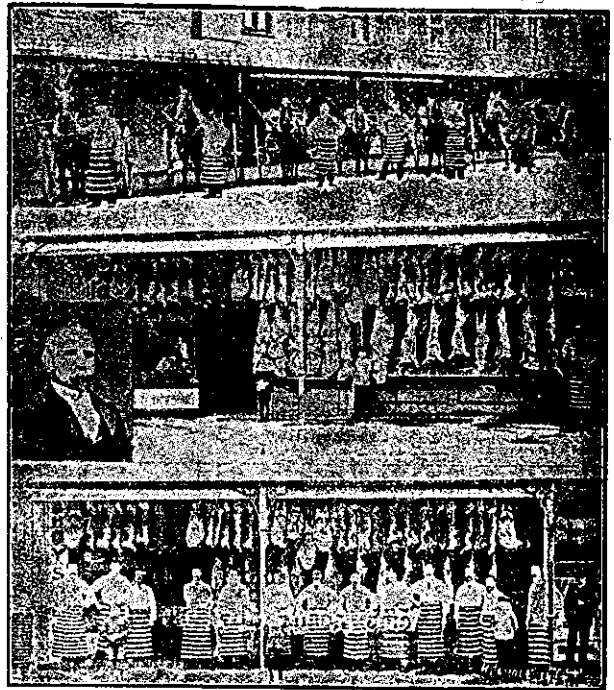
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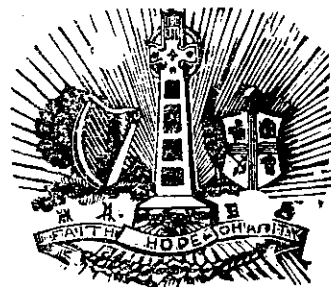
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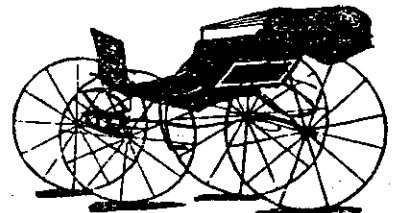
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The Catholic World

ENGLAND—Westminster Cathedral

The announcement that Westminster Cathedral is to be consecrated on June 28 next has been followed by a shower of rich gifts for the further beautification of the interior of the building. Included among the gifts offered are altars for three of the chapels, costly articles for the use of the sacred functions, and money for mural decorations, the total value amounting to no less a sum than £12,000. Already £252,523 has been spent on the building, and the exterior is now complete, except for the tympanum over the main entrance, which is to be filled in with a graceful mosaic design.

FRANCE—A National Danger

Commenting on the discussion on the Education Estimates in the French Chamber of Deputies, the *Scotsman* says:—Allowing for the exaggerations incident to a bitter controversy, it seems to be proved that the secular system has been well established in the public schools of France, while the counterpoise of religious instruction in the home is being neglected. The situation recalls the warning of Cardinal Logue in connection with the British education controversy a few years ago. 'If you put God out of the schools you soon put Him out of the hearts of the whole nation.' An undoubted effect of the failure of French education to encourage reverence and religion is shown in the extraordinary development of the 'Apache' class in Paris. The British 'hooligan' generally stops at assault and robbery; the Parisian counterpart does not shrink from incendiarism and murder. The growth of this peculiarly dangerous class of 'educated' ruffian has been causing the Paris police department, and even the French Cabinet, considerable anxiety of late, and while the districts that in the French capital enjoy the unenviable notoriety of the old 'Seven Dials' of London are being vigorously watched, the attention of the Government is also being directed to the contaminating influences of the 'Apaches' on the Army. A Bill is being prepared for their rigorous suppression.

ROME—An American Priest Honored

A most widely known man in the United States is the Very Rev. Dr. Brann, one of the first thirteen students of the American College, Rome, and the first graduate from that institution. After an absence of over 47 years from Rome, Dr. Brann returned there some weeks ago for the purpose of finishing his *History of the American College*—a work on which he had been engaged for a considerable time. After having finished it, Dr. Brann left Rome for Lourdes on his way to Ireland, but was recalled to the Eternal City to receive the brief creating him a Domestic Prelate of his Holiness in recognition of a long, strenuous life passed in missionary work and literary labors. Mgr. Brann was born in County Meath, Ireland, 72 years ago. Though a mere boy when he left Ireland for America, he lacks none of the intensely Irish sympathies that are so characteristic of his exiled countrymen, and the other day when shown the monument in the Basilica of St. Agatha dei Goti, attached to the Irish College where O'Connell's heart is kept embalmed, the hard-headed, American-trained priest betrayed the tenderness of his Celtic nature by kneeling down and kissing the stone repeatedly, his eyes bedimmed with tears.

he Vatican

The contract for the sale of a palace by the State to the Vatican for 170,000 lire has been signed (says the *Catholic Weekly*). Two other large palaces in the precincts of the Vatican have been completed, the three buildings containing about 3000 rooms. The Vatican, which until now was celebrated for its 11,000 rooms, will henceforth comprise 14,000 chambers.

Celebrities at the Vatican

The reception of Suska Colberston, the young Hungarian violinist whose talents have been so much appreciated throughout Europe, at the Vatican formed (says a Rome correspondent) a pleasing event in ecclesiastical circles, for most of the clergy and colleges of Rome had been present at a recital given gratuitously by the young musician to the clergy of Rome. Pius X. spoke to the boy and to his father, by whom he is always accompanied in his tours, in terms of encouragement for his future and blessed his studies and his family. Then the Pope presented him with a gold medal and bade him a paternal farewell. As in the Middle Ages, the Vatican Palace was a beacon-light to the cultivators of music and art, so it is to-day to people in every department of these and other branches of science. Thus it was that in private audience on February 3 with the Pontiff, Sven Hedin, the Swedish explorer of Central Asia, felt nowhere so much at home since he came to Rome as by the Papal armchair when explaining to his Holiness particulars of his travels in Thibet. For the past week the daring Swede has been lionised in Roman circles as lecturer, under the auspices of the Italian Geographical Society, but from no quarter did he obtain so much encouragement for his future enter-

prise as from the Vatican. After listening to the great explorer with a lively interest, the Holy Father expressed a hope that he would continue in his career for the sake of science and civilisation, two things which the Church has ever tried to spread.

Persecuted Priests

It was in a truly fatherly spirit (writes the Rome correspondent of the *Catholic Times*) that Pius X. received the three good Concettini Fathers from Cantu, North Italy, who spent their Christmas in prison awaiting trial on unmentionable charges that had been trumped up in their native town by the enemies of the Church. The origin of the plot was laid bare in this column, when their triumphal entry into Cantu on the occasion of their acquittal was described. Pius X. inquired into all the ignominy the three priests had to endure in prison and at the trial, and consoled the persecuted men by reminding them they ought to rejoice in treading in the footsteps of Christ, Who suffered from vile calumniators just as they had done.

The Basilica of St. John Lateran

The Most Rev. Archbishop Stonor, Dean of the Archbasilica of St. John Lateran, Mgr. Colombo and Mgr. Pucciarelli, Camerlenghai of the Chapter, a notary and Master of Ceremonies, repaired to the residence of the Cardinal Vicar of Rome on Sunday, February 6, and waited on his Eminence to accompany him to the basilica, of which he took possession that day in his capacity of Archbishop in succession to the late Cardinal Satolli. Having recited the formula of the oath, with his hand on the Gospels proper to the occasion, Cardinal Respighi drove to St. John Lateran's with the deputation, and was formally received at the entrance by the entire Chapter and the beneficed clergy. The Pontifical Bull of appointment was then read by the notary Cav. Monti, and the Cardinal entered St. John's as Archbishop of the famous Basilica, 'the Mother and Head of all the churches in the city and the world,' as runs the Latin inscription over the front entrance to the Pontifical Cathedral Church.

The Bishop of Elphin

The Right Rev. Dr. Clancy, Bishop of Elphin, laid before the Consistorial Congregation on February 3 the report of his diocese, or, as it is technically called, the 'Relatio Status.' This is the first time Dr. Clancy has had to present the 'relatio' to the Consistorial Congregation; on the last occasion he had to deal with Propaganda. Being without traditional knowledge of the Irish and the details of administration in Ireland, the Congregation naturally had to make many inquiries about matters with which the Cardinal Prefect of Propaganda, owing to the accumulated tradition of 200 years, would have been as thoroughly informed—at least in a general way—as the Bishop himself. It is scarcely necessary to say that the report which his Lordship had to make was a pleasure to him who wrote it and a consolation to Congregation that received it. The Bishop's written report will be laid in due time before a session of the Cardinals who compose the Congregation, when an official acknowledgment and any observations they may think well to make will be sent to his Lordship. Although a Bishop does not present a written report to the Pope, the Holy Father when receiving Dr. Clancy made close inquiries into the various departments of work in his diocese. His Holiness was interested to learn that not only are the religious faith and practices of the faithful of Elphin even better than when his Lordship made his last visit *ad limina*, but also that the temporal interests and social prospects of Ireland are more hopeful. Dr. Clancy made his official visits to the tombs of Saints Peter and Paul before his audience with the Holy Father.

SCOTLAND—Fort Augustus Abbey

The Very Rev. Dom Hilary Willson, O.S.B., was recently installed as Prior of Fort Augustus Abbey. The ceremony was performed by the Right Rev. Abbot Smith, of Ampleforth, acting as delegate from the Holy See, in place of Abbot Gasquet, who is at present in Rome. The new Prior has been for many years engaged in mission work in Lancashire.

Church Progress

An event which is a landmark in the progress of Catholicity in Scotland was the formal opening of St. Aloysius' Church, Glasgow, which took place on Sunday, February 6. The new church, when completed, will be one of the most imposing ecclesiastical edifices in Scotland. It is of Roman architecture, and will have a tower some 150ft high.

UNITED STATES—New Dioceses

Archbishop Ireland announces that in compliance with the recommendation of the Bishops of the Province of St. Paul, the Holy See will establish two new dioceses, Crookston and Bismarck. The first will be taken from the diocese of Duluth. Bismarck takes in part of North Dakota west of the easterly line of Emmons, Burleigh, McLean, and Ward Counties.

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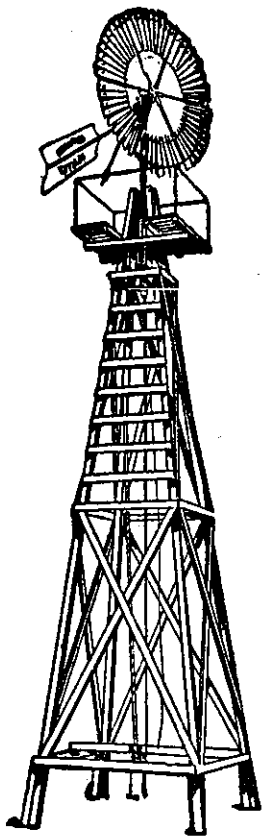
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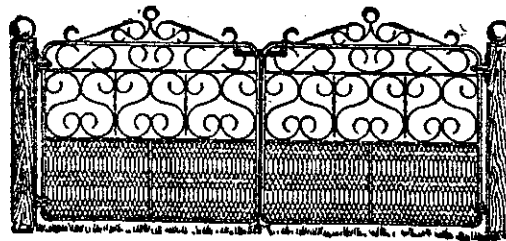


FIG. 19.

DOUBLE DRIVEWAY GATE.

Opening—

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

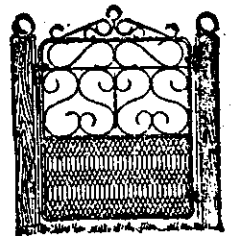


FIG. 18.

SINGLE WALK GATE.

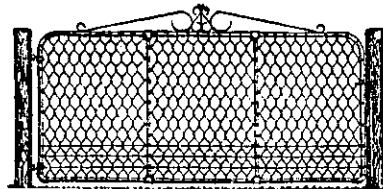
Opening—

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. 8, sent free on application.

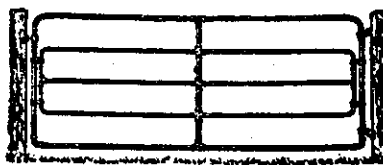
METAL GATES, 4ft. High.

Woven Gates.



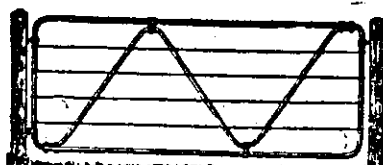
8ft., 30/- 10 ft., 33/8 11 ft., 37/- 12 ft., 40/-
SCROLL EXTRA—8ft. to 10ft., 5/-; 11ft to 12ft., 7/6

Bar Gates.



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

"N" Gates, with 5 Wires.



10ft., 25/- 11ft., 27/8 12ft., 30/-
Extra Wires, 1/- each. We recommend 5 Wires for Sheep.

BAR and "N" Gates can be made Rabbit-proof by adding wire netting. Illustrations and Prices in No. 8 Catalogue, which will be sent free on application.

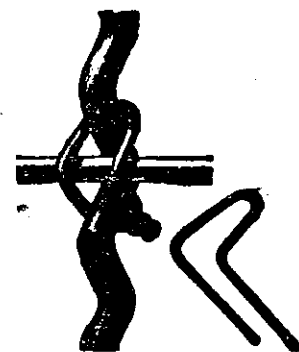
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36 "	72/-
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54 "	108/-

No. 4 Gauge per 1000.	
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30 "	90/-
36 "	108/-
40 "	120/-
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48 "	144/-
54 "	182/-

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WHEN WRITING, ADDRESS DEPARTMENT T.

Short Dialogues Overheard by the Listener

A. It's all the same, anyway, where a man gets his education.

B. Is it? I disagree there. The whole thing is different.

A. How? A man has to make his own way in the world.

B. Oh, yes. But it makes a difference whether he has religious principles, doesn't it? You certainly don't mean to say that it's quite the same whether your boy comes out of college an infidel or a Mohametan?

A. Nonsense! Tom will come out as he went in.

B. He certainly will not. Tom will either come out a very strong Catholic against sheer odds and everything against him, or he will come out an agnostic, even though he doesn't openly avow it. As he went in, with simple, trusting, unsuspecting faith, he will not come out, take my word.

A. Why—it's not a proselytising college. Every boy is free.

B. Too free. The whole atmosphere is against Faith: the teachings, the talk, the clubs. He lives entirely in it—no antidotes, no moral restraints, no Catholic influences, no Catholic books. The whole trend is away from faith and religion. Do you expect flowers to bloom in winter?

A. But the education is so much better than we got.

B. Is it? That is mere assumption. Give me facts. What, and who and where?

A. I think you are prejudiced.

B. I am. I have reasons, however. When I see these chaps lose their faith and sneer at religion I confess I am against it. It costs too much.

A. You know Smith. He's a good Catholic, and he studied there.

B. Oh yes. Smith is Smith. But there, too, is Jones and Brown and Black. Not a grain of faith left. Are you willing to let Tom risk it? And for what? I say, old man, don't be a shoddy to-day. Tom will make you very sorry some day for all this cheap nonsense, which begins in foppery and snobbery, and ends in infidelity. Send the boy where his faith will be secure and his education sound. The rest is humbug when it isn't worse.

A. To tell the truth, my wife is getting a bit uneasy about Tom lately. A good woman has better instincts than we.

B. Always. Just let her have her way in this and think it over for Tom's sake.—The Boston Pilot.

THE LATEST TABLET PUBLICATION.

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

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If you want light and comfort you wash and cleanse it. And a good cleansing is the only thing to produce the result desired.

Just so with the body.

When the various organs become clogged with undigested food you must cleanse them if you wish to retain perfect health. Headaches, biliousness, rheumatic pains, constipation, sour stomach, piles, indigestion, pimples, boils, are all the result of clogged organs.

Dr. Ensor's Tamer Juice helps the stomach to digest food thoroughly. It removes from the system all the waste that is not required. It keeps each and every organ in fine condition. It coaxes the stomach to do good work, keeps the liver active, and the bowels in regular order.

Dr. Ensor's Tamer Juice is sold by chemists and grocers everywhere. Get a bottle to-day, and commence with a dose of from 20 to 25 drops after meals. Repeat this dose two, three, or four times each day until every passage and every organ is thoroughly cleansed and well. Before many doses have been taken its effect will be so helpful and beneficial that you will be gladly recommending your sick and ailing friends to do likewise. Price, 2s 6d per bottle. Be sure you buy the genuine Dr. Ensor's Tamer Juice. The Tussicura Manufacturing Co., Dunedin, sole proprietors.

Domestic

By MAUREEN

Savory Shoulder of Mutton.

As a dish of luxury and a treat, especially to children, carefully remove the bone from either the blade or the knuckle of half a shoulder of mutton. The extracted bone may be used with other things for making broth. Chop a couple of large onions very small; throw them into boiling water, and let them boil up gently during five minutes. Then drain them well; mix with them a little shred sage, a small quantity of shred suet, a little finely chopped parsley and lemon-peel, plenty of breadcrumbs, and pepper and salt to your taste. Bind it with an egg. You may add a little spice if you like. Fill, with this forcemeat, the cavity produced by the absence of the bone. Put a small bit of fat into the saucepan, lay the meat on it, cover the vessel and set on a slow fire. Shake the saucepan now and then to prevent the meat from sticking to the bottom, and in about half an hour turn the mutton on the other side. In another half-hour, put into the stewpan a teacupful of water, with a tablespoonful of vinegar and one of ketchup. Season with pepper and salt; cover the saucepan closely, and let the meat stew, without boiling, on the hob until it is done. Dish the meat, and remove the fat before you add the gravy.

Danger From Tight Collars.

One of the most common causes of hot weather discomfort—yea, and danger, too, for that matter—is the tight neckband (writes D. W. C. Latson in *Outing*). Passing up and down the sides of the neck are two very important arteries, the carotids, and two large veins, the jugular veins. The carotid arteries carry blood up to the head, while the jugular veins convey it back to the heart. As elsewhere in the body the arteries are situated under the muscles, and so are partially protected from pressure. The jugular veins, however, are quite near the surface, and a slight degree of pressure upon them is enough to impede the flow of blood away from the head. This retention of blood in the head is a frequent cause of that headache peculiar to hot weather, where the headache is accompanied by flushed face and feeling of fullness, often with buzzing in the ears. This condition, it may be mentioned, is always present in isolation, or 'heart prostrations.' Now the tight neckband and the tight collar make pressure just over the jugular veins, and so by preventing the free escape of blood from the head often produce 'heat headaches,' and other discomforts, as well as add to the risk of heat prostration.

Fresh Air Versus Pneumonia.

The Chicago Board of Health is circulating a timely leaflet entitled, 'How to Avoid Pneumonia.'

Fresh air, plenty of it and good ventilation, is the keynote to the problem. The Board gives rules which apply to any locality. Here are some of them:—

Good ventilation is the best means of preventing sickness.

Avoid crowded, ill-ventilated cars, theatres, or halls, especially when feeling languid, depressed, or sick.

Sleep with the windows open, top and bottom.

Thoroughly air all rooms, home and workplace, each day.

Air the bedding each day.

Rooms that seem 'stuffy' when entered are unsafe to remain in.

Fresh air in rooms means economy in fuel. It takes more fuel to make stale air feel warm than to make fresh air comfortable.

A room temperature of 68 degrees Fahrenheit is more healthful than higher, if the air contains the right amount of moisture. Dry, hot air is harmful to the air passages.

Refrain from visiting persons suffering from disease of the respiratory organs. Remember that pneumonia is 'catching' as well as tuberculosis, influenza, and other diseases.

When perspiring freely, or when clothing is wet from that cause, avoid sudden cooling.

After over-eating or drinking too much don't lie down in a close room—better go out in the open air and walk until you feel relieved.

Bathe often and take a good 'rub-down'—not just before going outdoors, however.

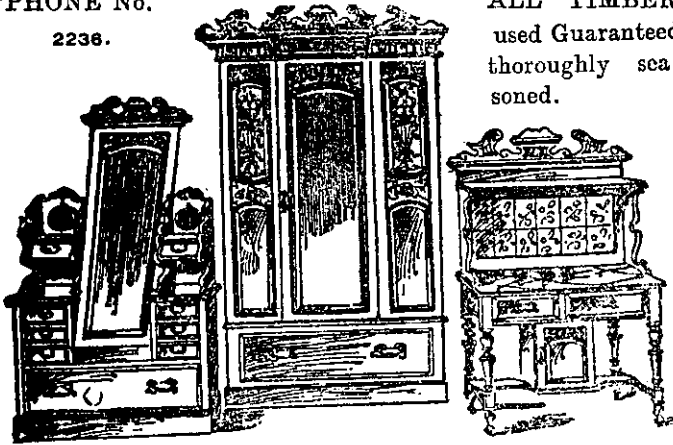
Above all, remember that pure air, sunshine, and good health go hand in hand.

Maureen

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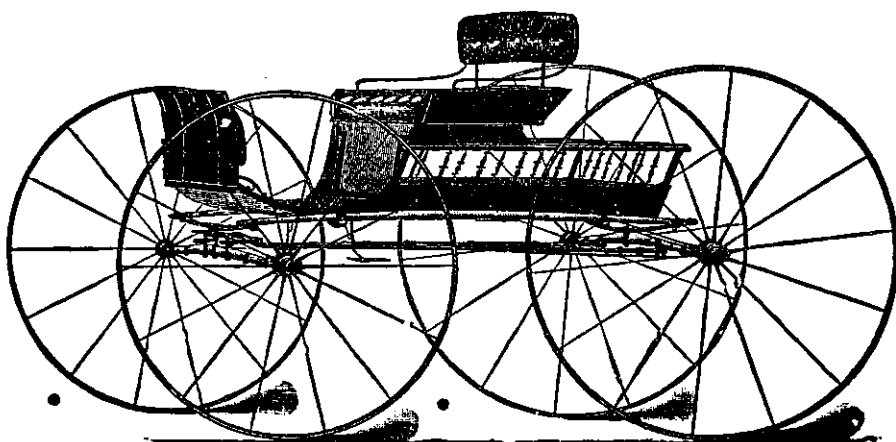
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BY 'VOLT'

A Problem Explained.

The deep sea is blue because it reflects the blue rays of light; but shallow bodies of water seem green because this blue light is mixed with yellow reflections from the sand and stones at the bottom, green being a mixture of tints.

Match-using Expensive.

The American people use up the enormous total of 700,000,000,000 matches a year, but a statement of the number of cubic feet of wood actually converted into matches conveys a very indefinite idea of the number of trees required for the industry. It is the general belief that matches are the by-product of planing-mills and other wood-working factories, but as a matter of fact the best grade of two-inch lumber is used for matches, while sash, doors, and blinds are the by-products of the match-timber sawmills. In a single year the manufacturers cut 225,000,000 feet (board measure) of pine in the great lakes region; and one of the one hundred and fifty odd factories used up 200,000 feet of sugar or yellow pine logs every day. The deduction is that, in common with other industries of the United States depending upon existing forests, the match-makers are within sight of a shortage in the wood supply. When the present timber holdings have been depleted they, of course, cannot be duplicated in a generation, and the people of the United States may have to get along with fewer than 25 or 30 matches a day each as at present. In their insistent way they will probably demand that the practice of Germany and France be followed, that foresters plant and grow timber especially for matches. This could readily be done if forests were placed under management and were no longer left to run wild, and produce cordwood and brush to fall before the devastating forest fires, instead of growing merchantable timber.

A Giant Shed for Dirigibles.

Says Alfred Gradenwitz in *La Nature* (Paris, November 20):—

'The new balloon-house of the Zeppelin Company at Friedrichshafen, which is notable for its huge size, is destined to serve, not as a garage for aerostats, as has been frequently affirmed, but as an aerial workshop for aerial construction. Thus it has as an annex a great factory where the various parts of dirigible balloons will be made.

'The house is intended to shelter, during construction, two dirigibles of the largest type, and it has imposing lines (650 feet long, 100 feet wide in the lower part, and 65 feet high in the centre). Its form was selected with a view to reducing interference with the contents to a minimum, without endangering the stability of the building.

'To keep the space within, as far as possible, from the influence of the sun's rays and other meteorologic factors, which might cause rapid alterations of volume in the balloons and promote leakage of gas, the builders have chosen a covering for roof and walls, a substance of slight conductivity for heat, and so light as not to overweight the structure. The roof is made of a layer of cement 3 inches thick covered with rubberoid; the walls are of iron network. The longitudinal walls have a double layer of masonry with a non-conducting layer of air between. The transverse walls, which are made to operate as gates and are consequently of extreme lightness, are of galvanised iron on the outside and of cloth within, with an air layer between.

'In order to draw off quickly the gas that escapes while a balloon is being filled, there has been built at the top of the structure a lantern extending for its whole length, and, having a ventilator for getting rid of the interior air.

'That access to all points of a balloon in process of construction or repair may be as easy as possible, there have been placed at the sides of the structure portable working galleries extending along its whole length, and stationary bridges fixed on both sides of the hall.

'The Zeppelin Company required as an indispensable condition that the two ends of the building should be constructed as to give clear passage, in as brief a time as possible, to the balloon within. The portals were thus built large enough to permit the rapid opening and closing of a section 65 feet by 140 feet. This condition was the most formidable part of the work.

'The gates are operated by electricity; the surface of each include four sections, 65 feet high. The two central sections have the form of sliding doors and the two lateral ones that of folding doors.'

Neglected Colds undermine the strength and lead to consumption. Rebuild the strength by taking Tussicura Wild Cherry Balm, the King of all Cough Cures.

NEW BOOKS

We have received from Messrs. M. H. Gill and Son, Ltd., Dublin, *The History of the Catholic Church in the Nineteenth Century*, by the Rev. Dr. McCaffrey, Professor of Ecclesiastical History in St. Patrick's College, Maynooth. In two volumes of over 1050 pages the learned Maynooth professor gives us a resumé of the progress, successes, and trials of the Church in all countries from the French Revolution of 1798 to 1909. To collect the materials for such a comprehensive survey of the events of an epoch-making period has been a work which necessitated wide reading, great patience, research, and industry, but still greater was the task to compress such materials into two volumes of moderate size. That the learned author has succeeded in producing a most useful and educative work no one can deny. In the first volume Dr. McCaffrey traces the history of the Church in France, the German States, Switzerland, Spain and Portugal, Poland and Russia, and Italy down to 1848, and then turns back and resumes the consideration of the fortunes of the Church in these same countries from 1848 to our own day. In the second volume he deals with the Church in Great Britain, Ireland, America (including the United States, Canada, Newfoundland, Mexico, and the various Central and South American States), and Australasia. The final chapters deal with Catholic Missions, Religious Orders, Theological Errors, Ecclesiastical Studies, Education, Socialism, and the Catholic Labor Movement. Of the 574 pages in the second volume nearly 170 are devoted to Ireland. The author treats of the repeal of the Penal Laws, Ireland from the Union until Emancipation, and from Emancipation to the disestablishment of the Protestant Church. As the fortunes of the Church have always been bound up with the question of education, and in no part of the world had there been more insidious efforts made by the ruling authorities to control education and thereby cripple the Church by poisoning the minds of the rising generation than in Ireland, Dr. McCaffrey has devoted considerable space to the subject of education in Ireland. In order to make the position clear he goes back to an earlier date than that from which his history starts. 'The history of Irish primary education during the latter portion of the eighteenth century and the beginning of the nineteenth (he says) is almost entirely taken up with the efforts of proselytising societies to destroy Catholicity in Ireland by capturing the education of the children. While the Catholics were either forbidden to erect schools, or prevented from doing so by legal restrictions, by the resistance of the landowners, and by general poverty and depression, immense sums of money were placed at the disposal of proselytising societies by individuals and by Parliament, with the aim of uprooting the Catholic religion. In some cases the objects were professed openly, in other cases proselytism was concealed under some specious name, but in nearly every instance the fears of the Irish Catholics were amply justified.' Dr. McCaffrey then enumerates the many classes of schools that had been established for the purpose of proselytism, secret or avowed. Regarding the results of Irish emigration on the progress of the Church in English-speaking countries in the nineteenth century the author in his preface says:—'It is mainly Irish Catholic emigrants and their descendants who have built up the Church in the United States, Australia, South Africa, and, to a great extent, in England, Scotland, and most of the English colonies. These emigrants introduced into those countries and developed a strong type of Catholicity. They were neither Liberals, always complaining of authority, nor Conservatives, striving against every reform. They had imbibed at home the true spirit of faith and loyalty to the successor of St. Peter, and they communicated this to their descendants.' A perusal of the chapters devoted to the history of the Church in France during the nineteenth century will give the reader a very good idea of the many trials which she underwent during that period, and he will also be able to understand the causes which have led up to the recent repressive and iniquitous laws. The Catholic reading public, or at least that section who have neither the time nor the opportunity to consult books dealing exclusively with the histories of the various countries dealt with in these volumes, owe a debt of gratitude to Dr. McCaffrey for his scholarly, comprehensive, and painstaking work. They have here in a compact form the history of the Church during a century remarkable for its material and social progress—a century which has witnessed a great growth of the democratic spirit—and they can contrast the position of the Church at the beginning of the nineteenth century, when the timid were oppressed with pessimism regarding the future, with its position at the close of the century, and see how she has adapted herself to the new spirit and the new conditions obtaining in the republic of the West and the progressive English-speaking colonies, in the German States, in Holland, and other countries, and find comfort and consolation in the knowledge that never before did her spiritual sway extend over greater numbers, whose loyalty and devotion are unquestioned. A comprehensive index of fifty pages considerably enhances the usefulness of the volumes as a work of reference. (Dublin: Messrs. M. H. Gill and Son, Ltd.; cloth, 1061 pages; price, 12s 6d.)

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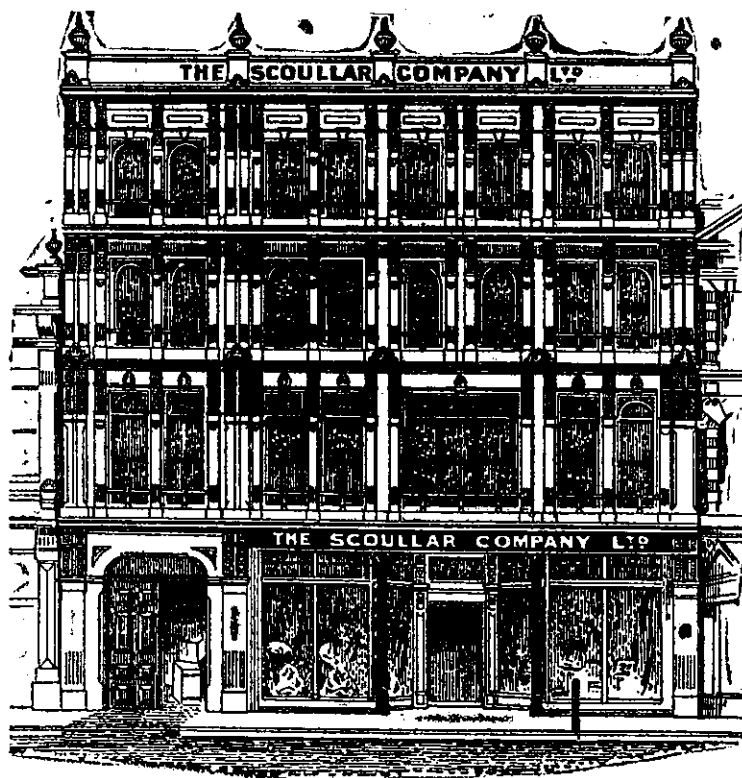
Secular Versus Religious Education" ... Rev. H. W. Cleary, D.D.
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The Family Circle

CONSOLATION

When Molly came home from the party to-night—
The party was out at nine—
There were traces of tears in her bright blue eyes
That looked mournfully up to mine.

For some one had said, she whispered to me,
With her face on my shoulder hid,
Some one had said (there were sobs in her voice)
That they didn't like something she did.

So I took my little girl up on my knee—
I am old and exceedingly wise—
And I said, 'My dear, now listen to me;
Just listen, and dry your eyes.

'This world is a difficult world, indeed,
And people are hard to suit,
And the man who plays on the violin
Is a bore to the man with the flute.

'And I myself have often thought,
How very much better 'twould be
If every one of the folks that I know
Would only agree with me.

'But since they will not, the very best way
To make this world look bright
Is never to mind what people say,
But to do what you think is right.'

NEAL'S MOVING DAY

'If I could only live in a tent or the barn,' grumbled Neal, 'it would suit me lots better than here in the house.' Neal had been sent from the table to wash his hands and came back pouting. 'I just wish I was an Indian.'

'It would be very nice in some ways to be an Indian or a tramp,' remarked papa, pleasantly. 'I always enjoyed camping out when I was a boy.'

'I wish I could do that now,' said Neal, letting a little of the frown fade away. 'The new cornerrib would be a dandy place.'

'Why don't you try it?' asked papa, as if living in a cornerrib were an everyday affair with small boys. 'We won't put any corn in it till cold weather comes.'

'Mamma wouldn't let me,' said Neal. 'Please, please let me do it, mamma. It would be such fun.'

'Well, you might try it,' said his mother easily. 'When do you want to begin?'

'This very day,' cried Neal, hurrying down his food. 'I'll have this for my moving day.'

No one seemed to notice that he hurried through his dinner nor that he left without saying 'Excuse me.' He hurried to the playroom and began selecting things to move to his new home. It took only a little while to get all the things out that Neal wanted. By 1 o'clock all were in the cornerrib.

'I—I guess I'm hungry,' said Neal to himself after he had tried the blanket in which he was to sleep, and had arranged his playthings to his liking; 'I'll go and see if Mary has some cookies.'

'So you are a tramp, are you?' asked Mary, looking him over as he rapped at the back door. 'I never feed tramps unless they earn what they get. You carry all those kindlings, and I'll see about something to eat.'

Neal had seen the real tramps splitting wood for Mary many a time before she gave them bread and meat and coffee, but he did not know how they felt doing the work before eating. Long before the wood-box was filled he thought he must take one of the nice fresh cookies; but, when the last stick was neatly piled in the box, Mary was ready with a tin of milk and some bread and butter.

'Sit on the step,' she said.

'Please, Mary, I'd like to have a cooky,' said Neal, timidly. 'I'll wash my hands before I take it, if you'll only let me.'

'Beggars mustn't be choosers,' said Mary, grimly. 'If I fed cookies to every tramp that comes this way I wouldn't have any for my folks.'

Neal was very glad for the bread and milk, but he could not forget the smell of the warm cakes. Mary always saved the big corner cakes for him when he washed his hands particularly clean, but to-day he scrubbed and soaped to no purpose. After the little lunch he wandered forlornly to the new cornerrib and wrapped himself in his blanket to cry. It was twilight when he awoke, and he went to the house to find the family eating supper, just as if they had forgotten all about him. He could stand it no longer, but rushed in and sobbed out his troubles.

'I want to move back,' he wept. 'I—I don't like the new cornerrib a bit.'

'All right!' said papa and mamma together. 'Come right up to the table now.' But Neal would not come until he had washed his hands and brushed his hair, and from that very day there was no more pouting about being clean. Two movings in one day have been all Neal has ever wanted.

BE HONEST

Be honest, boys and girls, in all your dealings. Never let the least crookedness enter your life. Be honest with yourself. Too many people try to deceive themselves. Let there be no dark corner in your heart into which you do not wish to let God's light. Let there be no secret chamber into which you are afraid to enter to note what it contains. Young people get the habit of being untrue to themselves, of shunning whatever is painful or unpleasant. They strive to satisfy themselves that everything is all right, yet their conscience troubles them, and they are afraid to look into the matter to see how they stand. A good examination of conscience in God's holy presence would be very helpful in clearing away the cloud that may harbor a great deal of dishonesty. Be honest with your neighbor. In all your dealings be open, clear, above board.

THE MODEL OF YOUR IDEAL

A sacred thing this, approaching the uncut marble of life. We cannot afford to strike any false blows which might mar the angel that sleeps in the stone; for the image we produce must represent our life work. Whether it is beautiful or hideous, divine or brutal, it must stand as an expression of ourselves, as representing our ideals.

It always pains me to see a young person approaching his life work with carelessness and indifference, as though it did not make much difference to him how he did his work if he only got through with it and got his pay for it. How little the average youth realises the sacredness, the dignity, the divinity of his calling!

FATHER WOULD HELP

Twenty years ago a discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district to look after his boy.

'Well, my son,' said he, 'how are you getting along?'

'I'm not getting along at all,' was the disheartened answer. 'I'm not doing a thing.'

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the 'Free Dispensary,' where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while 25 poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to his task; but hardly had he closed the door on the last patient when the old man burst forth:

'I thought you told me you were not doing a thing! Why, if I had helped 25 people in a month as much as you have done in one morning I would thank God that my life counted for something.'

'There isn't any money in it, though,' explained the son, somewhat abashed.

'Money!' the old man shouted, still scornfully. 'Money! What is money in comparison with being of use to your fellow-men? Never mind about your money; go right along at this work every day. I'll go back to the farm and gladly earn money to support you as long as you live—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men.'

A 'MOTHER'S PET'

Recently a boy of about seventeen was noticed lying in a cluster of weeds and shrubbery at a neglected street corner. His clothes were torn, soiled, and his hands, face, and hair filthy. Suddenly he sprang to his feet and dashed away, looking back as if in fear of pursuit.

Shortly after a girl of neat appearance ran past, crying bitterly, and a little later an exhausted woman, also running, came up. 'Did you see him?' she asked.

'Whom?' we asked.

'My boy,' she sobbed.

We explained his course, but she was too broken to follow further, and the girl, too, had failed.

'What is wrong?' we asked.

'It's my poor boy,' said the mother. 'He hasn't been home for three months, and just a minute ago I saw him peeping around the corner, and I called, but he ran, and now he is gone again.'

'Why?'

'He don't want to work. His father died six months ago, and this boy was our only son, and he was petted so much, but later on his sister and I wanted him to help us make a living, but he wouldn't, and finally ran away. Oh, if he will only come back, I won't ask him to work. I'm so afraid he will go to stealing.'

'Why don't you have him attended to by the police?'

'Oh, I couldn't inform on my own son! I love him so!'

And here came in the demon and seven little witches. The boy knew that sooner or later he could loaf into a tidy home, bullyrag a doting mother and a frightened sister

into sharing their earnings with him rather than see him forced to go to school or to do his duty in helping to provide for the home.

How many parents have a pet, hearty, vicious, and domineering, whom they love too well to give a severe disciplining? Boys so brought up help to fill the gaols and to find the gallows.

ONE DEFINITION

The teacher was giving a geographical lesson, and the class having travelled from London to Labrador and from Thessaly to Timbuctoo, was thoroughly worn out. 'And now,' said the teacher, 'we come to Germany, that important country governed by the Kaiser. Tommy Jones, what is a Kaiser?'

'Yes'm,' yawned Tommy Jones; 'a stream of water springin' up an' disturbin' the earth.'

NO MORE REQUIRED

Governor Hughes, of New York, delights in telling this story about his friend, Judge Garrison:—

An old Quaker woman was a witness in a case being tried before the judge in New Jersey. She wore a big poke bonnet which muffled her ears and prevented her hearing the lawyer's questions. Finally the lawyer appealed to the judge, and he ordered her to remove the bonnet.

'I'll do no such thing,' she said tartly.

'I am accustomed to having my will respected,' said the judge.

'Well, I don't care if thee are a judge, that bonnet stays right where it is.'

'Perhaps, madame,' the judge put in ironically, 'you would like to take my place as judge, too, eh?'

'Not a bit of it!' she shot out. 'There are enough old women on the Bench in Jersey as it is.'

NEW LAMPS FOR OLD

Johnny's dog, Tige, was a nuisance. His pet theory must have been that all things were created to be destroyed—at least, so his practices indicated. Johnny's folks were anxious to be rid of Tige, and at last they decided to work upon the lad's affections with lucre.

'Johnny,' said his father one day, 'I'll give you five dollars if you'll get rid of that dog.'

Johnny gasped at the amount, swallowed hard at thought of Tige, and said he would think it over.

The next day at dinner he made the laconic announcement: 'Pa, I got rid of Tige.'

'Well, I certainly am delighted to hear it,' said the father. 'Here's your money; you've earned it. How did you get rid of the nuisance?'

'Traded him to Bill Simpkins for two yellow pups,' answered Johnny.

FAMILY FUN

Who steps in after tea?—U.

What most resembles half a cheese?—The other half.

Why does a donkey eat a thistle?—Because he's an ass.

What crosses the water without making a shadow?—A sound.

Where can we be always sure of finding bliss?—In the dictionary.

Why is a good husband like dough?—Because a woman needs him.

Why is a lark like the Bank of England?—Because it issues notes.

What is it that occurs once in a thousand years?—The letter 'M.'

When may a chair be said to hate you?—When it can't bear you.

What is it that goes around and around and never once stops?—The earth.

When does a man's hair resemble a packing box?—When it stands on end.

When a man falls out of a window, what does he fall against?—Against his will.

Why does a sailor know there is a man in the moon?—Because he's been to sea (see).

What is most like a cat looking out of a third-storey window?—A cat looking in one.

If all the seas were dried up, what would everybody say?—I haven't a notion (an ocean).

Why is a whisper like a forged bank note?—Because it is uttered but not allowed (aloud).

What word is it which has five letters, yet when two are taken away it leaves one?—Stone.

What is that which is neither flesh nor bone, and yet has four fingers and a thumb?—A glove.

Who had the greatest appetite ever heard of?—The man who bolted a door, threw up a window, and then sat down and swallowed a whole story.

All Sorts

Few cowards know the extent of their fears.

Envy is destroyed by true friendship, and coquetry by true love.

The conquest of self is the grandest triumph that man can achieve.

The strongest natures are ever the tenderest and the most pitiful.

The girl who knows how to cook may sometimes have to get the meals while her sister entertains the young man in the parlor, but she is the kind the wise man will marry.

Lawyer: 'Did you take the prisoner apart?'

Witness: 'Yes, sir.'

Lawyer: 'What happened then?'

Witness: 'He told a disconnected story.'

Teacher: 'Johnnie, where is the South Pole?'

Johnnie: 'Dunno.'

Teacher: 'You don't know after all my teaching?'

Johnnie: 'No. If Shackleton can't find it there's no use of my trying.'

'This,' said the rooster, as they strolled through the garden, 'is an egg plant.'

'Let us nip it in the bud,' suggested the old hen, and thus discourage competition.'

'No, no,' replied the rooster, 'let us make it a party to the egg building union's award.'

Visitor at Farm: 'Well, this is unusual! Why, you are putting all the big apples in the bottom of the barrels and the little ones on top.'

Farmer: 'Yes. Those fruit dealers in the city are getting so sharp; they open the barrels from the bottom, to see whether we farmers be tryin' to cheat them.'

That Cook and Peary are not the only explorers who have quarrelled over the genuineness of their discoveries is shown by the rival claims of Christopher Columbus and Amerigo Vespucci as to the discovery of America, and also as to whether Verrazzano or Hudson discovered the Hudson River. Likewise the fight between Speke and Burton as to the discovery of the source of the Nile embroiled the scientific world for many years.

'Why are they called pyramids, grandpa?' queried little Emerson, who was looking at a picture of those Egyptian wonders.

'They are called pyramids, my boy,' replied the old man, shamelessly, 'because they appear amid the general desolation of the desert.'

Whereupon the hall clock tried to hide its face with its hands.

In the latest so-called work of fiction the writer gives us a harrowing account of the many afflictions with which the golden-haired heroine was stricken. We are told that the maiden dropped her lovely eyes. Later she cast her eyes far down the rocky slopes of the mountain-side. After she had rested them upon the topmost branches of a nearby tree, she let them fall upon the waters of a placid lake. Whether she found them after that we are not told, but we take it for granted that she did.

A gentleman whose house was being repaired went one day to see how the job was getting on, and, observing a number of nails lying about, said to the carpenter employed on the work, 'Why don't you take care of these nails? They'll certainly be lost.'

No, they won't,' replied the carpenter; 'you'll find them in the bill.'

Most people are acquainted with the eggs of the cod—the cod's roe—as they are seen at the fishmonger's during the early months of the year; but there are forms of fish eggs, or rather fish egg-cases, to be found on the beach which perhaps the majority of seaside holiday-makers hardly recognise. Almost at any season of the year we may pick up a light yellowish mass composed of small capsules which, at first sight, may be taken for a piece of coarse sponge. If it be found above high-water mark it will most likely be somewhat brittle; but if it has only just been washed up it will be very sponge-like to the touch. These little capsules are the egg-cases of the whelk. The spawning season is during the autumn, and each capsule, when extended, contains from five hundred to six hundred eggs. As bunches of the capsules vary in size from a small apple to a melon, the number of eggs produced annually by one fish will be seen to be enormous. It probably runs into millions. About half a dozen or so of the eggs in each capsule generally begin to develop before the rest, and these 'young barbarians' at once start feeding on their less wide-awake brothers and sisters. By means of this food the young fish is able to live within the egg-case, where it was hatched, until its shell is formed, and then during the spring it sallies forth to fare for itself.

Asthma is painful and exhausting, enervating, and distressing. Why suffer, when relief can be immediately obtained by the use of that truly wonderful remedy, MOUNTAIN KING ASTHMA POWDER, which gives prompt and refreshing relief? Use Mountain King Powder; it never fails.

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