

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- April 10, Sunday.—Second Sunday after Easter.
 „ 11, Monday.—St. Leo the Great, Pope, Confessor, and Doctor.
 „ 12, Tuesday.—St. Julius I., Pope and Confessor.
 „ 13, Wednesday.—St. Hermenigild, King and Martyr.
 „ 14, Thursday.—St. Justin, Martyr.
 „ 15, Friday.—St. Rupert, Bishop and Confessor.
 „ 16, Saturday.—St. Benedict Joseph Labre, Confessor.

St. Leo the Great, Pope, Confessor, and Doctor.

St. Leo, born in Rome of a distinguished Tuscan family, was chosen Pope in 440, after he had already made a name for himself as a scholar and a diplomatist. Besides many epistles, he has left us over a hundred sermons, which show him to have been a man of great genius and lofty natural eloquence. In 451 he convoked and, in the person of the legates, presided over the general council of Chalcedon, at which the errors of Eutyches were condemned. In the following year he induced Attila, the ferocious leader of the savage Huns, to desist from the invasion of Italy. St. Leo died in 461.

St. Hermenigild, Martyr.

This saint was the son of Leovild, a king of the Visigoths, who was infected with the Arian heresy. Having embraced the Catholic religion, St. Hermenigild was deprived of the right of succession to the throne, and cast into prison. There, attempts to shake his constancy having failed, he was put to death by order of his own father about the beginning of the seventh century.

St. Justin, Martyr.

St. Justin was born of Greek parents in Palestine. After having devoted himself to an exhaustive study of pagan philosophy, he embraced Christianity, when he was in his thirtieth year. His fame for learning rests principally on two Apologies, or defences of the Christian religion, addressed, the one to the Emperor Antoninus Pius, the other to Marcus Aurelius. His vigorous and successful championship of Catholicity earned for him the martyr's crown, A.D. 167.

GRAINS OF GOLD

BENEDICTION.

Glimmer of candles and shimmer of gold,
 Centred midst flowers and beauty and light,
 Enthroned in a cloud of omnipotent glory,
 The Lord of the Angels is present to-night.

Silence of midnight and gladness of dawning,
 Blessings untold on each bended head fall;
 Deep from the heart goes the cry to the Saviour,
 'Jesus, my Lord, my God, and my all.'

Chiming of silver bells, clear through the silence,
 High above all is the Sacred Host raised,
 'Father of mercy, of goodness, of greatness,
 Hail to Thy name, may it ever be praised!'

Gone are the worshippers, softly departing,
 Enriched with the blessings bestowed by our Lord;
 Deserted the altar, the red lamp is burning,
 There's only the silence, the shadows, and God.
 —Boston Pilot.

Not to enjoy life, but to employ life, ought to be our aim and aspiration.

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

Some birds are typical examples of human attributes; the dove symbolises innocence and the eagle represents majesty, but the robin redbreast teaches the best lesson of all, for he sings as joyously in the dark, dreary winter days, when the earth is frost-bound and snow-covered, as in pleasant summer days, when food is plentiful and life is merry. Thus, in his humble way he teaches the lesson of patience and gratitude.

There is beauty to be seen in everyday surroundings, and the joy which beauty brings may be ours for the looking for it. There is the beauty of nature, be it only typified by a green tree flourishing in the sequestered corner of a city courtyard; there is the beauty of noble architecture, though the public buildings displaying it are not innocent of soot or smoke; and there is the beauty of God-made humanity, hidden though it be beneath rags.

Our home influence is not a passing, but an abiding one, and all-powerful for good or evil, for peace or strife, for happiness or misery. Each separate Christian home has been likened to a central sun, around which revolves a happy and united band of warm, loving hearts, acting, thinking, rejoicing, and sorrowing together. Which member of the family group can say: 'I have no influence'? What sorrow, or what happiness, lies in the power of each!

The Storyteller

AT THE ST. JEAN BAPTISTE

(Concluded.)

Then Toussaint thought of what the father had said, and his heart sank. There was no means by which that objection could be overcome. He did not attempt to urge her any further. He turned the horse's head in the direction of Aurore's home. The afternoon was a beautiful one, and the drive would have been pleasant but for the circumstances which cast a painful constraint over both. On the homeward way they came to a field thickly covered with the pale blue of Aurore's favorite flower, and the girl could not repress an exclamation of delight. Toussaint, without a word, put the reins into her hand, and, getting down, plucked for her a large bunch of the fragile blossoms.

'It is to be regretted,' he said, 'that these flowers do not last.'

'They will last a little while,' she said gratefully; 'and I thank you very much for the trouble you have taken.'

'It is nothing,' the young man replied; and he said no more till he bade her good-bye at her father's door.

It may be supposed that the gossips gossiped and gossiped concerning that drive, some going so far as to expect to hear the banns called the following Sunday.

IV.

When the St. Jean Baptiste came round the next year everything in the sacred edifice was as before; for the church is always the same, and in that way is a small imago of eternity. But in other respects Aurore found a change. She had not been chosen to pass the St. John's Bread, but received it from another. She blessed herself; and, while eating it, could not help stealing a glance at Toussaint, who sat bolt-upright, and likewise consumed his portion of the festal cake, but never turned in her direction. When the services were over, he made not even the slightest movement toward her; but, getting into his handsome waggonette, drove away.

It was outside the door that Aurore heard the great news that was agitating all the groups, and which the gossips were not slow to bring to her, that they might observe the effect. It was certain, said they, that Toussaint was to be married to the daughter of M. Préfontaine up at the Mountain. She would bring him a large dot.

Aurore grew a little pale as she listened, and felt a slight constriction at her heart. There was no one to delay her departure that day, and no one to ask her to drive. On the way home she beheld a field of her favorite blue flowers, and the sight of them caused the constriction at her heart to grow more pronounced. They reminded her of last year, and how her suitor had worn one in his buttonhole as a message to her, and had plucked her a large bunch of the perishable blossoms.

When they had driven some distance, the horse cast a shoe, and her father bade her alight and wait, while he drove to the nearest blacksmith. Her brothers elected to walk the rest of the way; so the girl was left alone, and somehow she felt that her loneliness weighed upon her. She sat down on the grass under the shade of a hedge, with a maple tree bending till its branches almost touched her.

The day was lovely, with its balmy air, exquisite scents, the singing of birds, and the joyous hum of insects. Aurore covered her face with her hands, and a tear stole down her cheeks. After all, what did a name signify? She had perhaps been foolish, and she hated to think that that other girl at the mountain was now probably going out for a drive in her place. She was startled by a step and a voice near her. It was Toussaint, who stood and regarded her intently. He was not slow to perceive the paleness of her face and the tear upon her cheek.

'So, Ma'amselle Aurore,' he said, 'a year has gone by, and it is again the feast which brings to some in this village joy and lasting happiness.'

Aurore fancied that he spoke of his own coming marriage. She rallied bravely and answered:

'For sure, yes, it is the feast; and I hope it has brought you happiness.'

'We drove together last year,' the young man observed reflectively. 'It was a fine day, and to-day is almost as beautiful. Do you not think so?'

'Yes,' said Aurore, simply.

'I thought of going up to the Mountain,' continued Toussaint.

The girl's heart beat.

'I know you would not go,' her former lover added; 'and I can not ask you, since I have another engagement.' He paused again before he said: 'If you had accepted me last year you would have made me very happy; but as it is—'

'You are doing very much better,' answered Aurore, with fine spirit. 'Is not that so, Monsieur La Mort?'

This time she quite forgot to omit the surname, and Toussaint noticed the circumstance. He looked at her intently, and then said slowly:

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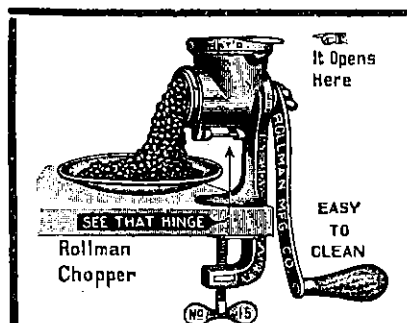
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'It is a pity I have made that engagement; for the day is of the finest, and that drive of last year made me very happy.'

'It was pleasant,' agreed Aurore; and with a start she perceived that her whilom admirer wore once more in his buttonhole a blue flower.

'You have not changed your mind about marrying?' Toussaint asked.

'We will have your wedding first,' answered Aurore, laughing, though her heart was sore.

'That can not be, Ma'amselle Aurore!' he exclaimed with emphasis. 'When mine is, then also must be yours; for I will never marry another.'

It is a pity you have made that engagement for the Mountain,' remarked Aurore, irrelevantly, with a laugh and a blush.

'Does that mean,' cried Toussaint eagerly, 'that you would perhaps come for a drive?'

Aurore nodded shyly.

'Does it mean anything more?' asked Toussaint; and this time his tone was beseeching. 'Does it mean that you could forget my ugly name and become—'

'Madame La Mort,' assented Aurore, 'since Love has conquered Death.'

And Toussaint did not know that the jest was her father's.—*Ave Maria.*

AN INTERLUDE

Aunt Abbie had one of her headaches, and the household was demoralised, if the word can be applied to anything so staid and simple. The sufferer, provided by her niece with a hot soapstone for her feet and various concoctions of herbs to drink, had withdrawn to the chamber above the living room. Meanwhile a hush settled over the house. Miss Fanny checked the exultant spring song that rose to her lips, and the chickens seemed to tread more softly.

'I do hope nobody'll come in,' said Miss Fanny; 'for it's too cold to sit out doors, and Aunt Abbie could never stand to hear talking.'

But Mrs. Currier, her nearest neighbor, was at that moment lifting the latch. There were two grades of callers in Hilltop. If you went in without knocking, you were on terms of intimacy; a warning rap indicated more formal relations.

Miss Fanny held up a warning finger.

'Aunt Abbie's dreadful bad with one of her headaches,' she said, 'and maybe she's asleep.'

And so they conversed in whispers. But presently the alluring themes of house-cleaning and garden-planting tempted them. They raised their voices, and Aunt Abbie awoke. She was better; the headache was in full flight. She even felt equal to taking a silent part in the conversation going on downstairs, and stepped softly to the aperture through which in winter the stovepipe came from below to supply her bedchamber with warmth.

'She must be an awful sight of trouble,' were the first words she heard.

'She is,' said Miss Fanny's well-known voice. 'I've planned every way in the world to get rid of her. I declare it seems sometimes as if I couldn't stand to have her around another minute.'

Aunt Abbie had heard enough. She crawled into bed again, and shook with sobs that racked her old frame. Her own niece planning to get rid of her! Tired of her! Thinking her trouble! Why had she never suspected this before? Fanny had always seemed so kind. Her own sister's daughter, and such a hypocrite!

'Oh—oh!' wept the injured woman.

'Are you worse, Aunt Abbie?' whispered Miss Fanny, putting her head in at the door. 'I thought I heard you groaning.'

'No, I ain't,' answered Aunt Abbie. 'The headache's just about gone, but there's worse things than headaches.'

'I know that,' responded Miss Fanny, cheerfully; 'but I'm awful glad you're better. Don't you think you could drink some tea? You didn't eat a swaller of dinner.'

'I don't want any tea or anything else. I've just been eating you out of house and home this long while.'

'Why, Aunt Abbie!'

'Yes, I have, and I'm an awful lot of trouble and expense, and you'd like to get rid of me.'

'I don't know what you mean,' said her niece. 'I'm sure I'm just as glad as can be to have you here. You ain't hardly a mite of expense, either, and if you was I wouldn't care.'

'That'll do to talk,' said Aunt Abbie, getting out of bed and planting her feet on the floor with decision; 'but I know you're sick and tired having me round.'

Gentle Miss Fanny was perplexed. Had those awful headaches ended by affecting her aunt's brain? She tried a diverting theme.

'You'll feel different after you get downstairs. Mrs. Currier just left; she brought me some tomato plants.'

No answer.

'And, Aunt Abbie, I've concluded not to go and help Cousin Hannah with the house-cleaning. I don't believe you're a bit well.'

'I'm well enough for a tiresome old critter that's in folks' way,' answered Aunt Abbie; 'and I won't have you staying at home for me.'

The mystery grew darker. What had clouded and embittered that old mind? Miss Fanny, puzzled and apprehensive, left for her cousin's the next morning.

'If I hadn't promised, I wouldn't go a step,' she said as she went away. 'Those headaches are surely wearing on you.'

'They ain't,' said Aunt Abbie. 'I'm just as well as ever I was.'

'Well, be sure and take that liver medicine—a teaspoonful before each meal; and take things easy. You can pile up the dishes and leave them for me to wash, and I'll be home in a couple of days. And, Aunt Abbie,' she came back to say, 'you get that notion out of your mind that you're a trouble to me. Why, I wouldn't know what to do without you!'

Then she hurried on, fearing, like a true New Englander, to betray unwonted emotion.

'I heard her with my own ears,' said Aunt Abbie to herself. "'I've planned every way to get rid of her. It seems as if I couldn't stand it.'" Those were her very words, and I'm going right straight away.'

She had thought it all out in the night. She would go and work in the cotton mill again, just as she did when she was a girl.

'There wasn't a hand that could beat me,' she reasoned. 'I could do twice what most of them could, and I guess I can yet. When they see me run a loom, they'll think I am pretty spry.'

She put the house in order, leaving several days' supply of water for the chickens, and trusting them to forage for food. Then she made her travelling toilet, putting on her black alpaca gown and adorning the waist with a large pink bow, as a supposed concession to fashion. She wore her Sunday bonnet; but in her excitement forgot to pin it securely to her little knot of hair, and it settled down on one side of her head in a rakish and jaunty manner. In her old carpet-bag she packed such articles as she deemed would be required, and tied a white apron about her waist.

'Folks is always eating in the cars, I've been told,' she said. 'Some children might sit near me and get grease on my front breadth.'

After she had fairly started, she went back twice, to put the cat out and to hide the spoons. She left a note on her niece's pincushion.

'I ain't going to be any more trouble to you,' so it ran. 'You'll find the spoons in the green-sprigged teapot, and be sure and cover the tomato plants if it gets frosty.'

It was something of a walk through the woods to the station; but she met no one, and bought her ticket with mingled joy and apprehension. A strange youth stamped it and pushed it through a little grating, and the train whizzed in. A man in uniform helped her to get aboard, and she sat on the edge of the seat, her carpet-bag grasped tightly, her bonnet still perched insecurely over one ear. The brisk walk in the wind had disarranged her thin grey hair, and it was a very unkempt and dishevelled old lady who arrived at — early in the afternoon and asked the way to 'the mill.' There was not a familiar building in sight; the faces in the street were strange, and her unaccustomed fast had weakened her.

'The mill?' asked a kindly woman whom she addressed. 'Which one?'

'Are there two?'

'Bless your heart, grandma, there's a dozen or more!' was the reply. 'And right across the street is the office of the biggest one, if you want to find out anything.'

Aunt Abbie passed through the open portal.

'What is it, grandma?' asked a man behind a railing. Aunt Abbie was vexed.

'I ain't your grandma,' she said; 'and I ain't that woman's grandma, either. I want a place to work.'

The man, being busy, attempted to dismiss her, saying that no scrub women were needed.

'I don't want to scrub,' she answered. 'I want to run a loom. I was the spryest girl in the mill once. You just let me try, and you'll see.'

'Move along!' he said. 'There are others waiting to see me.' He thought her demented; and, from his point of view, had reason to do so.

She went out of the door, tears in her dim old eyes. Two boys 'shied' pebbles at her and called her Mrs. Hayseed. No longer able to stand, she sat down on the curb, and a crowd gathered. A policeman, to the urchins' delight, sent in a call for a patrol waggon, and took her kindly but forcibly by the arm.

'If you'll let me, I'll take care of her,' said a clear voice, as a young woman made her way through the crowd and put her arm about the bewildered Aunt Abbie. 'Come right along with me, dear!' And she smoothed the straggling hair and put the bonnet straight with deft touches. Aunt Abbie's grandfather fought at Bunker Hill, and at a friendly word she was her brave self again. Then the cry of 'A fight!' from the next corner attracted the boys as well as the guardian of the peace, and the women—one so old, and one so young—were left to themselves.

'What I want is a cup of tea,' said Aunt Abbie, 'and then I'm going straight home. I'm afraid I'm going to have one of my headaches. I'm subject to them. I never saw such an awful place as this is.'

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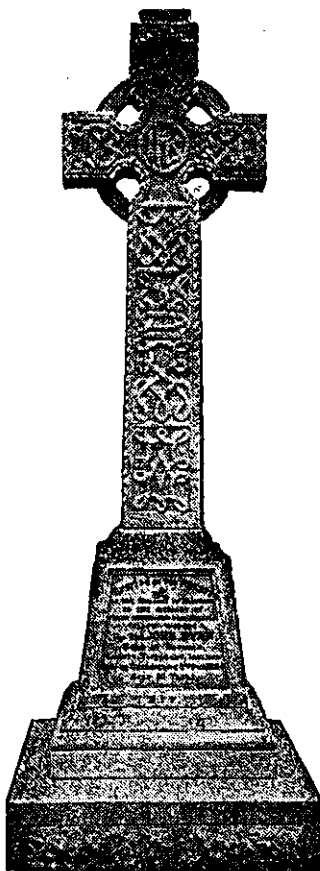
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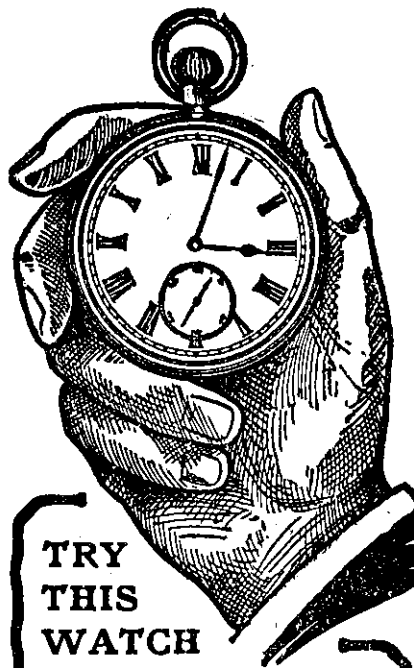
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'Do you live here?'

'My goodness, no! I live in Hilltop, up in New Hampshire, with my niece. She got tired of having me round, and I came here to work in the mill as I did when I was a girl. I used to run two looms,' she added, with pardonable pride.

'Was it long ago?'

'Well, it was—why, I declare it must have been nigh on to sixty years!'

'They have machinery now that does most everything,' explained the girl as they walked along. 'It's you that are to have a fine cup of tea with me, then I'll see you safe to your train.'

'I can pay for it,' said the independent Aunt Abbie.

'We'll see about that,' answered the girl, seeing instinctively that her charge was not a suitable object of charity.

'I can walk faster,' said Aunt Abbie. 'It's clearing off, and I'm afraid there will be a frost, and I must cover up the tomato plants.'

Poor old soul! The disease we call nostalgia had gripped her with iron bands. She thought of all her simple joys—of the sun going behind the mountains, of her headache medicine, of her niece's kindness in her days and nights of pain.

The strangely assorted pair had a confidential talk in Norah Daly's little hall-room over the hot cup of tea. The next train north would leave, they had ascertained, at 4 o'clock, and there was no need of haste. Each told her story; and Aunt Abbie forgot her own troubles as she listened to the young Irish girl, who was so sad and lonely and far from home. She and her young brother, she said, had come to America the autumn before; he had gone farther in search of work, and had never come back.

'My poor little Tim!' she said. 'It's dead he is, or he would have written to ease my heart.'

'There now!' repeated Aunt Abbie. 'Don't give up. Maybe his letters are lost or he don't know how to send them, being a furriner. Furriners are pretty queer, though maybe I ain't polite in saying it.'

'I don't mind at all,' said Norah, at the cheerful words.

'Yes, they're queer. There's a furriner at the Poor Farm who doesn't know who he is. They call him Curly on account of his hair. He's smart enough most ways, though, and is a master-hand with horses. They found him in the road last fall with a hurt on his head.'

'Poor old man!' said the sympathetic listener, putting on her hat, for train time was approaching.

'Oh, he isn't old! He's only about sixteen, and a little feller at that.'

Norah turned white. 'Curly hair, and little, and liking horses! Thanks be to God, I believe it's my own brother Tim!'

Aunt Abbie rose to the occasion. 'It may be,' she said; 'but don't be sure. Come home with me and find out; and if it isn't Tim, you won't be any worse off than you are now, and you can see the green hills, and get out of this awful place where boys and men have stones for hearts. And speaking of hills reminds me that they say the boy is forever singing about the Green Hills of old Ireland.'

'And why?' asked the joyous Norah. 'Because it's the only song he ever knew, and it's Tim!'

The sun had set when the travellers reached Hilltop; and in a waggon at the station, holding the fat Poor Farm horses, sat Curly himself, the Irish waif who couldn't remember.

'Tim!' said Norah softly, and he looked at her and smiled.

'Tim!' she said again.

'I don't know you,' he replied, after a moment's pause; 'but you make me think of my mother.'

Leaving brother and sister together, Aunt Abbie trudged on. Mrs. Currier was standing at her gate.

'Been travelling?' she asked.

'A little,' answered Aunt Abbie, hastening to change the subject. 'Do you think there'll be frost?'

Mrs. Currier was persistent. 'I couldn't think where you'd gone,' she continued. 'Your speckled hen's been here all day. I couldn't shoo her home. It beats all how much store Fanny sets by that hen. Just yesterday she was a-saying she'd planned every way to get rid of her and it didn't seem as if she could have her round another minute. When I said, "Why don't you kill her?" she was mad, and said she'd as soon eat one of the neighbors. She's got a spiteful tongue.'

Suddenly light flashed on Aunt Abbie. It was old Speckle that Fanny was tired of having round and wanted to get rid of. She said good-night and hurried on. How fair the world had grown! How bright the stars! The cat came to meet her and rubbed against her feet. She opened the door of the house, took the note from the pincushion and burned it, folded away her Sabbath gown, and covered the tomato plants. Everything was the same again. 'God's been awful good to a cantankerous old critter,' she murmured; then said her prayers and went to bed in the safe shelter of the dear green hills.

She went over the whole story the next day when Miss Fanny came home.

'I couldn't stay longer with any comfort,' the niece had said upon her appearance, and she laughed until she cried when the confession was made.

'But you did have an awful time, Aunt Abbie!' she said.

'I don't care a mite about that,' answered Aunt Abbie; 'for if you hadn't said what you did, and I hadn't got mad and gone off, that nice girl might not have found her brother. She was here this morning, and says he's beginning to know her. A doctor over at the Beach thinks he can fix his head and wants to try. They're up on the mountain now. Hear them sing!'

And to the listening ears there floated the song:

'Oh, the green hills of old Ireland, far away!'
—Ave Maria.

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Current Topics

Ambiguous

It is dangerous for an editor or sub-editor to write in a hurry. 'Owing to the overcrowded condition of our columns this week,' says an American exchange, in its Christmas edition, 'a number of births and deaths have been unavoidably postponed until next week.'

The Catholic Press

It is one of the consolations of the Catholic journalist that, while he has often a good deal to put up with from armchair critics and chronic growlers, the hierarchy of the Church—the men who above all are qualified to know and to declare what is best calculated to promote the true interests of the faith—have always a word of encouragement and appreciation for the Catholic press. In his last Lenten Pastoral, his Eminence Cardinal Logue, after dwelling on the invaluable service rendered to the Church by Catholic journalism, makes a significant comparison, and utters a needed exhortation, in the following weighty words:—

'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. It 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 these 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.'

The Orange Viewpoint

That live, if not over-pious, weekly—the *Bulletin*—is rendering a service to the whole community by the vigorous way in which it smites the political bigot, wherever and whenever he shows his ugly head. It is the incredible smallness and pettiness of the Orange point of view that makes the red paper irate. In a recent issue a poet, signing himself '10-2-4,' thus descants on the congenial theme, taking as his text the following exhortation, quoted from Rev. Dill Macky's paper, the *Sydney Watchman*:—

'Ladies, at this Eastertide, let us do each our share of political mission work. Say what we will, the coming election is but a contest for Protestant or Roman Catholic supremacy.' The poetry does not come up to '10-2-4's' usual level, but the subject is not one which lends itself to any very lofty flights.

Says the bard:

The Noo South 'Lib'ral's' present fight
Is not against Protection's might,
Nor Socialism. Rather it's
A move to give the Romans fits.

Granted that Labor strives to raise
The worker's lot in divers ways—
It only does it in the hope
To raise the spirits of the Pope.

Wherefore, all Labor Acts designed
To help the lame, the halt, the blind,
The Liberal must damn as bad—
And thereby render Pius mad.

The blight of land monopoly—
Widespread for all Noo South to see—
Is something Liberals can bear,
Since its existence makes Rome swear.

It maddens Labor (also Rome)
That we should not defend our home—
'Twere worth while (to give Rome a rap)
To hand the dashed place to the Jap.

And hence the 'Lib'ral' must oppose
A decent navy all he knows—
Uplifted by the thought that thus
He makes the Roman Pontiff cuss.

Summed up: Stagnation, weakness, vile
Rank sweating—all are well worth while,
So that an aged man's thereby
Annoyed in distant Italy.

Home Rule from the Tories

In view of the probability of another general election in the near future and of the possible return of the Conservative party to power, some speculation is being indulged in in English political circles as to the possibility of the Tories making the grant of Home Rule a plank in their political platform. Improbable as this looks at first sight, it is significant that of late more than one pilot balloon on the subject has been sent up by representative members of the party. In the January number of the *Nineteenth Century* Colonel Henry Pilkington pleads frankly for the adoption of a system of Home Rule as a plank in the Unionist programme. He says:—'I believe this to be the view which is gradually producing a powerful middle party among thoughtful Irishmen. The inclination to turn to the Conservatives for release, so unmistakable in Ireland, is remarkable. Yet surely the Parliamentary session of 1909 must have convinced most of us that our legislative machinery is no longer adequate to its task; that some devolution of Parliamentary work, from the scope of which Ireland could not well be excluded, has become, from the purely British point of view, a pressing necessity.'

*

The *Fortnightly Review* contains a still more outspoken article, entitled 'Eyes and No Eyes,' by Mr. W. S. Lilly, who is, in politics, an active Tory. The contention of the article is that 'no one whose moral sense is not hopelessly blunted will doubt that England will have to pay to the uttermost farthing the penalty of her centuries of tyrannical oppression and remorseless cruelty in Ireland.' The reckoning has already begun. Who can predict where it will end? Mr. Lilly maintains that anyone who will not close the eyes of his understanding cannot doubt that Home Rule is 'the consummation coming past escape.' 'It is absolutely impossible, upon the principle which John Stuart Mill called "False Democracy," to justify our ruling Ireland from Westminster, in defiance of the wishes of three-fourths of her people, expressed by three-fourths of their Parliamentary representatives.'

*

The latest contribution to this Tory Home Rule literature is an article in the February number of the *Fortnightly Review* on 'The Parliamentary Position and the Irish Party,' written by a Mr. Elsbacher, who writes under the pen-name of 'Ellis Barker.' This gentleman is a sort of literary henchman to Mr. Balfour, and it is stated that his utterances have a kind of semi-official authority. The article opens with the intimation that Irish Nationalists will now 'be able to exercise a decisive influence upon the Government. They will rule the nation and the Empire.' After drawing out various 'arguments' in criticism and deprecation of Home Rule, the writer concludes with the following remarkable statement:—'Ireland may obtain not merely Home Rule, but the fullest measure of political independence in a not very distant future.' 'Commentators on this sentence,' says the *Edinburgh Catholic Herald*, 'all concur in pointing out that Mr. Ellis Barker has already proved an authentic Balfourian oracle, and that this statement is a kite flown by Arthur James to see how the country is disposed to accept Home Rule.'

Another Correction

The *Living Church*, the High Church Anglican paper of Milwaukee, U.S.A., seems to have never quite got over the transfer from Anglicanism and corporate reception into the Catholic Church of all the members of an Anglican religious order which took place in America some months ago. Ever since then it has kept grasping at any and every trifling incident which seemed to give the slightest promise of any sort of set-off to the striking fact to which we have referred. Some weeks ago we republished from an American exchange a letter from Father Luke Callaghan, of Montreal, riddling a report which had appeared in the *Living Church* regarding the alleged withdrawal from the Catholic Church of a priest and fifty-six of his French-Canadian parishioners and of their reception into the Anglican communion. Those who circulated the fable now admit that there was neither priest nor parish, and such individuals as are alleged to have left the Church—at different times, but all sufficiently remote—the Archbishop and priests of the archdiocese are still unable to locate or identify

by means of the directory. Now the *Living Church* has come forward with a new story. In its issue of January 15, under the heading 'Bishop Atwill Receives Roman Church, Priest, and His Entire Congregation,' the Milwaukee paper printed the following:—'The Roman Catholic congregation of St. John the Baptist, Kansas City, together with their priest, the Rev. Father Johan Marchello, have made application to the Right Rev. E. R. Atwill, D.D., Bishop of Kansas City, to be taken under his jurisdiction. Bishop Atwill has received them and placed Father Marchello in charge of the congregation.' And elsewhere in the same issue the paper says:—'The Rev. Johan Marchello, of Kansas City, has passed with his congregation and church of St. John the Baptist from the Roman obedience to the Protestant Episcopalian.'

*

The facts in the case are very simple, and serve to show to what desperate straits the *Living Church* is reduced when it has to resort to the policy of reporting such bogus or inflated stories of 'conversions' from Rome. Marchello, as Bishop Atwill probably knows, and as the *Living Church* may or may not know, is a suspended priest. 'That Mr. Marchello,' remarks *America*, 'has come under any "obedience" will not be easily believed by his Bishop in Italy, who never could do anything with him, and is unfeignedly glad to be rid of him. Neither was his congregation of St. John the Baptist ever under "Roman obedience." Mr. Marchello came to America lawlessly, without papers, in defiance of Pontifical legislation. No Bishop received him; he never was authorised to officiate in Kansas City. Wherever he applied for faculties he received the only answer that could be given: 'Go back to Italy.' He then gathered round him, not in a good church building, but in a tumble-down frame house, some Italians who never went to the Catholic Church nor received the Sacraments, and called them the congregation of St. John the Baptist, claiming, it is said, to have authority to do so from the Baptist himself through a supporter to whom the saint was in the habit of making revelations. The congregation and its pastor, therefore, had no place in the diocese of Kansas City. Bishop Atwill thought them good enough for his denomination, and received them under his jurisdiction, where they will stay as long as it is profitable. Meanwhile the affair gives much mirth to the Little Italy of Kansas City.' The Anglican Bishop allows these disgruntled Italians to use the full Roman Liturgy. 'The Italian priest said Mass according to the accustomed liturgy,' say certain Scottish papers who have got hold of the incident, and are inclined to give some prominence to it. The new congregation are not good Catholics, because they are not in communion with Rome; but they certainly cannot be called Anglicans since they celebrate Mass, carry the Host in procession, invoke the Saints, and do sundry other things which the Thirty-Nine Articles expressly condemn. In this connection *America* recalls the story of the soldier who had disappeared from the outposts. 'Where are you?' cried the sergeant. 'Here I am. I've caught a prisoner.' 'Bring him in, then,' said the sergeant. 'Faith, he won't let me,' was the reply. That represents with tolerable accuracy the nature of the 'capture' which Bishop Atwill has made.

Doctored Photographs

'For ways that are dark and tricks that are vain' the heathen Chinese is no longer 'peculiar,' having been long ago out-distanced by his white brother. In this age of wooden nutmegs and sanded sugar, yet another, and particularly contemptible, form of fraud has been unloaded on a confiding and much-enduring public. At one time it was considered that the camera at least could not lie, and that photographs could be unhesitatingly and absolutely accepted as faithfully reproducing objects and scenes as they had actually appeared. The development of the art of the retoucher, however, has changed all that, and the practice of 'faking' photographs now threatens to become quite a settled industry. How easily and simply the thing can be done, and what a complete transformation a very slight 'retouching' will make in the character of the scene depicted are well illustrated by some of the incidents connected with the virulent and venomous anti-Congo agitation to which we have often referred. Here is a case in point, mentioned by Professor W. T. Foster, of Bowdoin College, Maine, who himself personally inspected both the 'faked' photograph and the original. We give the incident in the professor's own words. 'It would be absurd,' he charitably says, 'to question the genuineness of most of the promoters of the Congo Reform Association in America. Yet it must be admitted that reformers, both here and in Great Britain, are eager to give weight to photographs that indicate abuses in the Congo, while they pass by or distrust those that show the beneficent influence of the Belgian rule. Prince Albert (now King of Belgium) showed me, for example, a picture that appeared first in London, and was later repro-

duced in the United States, aiming to exhibit the awful carnage in Africa. It represented a group of natives sitting around a rude hut amid numerous human skulls. One of the women held one of these skulls in her hands, bending over it as if mourning the loss of a dear husband who had been cruelly wrenched from her by the inhuman agents of Leopold. Beside this I saw the original photograph, in which the "skulls" were earthen pots about the size of a human skull, and in the lap of the woman was one of these pieces of pottery upon which she was working. The photograph had been skilfully doctored. And yet on a pamphlet against the Belgian rule, widely circulated in America, appears the legend: "Photographs do not lie."'

*

Another instructive example is afforded by the recent action of one of the best known of London illustrated papers. 'In its issue of December 11,' says a writer in the *Month*, 'over the familiar initials 'J.G.,' the *Sphere* presented its readers with a page of illustrations, which purported to be taken from the life in a Carmelite convent, and which it was implied, if not explicitly said, had, by a very special and rare privilege, been allowed to be photographed from actual nuns for the benefit of this paper. The most remarkable of these pictures represented a young lady, not yet clothed in her religious habit, being borne by her future Sisters on a bier to her "open grave," and there buried "to the joys and pleasures of the world," and although no explanation was afforded as to the precise meaning of this rite, it would no doubt be assumed by many to have some close connection with the notorious practice of which walled-up nuns are the victims; or at least that it referred to the customs prevailing in many Orders, according to which the future professed, before divesting herself of her worldly apparel, and clothing herself in the "habit," lies for a few minutes under an outspread pall, to signify that, according to the words of the Apostle, she is dead, and her life is hidden with Christ in God—although, it may be noted, she does not speak of renouncing the joys, but the vanities of the world—and then follows a symbolical resurrection to the beatitude of Paradise.'

*

'Such are the pictures and a possible explanation of some of their features. The reality proves to be a good deal more remarkable. No one, of course, who has any acquaintance with convents could possibly believe that an artist with his camera would be admitted and allowed to take groups of the nuns who obligingly posed for his benefit. But, over and above this, it appears that, far from having been specially taken for the use of the *Sphere*, these same illustrations have made their appearance in London papers at least four times within recent years, from 1905 onwards. Moreover, to those who are personally familiar with the Carmelite habit, various inaccuracies of detail, as, for instance, rosaries worn on the wrong side, betray the fact that those who are made to represent nuns are not accustomed to wear it. Moreover, in the Carmelite Order there is not, as in some others, any ceremony of mystic burial, or enshrouding under a pall, which might in some degree serve as an explanation of scenes imaginatively depicted. The idea is thus imperatively suggested that the figures have been 'faked,' and scenes produced in accordance with popular preconceptions, but having no actual connection with the realities of convent life.' The whole set of these 'faked' pictures have been already copied into a Melbourne Methodist paper, the *Southern Cross*, and if by any chance—through editorial oversight or inadvertence—they should find their way into any of our high-class New Zealand weeklies our readers will know exactly what to think of them.

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H.A.C.B. SOCIETY

TRIENNIAL MOVABLE MEETING

The triennial movable conference of the Hibernian Australasian Catholic Benefit Society (New Zealand district) commenced its session at St. Patrick's Hall, Wellington, on Wednesday morning, March 30, the district president (Bro. P. J. Nerheny, of Auckland), presiding. There were about sixty delegates present (says the *Dominion*).

The president, in his opening address, said that it was his pride and pleasure to welcome such a large number of representatives, and to preside at such a distinguished gathering. The society had numerically and financially improved by leaps and bounds. He hoped that the advance would be even more rapid in the next than in the last six months. It was always pleasing to Hibernians to see the interest the clergy were taking in their work. When he was in Tasmania, the clergy had thrown in their lot with them, in order that the Catholic young men might be drawn together, not only for the material, but for the spiritual, benefit of one another. He hoped that they would all bind themselves together for the mutual strengthening of their hands. On June 30 the membership was reported to be 2275 (2071 benefit members and 204 honorary members). To-day, or rather on January 31, the number had increased to 2632 (2364 benefit and 268 honorary members). The funeral fund in July last had stood at £7438. On January 31 that amount had increased to £7795 2s 2d, an increase of £356 11s 4d. During the half-year they had paid away £260 from the funeral fund, but the accumulated interest on the fund during that time had amounted to £235 14s, which practically represented the amount paid away with the exception of £20 6s. The guarantee fund had stood at £364 10s in July last. On January 31 the amount had increased to £386 5s. The sick fund stood at £12,558 5s. The president concluded his remarks by requesting delegates to be brief in discussion, as they had a lot of business to get through. He called on the treasurer to move the usual motion of fidelity and loyalty to his Holiness the Pope.

Message to the Holy Father.

Bro. M. J. Sheahan (treasurer), of Auckland, moved that the following message be sent to his Eminence, the Papal Secretary of State, Cardinal Merry del Val, Rome: 'Hibernian Catholic Benefit Society, N.Z. District Board, assembled triennial meeting, Wellington, respectfully begs to tender to your Holiness its deepest sentiments of love, loyalty, and devotion, and at the same time earnestly and humbly invoking your apostolic benediction.—Nerheny, president.' It was also moved that the text of the motion be cabled at once to Cardinal Merry del Val. This was carried unanimously.

A motion sympathising with the Auckland diocese in the loss it had sustained by the death of the Right Rev. Dr. Lenihan, and expressing appreciation of his devoted services to the Church, was passed.

District Officers' Report.

The district officers, in their report, stated that during the half-year the funeral claims had amounted to £260. The funeral fund had £7795 2s 2d to its credit, and showed an increase over last balance of £356 11s 4d. The balance sheet showed that the whole of the funeral fund had been invested, and a further sum of £144 17s 10d borrowed from the general fund to make up the amount for a loan. Up to last audit the amount lent was £7510, and of this sum £200 had since been paid off. During the last half-year a further sum of £630 had been lent. The general fund maintained a strong position, and it was needless to say that it was a great advantage that it should remain so. The guarantee fund showed a further increase of £21 15s. They desired to express their sincere thanks and appreciation of the great assistance given by the Redemptorist and Marist Orders towards increasing the membership of the society, and otherwise recommending it. The business to be transacted was of a lengthy and important nature, and they could only commend it to the careful consideration of the conference and trust the unity and prosperity of the society would long continue.

The report was adopted.

The balance sheet was also adopted after various members had congratulated the executive on the healthy state of the finances.

The funeral fund showed a balance to credit of £7795 2s 2d, as against £7438 10s 10d on July 31 last, and the general fund increased its balance from £529 7s 6d to £655 14s 2d. The guarantee fund had grown from £364 10s in July to £386 on January 31.

The value of assets over liabilities is set down at £761, of which amount £510 16s 4d is cash in bank and £144 17s 10d a loan to the funeral fund. The balance sheet showed that a cheque for £10 18s 9d had been remitted for the

cost of a stained-glass window for the Church of St. Gerard (Redemptorist), Wellington.

Bro. Flynn (Auckland) remarked that the total funds of the society stood at over £23,000. The Hibernian Society, he said, was more cheaply managed than any other benefit society in the country.

Bro. Beehan said that phenomenal progress had been made in the last six years, but the membership was not as large as it should be. The society should have 12,000 members.

Delegates from all parts of both islands congratulated the executive on the careful and economic management of the funds, which was largely responsible for the strong position held by the society to-day. It was stated by one speaker that the Hibernian Society was the most economically managed of all the benefit societies established in New Zealand.

Father Creagh, of the Redemptorist Order, thanked the conference for its kind references to his Order. The stained-glass window they had presented would be a constant reminder of their duty towards Hibernianism. It was, however, the parish priests on whom the burden of the work fell—they were only missionaries, but still would do all in their power to aid the society. The Rev. Father O'Connell, replying on behalf of the Marist Order, said that where there were Hibernians there was a good sound Catholic body, and he rejoiced at the cablegram sent to his Holiness the Pope as an action which showed their love and loyalty to the Church.

At this stage the conference adjourned until 2.30 p.m.

Home Rule for Ireland.

On resuming, consideration was given to the following motion by Bro. Dennehy (Milton):—

'(1) The New Zealand District Board of the Hibernian Australasian Catholic Benefit Society, at its triennial meeting at Wellington, heartily congratulates the Irish Party upon its successful efforts towards the attainment of Home Rule for Ireland, the consummation of which can only be obtained by unity and the abandonment of dissension; (2) that a copy of the foregoing resolution be at once cabled to Mr. John Redmond, M.P., chairman of the Irish Party.'

Speaking to the motion, the mover said that the subject was one that should appeal to every Irishman in the room. It was not his intention, he said, to make a patriotic speech. The Parliament of Ireland (when it existed) had voted away its own rights. The men at the head of the Irish Party had the subject of Home Rule nearest to their hearts, and were not going to allow differences of opinion to defeat their ambition. The motion, if passed, would assist the cause.

Bro. Corrigan (Waimate) seconded the motion. It would appear, from recent cablegrams, he said, that the Prime Minister of England had gone back on his promise on the Home Rule question, and it was their duty, he contended, to let the people at Home understand how the matter was regarded by Irishmen in New Zealand. All the world over Irishmen were in positions of trust, yet they were not allowed to govern themselves. Ireland had not been conceded self-government because she had not demanded it at the point of the sword. The Boers, after they were defeated, were granted self-government.

The motion was carried unanimously.

Investment of Funds.

An interesting discussion arose over the question of centralising, for investment purposes, the Sick Fund, the proposition being expressed as follows:—

'That this meeting affirms the principle of centralising the Sick Fund for the purpose of making moneys lying idle interest-bearing, and instructs the D.E. to formulate rules in regard to same, and submit them for approval to a subsequent meeting of the district.'

Bro. Kane, who tabled the motion, said that the success of their organisation depended upon the proper investment of their funds. Every penny available for investment should be interest-bearing.

Bro. Beehan (Auckland) said that according to the Registrar of Friendly Societies, no less a sum than £48,000, included in the assets of all the societies, was non-interest-bearing. Once, during the course of a conversation with the late Mr. Seddon, it had been suggested to him (the speaker) that the societies need not look very far for investments. They could purchase Government debentures at the Post Office.

Bro. Pound (Invercargill) contended that pooling of funds for investment would be impracticable, especially with the smaller societies.

Bro. Flynn (Auckland) suggested that a committee be set up to report upon the matter.

Bro. Hooker (Hawera) said that he had made some investigations with regard to the question of such investments, and had ascertained that 2½ per cent. of the funds of the Oddfellows was non-interest-bearing; of the Foresters, 3 per cent.; of the Rechabites, 3½ per cent.; of the Druids, 7 per cent. Of the funds of their own society, no less than 10 per cent. was non-interest-bearing. This was bad enough, but the fact that their existing investments earned

a lower rate of interest than the invested funds of the other societies was worse.

SECOND DAY.

The triennial movable meeting of delegates to the New Zealand district of the Hibernian Australasian Catholic Benefit Society was continued on Thursday in St. Patrick's Hall.

It was resolved—'When any branch withdraws from a district to which it belongs for the purpose of forming a new district or joining another district, the district from which the branch withdraws shall pay to the district which the branch joins its share of the Funeral Fund, after deducting from it all funeral allowances due and adding all moneys (considered good) owing to it at the date of secession. The value of members shall be ascertained by giving one share to each member and one share for every five years that he has been a member. A member shall mean a benefit member, male or female, on whose account four quarters' levy or more has been paid into the Funeral Fund, and who is not three quarters unfinancial according to the branch return; and a widow contributing to the Funeral Fund for £10 at death shall for the purpose of the division of the Funeral Fund be computed to be a half-member at the date of secession. The exact date of the secession shall mean the last day of March, June, September, or December in which the three months' notice expires. The district from which the branch seceded shall settle all claims for funeral allowances arising in the new district, pending adjustment of funds, the amount so paid to be deducted from their share due to the new district. In the event of a dispute arising regarding the amount payable or delay of payment, the new district shall have the power, at the expiry of six months after date of secession, of referring the matter entirely or in part for final settlement to the Registrar of Friendly Societies, who shall have power to determine the amount payable, the date of payment, and award costs.'

A new rule, to be embodied in the regulations of the New Zealand District of the H.A.C.B. Society's Mutual Fidelity Guarantee Fund, was adopted as follows:—

'In the event of any branch seceding from this district for the purpose of forming a new district or joining another district this district shall pay to the new district on account of such seceding branch the amount paid into the Mutual Fidelity Guarantee Fund, with interest added. The said interest shall be computed at 4 per cent. per annum upon the number of pounds sterling, comprising payments and interest, accumulated at December 31 for each succeeding year.'

Investment of Sick Funds.

Discussion again turned upon the following motion:—'That this meeting affirms the principle of centralising the sick fund for the purposes of making moneys lying idle interest-bearing, and instructs the D.E. to formulate rules in regard to same, and submit them for approval to a subsequent meeting of the district.'

Bro. Doolan (Christchurch) said that he did not approve of centralisation of branch funds, and branch officers should have the management of their own funds.

Bro. Kane, D.S., in reply, said that it was a great pity that the question of centralisation of the sick fund had not been dealt with years ago. The first thing that centralisation of the sick fund would bring about would be that the society as a whole would become security to the individual member.

The motion was carried by 31 votes to 20.

Insurance Scheme.

Bro. Kane, D.S. (Auckland), moved:—'That any financial benefit member may on application to and furnishing his branch with a certificate of his good health and sound constitution from the branch medical attendant assure a sum of £50 at death in addition to his £20 funeral allowance by paying quarterly in advance to the Funeral Fund through his branch according to his then age on the following scale:—

Age next birthday.	Quarterly payments.	s.	d.
17 and under 20	...	2	4
20	25	2	10
25	30	3	4
30	35	3	11
35	40	4	10
40	45	6	1
45	50	7	8
50	55	9	8
55	60	12	5

In placing the proposal before the delegates, the district secretary said that it was necessary to make sure that any scheme adopted was actuarially sound. The figures contained in the motion had been approved by actuaries. Moreover, unless the scheme were sound, it would not be passed by the Registrar of Friendly Societies.

Bro. Pound (Invercargill) seconded the motion. The scheme, he said, had one special advantage, in that it did away with the objectionable system of levies.

Bro. J. W. Callaghan (Wellington) said that he did not approve of the proposal to 'turn the society into an insurance company.' At present the society offered sufficient

benefits. The proposed innovation was, in his opinion, quite unnecessary. There had been complaint in the past that insurance companies had trespassed on the friendly societies domain by insuring against accident and even sickness. The society should not allow any such complaint to be made against it.

Bro. J. R. Hayward (Leeston) said that the society could not offer too many inducements to young men to join. Too much was being made about the position of the insurance companies. Delegates were bound to look after the interests of the H.A.C.B. Society. He heartily approved of the scheme, which he considered should have been established years ago.

An amendment was moved by Bro. Sellars, that the words 'the funeral fund' be deleted, and the words 'a special fund' substituted.

The amendment lapsed for want of a seconder.

Bro. Kane, D.S. (Auckland), in reply, said that members who did not set great value upon the existing benefits would be induced to subscribe to this scheme. Delegates would agree that this scheme was more thorough than any previously admitted.

Replying to the question of a delegate, the district secretary said that it was optional with candidates joining the society whether they accepted this levy or not.

The motion was carried, after further discussion.

Future Conferences.

Bro. Kane, D.S. (Auckland), moved:—'That each branch be allowed 10s per day for one delegate only for the time necessarily occupied in travelling to and from and attending this and subsequent triennial movable meetings.' This was agreed to.

A resolution was agreed to that the triennial movable meeting be held in future on the third Wednesday after Easter.

Bro. Callaghan (Wellington) moved:—'That in future every second year commencing with the third Wednesday after Easter, 1910, the meeting shall be styled or known as the biennial movable meeting of the New Zealand District H.A.C.B. Society.'

Bro. Sellars (Thorndon), in seconding the motion, said that there was likely to be a split in the camp. It was regrettable to know that three districts were likely to be formed, in place of the one solid district, existing at present. He considered that meetings should be held annually, preferably in Wellington, because too much time elapsed at present before matters could be discussed.

Bro. Marlow (Dunedin) said that the frequency of the meetings had been determined by the amount of funds available. Seeing that an extra tax had just been made upon the management fund for the travelling expenses of delegates, it would be wise to consider the business side of the matter, before deciding to hold the meetings more frequently.

The motion was withdrawn.

SUGGESTED NEW DISTRICTS.

At this stage Bro. Marlow (Dunedin) asked permission to speak regarding the threatened formation of two or three different districts. He said that the Auckland branch had been originators of the idea, and it appeared from the remarks of Wellington delegates that they intended to form a central district. There also appeared to be reason to believe that the formation of a southern district was likely. But they were more than a benefit society, he urged, and one united district could do far more good than separate sections. The troubles ahead were going to be worse than those of the past. He called upon Hibernians to sink their little differences, and prevent its going forth that they had been unable to agree in unity. The society was the only Catholic body which could speak with one mind from Auckland to the Bluff. He would ask members to pause before taking a step which they would regret later. He considered that they should remain in unity for another three years at least, and then the matter might be again brought forward.

Bro. Duggan (Oamaru) read a resolution approved by his branch in which they opposed the proposal from Auckland that a southern district should be formed.

Bro. Sellars (Thorndon), supplementing the remarks of Bro. Marlow, said that it was not possible to have districts such as were in existence among the Oddfellows. There would be overlapping. It might be arranged that two districts should be formed, to be divided by Cook Strait. He appealed to Hibernians, however, to maintain the integrity of the united society.

Bro. Callaghan (Wellington) said that he was voicing the opinion of all Wellington branches when he declared that, if division did come, the Auckland branch would be responsible for it. Wellington branch, although having suffered defeat after defeat, had never once threatened to challenge the authority of the district executive at Auckland, or endeavored to cause disruption. The statement had been made in Auckland that if the proposal to change the headquarters from Auckland to Wellington was brought forward again, Wellington would be forced to establish a second district. He greatly regretted that a split was imminent. As far as material advantages were concerned, he had no doubt that Wellington would get on all right by itself, but they had to consider the prestige of the society. There had been numerous proxies in the representation at

the present conference, and Wellington was getting to the end of its tether. 'The feeling exists in Wellington,' said Bro. Callaghan, 'and it is also felt at the Hutt and in other branches that, sorry though we may be, a change is coming. We are convinced that there is only one thing for us, and that is separation.'

Rev. Father Holbrook (Auckland) said that he was pained to confess that he had been prevailed upon to represent Auckland because of the expected discussion on the matter of separation. It was very regrettable that Catholic men could not have little differences and meet for the purposes of discussing them, without the world at large knowing that, although they were only a small body, they could not agree together. It meant that a no-confidence motion was to be carried, as far as the district executive was concerned. He urged that the secretary should be paid 'a decent salary,' from £200 to £300 a year, that he might go round the branches, look at the accounts, and put things in order. Bro. Kane had the respect of every member of the society and of every priest, and they would like to see him visiting the branches and auditing the accounts.

A Delegate: Make him an organiser.

Father Holbrook expressed the opinion that if his suggestion were carried out, Bro. Kane could double the membership of the society in twelve months' time. If the split came about, it would doubtless be seen in Auckland that they up north had been responsible for the rupture, and probably the downfall, of Hibernianism in their midst. He hoped that no future order paper would bear any item suggesting such an evil course as the division of the districts.

Rev. Father Venning (Wellington) considered that matters might be patched up to a certain extent. The Auckland circular had been one of the causes of discontent. In September he had been told by an Auckland member that secession was coming, and it struck him that it was strange that the head branch should cut itself off from the body of the society. The hints of division should never have been allowed to appear in print. He would suggest that, to heal matters, a conference should be arranged between Auckland and Wellington members, before the close of the triennial meeting.

Bro. Hayward (Leeston) said that it was a matter to be discussed in a business-like way, if it were considered desirable that the management of the society should be centralised. This would have come on in a proper manner had it not been for the move taken by Auckland. There were five or six branches in his district who were prepared to establish a southern district, and another half-dozen had expressed willingness to come in with them. Was not that sufficient to show conclusively that there was unrest in the society? He blamed Auckland for the whole trouble, and considered that the circular should never have been issued. He sincerely hoped that there would be no disruption. It was a direct 'slap in the face' for the local branch that delegates had been brought from all parts to fill proxies. Were there not Wellington men capable of representing branches? Here was evidence, he said, that there was distrust among Hibernians in the Dominion. He hoped that the air would be cleared by this discussion, and that an organising secretary would be appointed without delay, as had been suggested by Father Holbrook.

At this stage the conference adjourned until Friday.

THE DELEGATES ENTERTAINED.

The delegates to the Hibernian Catholic Benefit Society Conference were entertained at a banquet in the Concert Chamber of the Town Hall on Thursday evening by the Wellington branches. Bro. J. W. Callaghan presided, and 120 people, including a number of ladies, were present. Amongst others, apologies for non-attendance were received from Archbishop Redwood and Dr. Newman (Mayor).

Mr. Martin Kennedy, K.S.G., proposed the toast of the H.A.C.B. Society. He said he realised that of all the societies connected with the Catholic Church, the H.A.C.B. Society was the most useful. He did not wish to depreciate the good work done by other Catholic societies, some of which he named, but he wished to emphasise that there was a great work to be done. It should be recognised what difficulties the Catholic clergy labored under, and in helping to alleviate these difficulties the H.A.C.B. Society was always in the forefront. Very often it appeared to him that greater numbers of people should belong to the societies to which he had referred. Membership of such societies meant better citizens and better members of the Church. He was glad to know the society was growing in membership and in financial strength.

Bro. Callaghan also spoke.

Replying, Bro. P. J. Nerheny, D.P., remarked with pleasure on the fact that so many of the clergy were present. Members of St. Vincent de Paul Society, he went on to say, knew of the poverty which they came across. They also knew that if people joined friendly societies in greater numbers there would be less for the St. Vincent de Paul Society to do. He urged all young men to join the society. In later years, when they entered the married state, they would be better able to bear any trials which came their way. How many people made no provision whatever for the rainy day. He spoke of the good feeling which existed between members. He undertook to say that differences of opinion concerning the location of

the headquarters would be smoothed away. All realised that unity was strength, and that divided they would fall.

Bro. Kane, D.S., in the course of his acknowledgment, said that members of friendly societies acted in a manner beneficial to themselves, their fellows, and the State. In 1886 the Hibernian Society in New Zealand had funds amounting to £3000. To-day the funds totalled over £23,000. The society in Australia had funds totalling £219,000. It was to be regretted, he said, that many young men were capable of spending all their earnings. They never looked to the future. He claimed that a member of a friendly society was *per se* industrious, sober, and thrifty.

The Chairman proposed 'The Delegates.' He remarked upon the fact that the delegates included two clergymen and two ladies. The Hibernian Society put before its members more than the mere material benefits that could be offered by other societies—they were bound together by ties of land and faith. He hoped the delegates would spend a pleasant time in Wellington.

Bro. Marlow (Dunedin) particularly thanked the Wellington members for the kindly and generous manner in which they had entertained the visitors. While reference had been made to little differences, it had to be remembered that they had met in the full vigor of manhood, and in any assembly differences would arise. He had a vague idea that differences occurred in Parliament. And if they, as Hibernians, could not agree on all matters, they could at all events agree to disagree.

Bro. Beehan, M.L.C. (Auckland), said it was somewhat remarkable to look round the conference room and note the youth and intelligence of the delegates.

Bro. E. Casey (Westland) also acknowledged the toast. 'Our Chaplains and Clergy' was proposed by Mr. J. J. Devine. He said that amongst Hibernians the world over there was an ardent regard for the priesthood. He referred to the day when Ireland was known throughout the then Christian world as the Island of Saints, and to the day when bribes were offered to sell the priest. He also spoke of the establishment of the Hibernian Society in Victoria.

The Very Rev. Father O'Shea, S.M., V.G., expressed his pleasure at being present. Every Catholic young man in the Dominion should belong to the Hibernian Society. He looked upon it almost as a crime, in these times of high pressure, for young men not to become members of friendly societies. He congratulated the society on its progress, and said the clergy would do its best to advance the society's interests. The clergy looked upon the society as its best helper amongst the laity.

Rev. Father Holbrook (Auckland) said that the Hibernian Society would bind together that glorious bond—the bond between priest and people of the Irish race.

Rev. Father Venning (Wellington) said there were 55,000 Catholics in New Zealand between the ages of 15 and 40. The society only had 2000 odd members. At the very lowest estimate the society should have 6000 members.

Rev. Father Hickson (Wellington), speaking of the advances made by the society, said he would sooner see a large number of branches, with a limited membership, than a small number of branches with a large membership.

The toast of 'Kindred Societies' was proposed by Bro. H. McKeowen. He was at some pains to remove what he considered were misapprehensions in the minds of some people regarding the aims of the H.A.C.B. Society. He hoped the good relations which existed between the Hibernians and other friendly societies would long continue.

Bro. Grant (Druids), in briefly replying to the toast, said the society which he represented had 9136 members. He noticed it had been stated that the Hibernians had 2706 financial members. He ventured to say that more than half that number who were members of the Druids were Catholics.

Bro. R. Fletcher (Druids) said that all friendly societies were aiming for the same object.

Bro. Shapcott (Foresters) and Bro. Fathers (Rechabites) also responded. The latter said what had struck him that evening was the active interest which the clergy took in the interests of the Hibernian Society. The clergy of other denominations might, he thought, take a note from their book.

During the evening songs were given by Miss F. Tregonning, Messrs. J. F. Carr and C. Hickmott, and Master Rupert Christie; a piccolo solo by Mr. Minifie, and an Irish jig in costume by Mr. P. Barry. In conclusion Bro. E. Casey sang 'God Save Ireland,' all those present joining in the chorus.

THIRD DAY.

On resuming on Friday morning the delegates continued the debate on the threatened creation of separate districts, in place of the single district now administered by a New Zealand Executive. Bro. P. J. Nerheny, president of the society, occupied the chair, and in opening the proceedings urged the delegates to refrain from the introduction of anything in the nature of personal feeling or local jealousies. He hoped that the whole tenor of the debate would show that every delegate had the general interests of the society at heart, and was prepared to support the principle of a unified society.

Bro. Casey (Greymouth) said that the Grey branch had unanimously affirmed the principle of unity in the society, and was entirely opposed to disruption. He had been extremely sorry to notice the announcement in the *N.Z. Tablet* of the intention to form a new district in Auckland in the event of the removal of headquarters to Wellington. A proposition that had been consistently defeated at previous conferences might well have been left to lie for a while, until such time as there might be evidenced a decided change in the general conditions and policy of the society. The same arguments as were being adduced at the present conference were adduced previously. Why persist? In order that they as a society might present, in defence of their spiritual and temporal interests, a solid and united phalanx, they must preserve the unity of the whole.

Bro. Doolan (Christchurch) said that he rose with some diffidence to represent the views of his branch. Those whom he represented were in open revolt against the district administration. The great bone of contention at each conference, he considered, had been that of Auckland versus Wellington. What was this question? Wellington, Dunedin, and Christchurch, had been regularly out-voted in the battle for the removal—by district executive votes. A district officer, when speaking to any question before the conference, exercised a double influence upon the minds of the voters. The opinion of such men carried weight. He regretted that dissensions existed in the North Island. It was not so in the South.

Bro. Duggan (Oamaru) rose to a point of order. He should allow the other branches to speak for themselves.

The president agreed. The speaker should confine himself to what the Christchurch branch had affirmed upon the matter.

Bro. Doolan said that he was in a position to vouch for the minds of eight branches on this subject, and who were prepared to rally round the flag which Christchurch was prepared to hoist. Could Bro. Duggan say as much?

Bro. Duggan remarked that had he been so disposed he could have placed himself in a position to vouch for more than eight.

Bro. Doolan, resuming, indulged in some criticism of the executive, but was frequently called to order by the president, who urged him to confine his remarks to the point at issue. His criticisms could be voiced when miscellaneous business was being dealt with.

Bro. Doolan concluded by expressing his belief that the existence of two separate districts, with headquarters, need not imply disruption.

Bro. Hooker (Hawera) said that the Hawera branch, in giving notice of motion, merely desired to have this question settled once and for all—it had no wish to accomplish the disruption of the society.

Bro. Dennehy (Milton) sarcastically referred to the fact that while in one breath they, as a society, were urging the Irish Party to preserve a united front on the Home Rule question, they were, among themselves, most inconsistently debating the question of division. He objected to a remark which had been passed the previous day, that the District Executive had brought delegates from the south to represent branches (with which they had no connection) by proxy. He was one of those alluded to. As a resident of Timaru, he had not sought the representation of Milton, but he had been prominently connected with the society for years, and he would be glad to know who was better fitted to speak at the meeting than he.

Bro. McKeowen (Wellington) said that the matter resolved itself into a triangular duel between three sections. Let these three, he urged, thresh out their differences in committee. He moved that the Wellington, Christchurch, and Dunedin delegates be allowed to confer on this matter and report to the meeting at 2.30 p.m.

The president was afraid that such a course would deprive those who had not spoken of the right of addressing the meeting. He went on to review the position as it concerned Auckland. The Auckland Executive, which was also the New Zealand Executive, had decided, in view of the continued resolutions of Wellington in regard to the removal of headquarters, to form a separate district. When the matter was dealt with by the District Executive, he, as chairman, said that the branches throughout New Zealand should be informed of the action proposed by Auckland, and for doing this the Executive had been condemned. In explanation of the accusation made the previous day, that three Auckland delegates held proxies for South Island branches, he said that these gentlemen, desiring to spend their holiday in Wellington, and wishing to meet their Hibernian friends, were given proxies to attend the conference.

Bro. McKeowen's motion was ruled inadmissible.

Bro. Bechan (Auckland) insisted that the Auckland branch had had nothing to do with the issuing of the circular to the branches. The responsibility for that lay with the District Executive, which was not to be confused with the branch.

The President said that the issue of the circular was the result of what had appeared in the Auckland press. In consequence of what had been published in one of the Auckland papers, the Executive had resolved to put the position before the branches.

Bro. Callaghan (Wellington) desired to take a vote on the ruling of the chair with regard to Mr. McKeowen's

motion, but was ruled out of order, as he had already spoken. He protested that unless there was some definite issue before the meeting, the debate would lead nowhere. He hoped someone would move in the matter.

After further discussion it was decided by the president that the Auckland delegates having stated their position, Bro. McKeowen should be allowed to put his proposition to the meeting.

Bro. McKeowen accordingly moved that the representatives of the Auckland, Wellington, Christchurch, and Dunedin branches meet in conference on the subject under debate, and report to the meeting at 3.30 p.m. He hoped that the meeting would adopt his view that such a course would bring about an amicable settlement of any differences which might exist, and clear away misunderstandings.

The motion was carried on the voices, and the meeting then adjourned for lunch.

THE PRINCIPLE OF UNITY.

When the conference resumed late in the afternoon, the committee submitted the following resolution:—

'That this meeting of the District Executive and delegates from the Auckland, Wellington, Christchurch and Dunedin branches affirm the principle of unity, and pledge themselves and their respective bodies in the cause of unity, and that a small sub-committee be formed to go into details.'

Bro. J. J. Marlow (Dunedin), in moving the adoption of the report, said that nothing could give him more pleasure than the resolution arrived at.

Bro. Corrigan (Waimate) seconded the motion, which was adopted unanimously with applause.

A motion was passed, with a few dissentients, to the following effect:—'That the entrance fees of reduced benefit members be as follow, according to an age at entry: Rule 75, Clause 1, 16 and under 25 years 2s 6d, 25 and under 30 years, 5s. The opposition to the motion was based on the opinion that reduced benefit members should not be encouraged. A majority of the conference, however, was evidently of opinion that this provision was useful for bringing young members into the societies.'

A discussion took place as to whether the next triennial conference should be held at Napier, Westport, or Invercargill. It was decided to hold the meeting at Napier.

Report Adopted.

At the evening session the following report was presented by the committee and unanimously adopted:—

(1) That a boy be engaged to assist the district secretary.

(2) That three nominees for the office of deputy be made by the parent branch in each district where a deputy is required and submitted to all the branches in such district, the branches then to call a special meeting and take a vote on such deputy. The candidate who receives the highest number of votes from among the said branches to be recommended to the District Executive for approval.

(3) The first election to take place at the half-yearly meeting in June, 1910, and thereafter every three years.

(4) That district officers should insist on the returns from branches being carried out according to rule, and that no further leniency should be extended to them other than provided in the rule referred to.

(5) That no proxy delegate should be allowed to act at triennial movable meetings who was not directly appointed by the branch which he represents.

(6) That consideration of the question of forming two districts in New Zealand be held over until the triennial movable meeting in 1916.

Several speakers expressed their cordial satisfaction with the report, which was adopted with applause. The president expressed the hope that by 1916 the formation of two districts would become imperative, owing to the great increase and development of the societies.

The question of establishing a Catholic organ, which should enunciate the principles, opinions, and deliberations of all Catholic societies, including the St. Vincent de Paul Society, the Catholic clubs and Hibernian societies, was referred, after discussion, to the District Executive, with instructions to refer the matter to branches.

Election of Officers.

After votes of thanks and congratulations had been passed, officers were elected as follow:—District president, Bro. C. Mulholland; district vice-president, Bro. H. Nerheny; district treasurer, Bro. M. J. Sheahan; district secretary, Bro. W. Kane; district auditors, Bros. J. B. R. Stead and J. Smith.

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FEDERATED CATHOLIC CLUBS

ANNUAL CONFERENCE

The ninth annual conference of the Federated Catholic Clubs of New Zealand was held in St. Columba's Club rooms, Greymouth, during Easter week. Mr. A. H. Casey, president of the Federation, occupied the chair. The following delegates were present:—Messrs. J. Clarke (Wellington), E. Higgins (Blenheim), E. M. O'Gorman (Westport), T. M. O'Connell and H. McSwiggan (Christchurch), T. N. Warren and T. Sellers (Hokitika), A. F. O'Donoghue and T. M. Heffernan (St. Columba), H. Miles (Dunedin South).

The conference, which extended over ten hours (says the *Grey River Argus*), was attended by a large number of club members, local clergy, and Marist Brothers.

The Rev. Father McCarthy, who extended a hearty welcome to the delegates, congratulated them on the splendid work which is being accomplished through the instrumentality of the Federation, and trusted that the present conference would be the means of arousing enthusiasm among young men in general and result in the formation of many men's clubs.

The annual report and balance sheet were adopted. The report showed that there were twenty-two affiliated clubs, while a number of others were about to be admitted to the Federation. The formal business being disposed of, the following notices of motion were dealt with:—Mr. A. F. O'Donoghue (St. Columba) moved: 'An amendment of the last sentence of Rule 6. The deletion of the word "permanently," and the addition (after the word "Wellington") of the following words, viz., "or in some other place as the annual conference may, from time to time select" (referring to the location of the executive). After a lengthy discussion the motion was put and lost.

Mr. T. M. Heffernan (St. Columba) moved: 'The hon. secretary shall, from time to time, supply the various affiliated clubs with copies of the rules and regulations of the Federation at a cost to be fixed by the executive, and shall within six weeks after each conference issue to the various clubs printed slips containing such amendment and addition to rules as have been carried at such conference.—Carried.

Mr. A. H. Casey for the executive moved: An amendment of Rule 7—The deletion of the last sentence (locale of annual conference) and the substitution of the following words, viz., 'The annual conference shall be held alternately at Christchurch and Wellington.' An amendment, moved by Mr. O'Gorman (Westport), 'That the annual conference be held alternately at Auckland, Wellington, Christchurch, and Dunedin,' was negatived by 17 to 5. The motion being put to the meeting, was carried by 16 to 6.

Mr. A. F. O'Donoghue (St. Columba) moved: An amendment of Rule 10—'The deletion of the last sentence (referring to the privileges of life members).—Carried.

Mr. Miles (Dunedin) for the executive moved: An addition to Rule 10—'No person who owes membership subscription or other moneys to an affiliated club, or who has been expelled or is under suspension by any such club, shall, without the written consent of the executive of that club, be admitted a member of another affiliated club.—Carried.

Mr. T. M. Heffernan (St. Columba) moved: An amendment of Rule 7—'The deletion of the second sentence and the substitution of the following words, viz., "Such conference shall be attended by councillors or delegates representing affiliated clubs; clubs with a membership of not less than 50 be entitled to two votes; clubs with a less membership than 50 to be entitled to one vote." After some considerable discussion the motion was negatived by 13 to 10.

The election of officers for the ensuing term resulted as follows:—President-general, his Grace Archbishop Redwood, S.M., D.D.; president, Mr. A. H. Casey; vice-president, Mr. H. McKeowen; hon. secretary, Mr. J. L. Leydon; hon. treasurer, Mr. J. McGowan; executive, the foregoing officers and Messrs. E. B. L. Reade, D. Butler, and E. J. Leydon.

A suggestion was approved that the clubs' magazine be made the joint official organ of the various Catholic societies and organisations in New Zealand, bringing the publication under special joint management, to be issued monthly instead of quarterly.

A report by the president (Mr. A. H. Casey) on the recent Catholic Congress and on his observations in Australia as affecting Catholic clubs was much appreciated by the delegates, who noted many valuable suggestions.

Several valuable papers bearing pertinently on the work of Catholic clubs and boys' guilds were read and discussed. Mr. L. T. Reichel, of Wellington, and Mr. J. Burgess, of Timaru, forwarded papers dealing with 'the best means of promoting and ensuring the continuance of the welfare of Catholic clubs in New Zealand.' Both papers, which were discussed at great length, proved a source of valuable information for the delegates. The written reports (on the past year's work) from the various affiliated clubs proved that the clubs are accomplishing splendid work in their respective districts; a large number of clubs have their own rooms and are entirely free of debt, while the membership of the various clubs ranges from 50 to 200.

It was decided to support the movement for the establishment of conferences of the St. Vincent de Paul Society and the Catholic Seamen's Conferences, and to help to increase the membership of the H.A.C.B. Society.

The conference passed a motion extending fraternal greetings to the H.A.C.B. Society, sitting at Wellington.

A hearty vote of thanks was accorded Miss E. Roche for acting as shorthand reporter.

In moving a hearty vote of thanks to the chair, Mr. O'Donoghue congratulated Mr. Casey on his election to the presidency for the fifth term, assuring him that the affiliated clubs would ever strive to assist the executive in their complicated duties.

Mr. Casey, in responding, congratulated the delegates on the splendid work which had been accomplished during the session, and assured them that the executive would still continue to work diligently in the best interests of the Federation.

The next conference will be held at Christchurch during Easter, 1911.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 4.

His Lordship the Bishop leaves on Friday on a visitation of the Westland portion of the diocese, beginning at Greymouth. The Rev. Father Hyland, of Rangiora, is to accompany him.

There was Exposition of the Blessed Sacrament from the 11 o'clock Mass until after Vespers in the Cathedral on Sunday last. In the evening there was the usual procession, followed by Benediction of the Blessed Sacrament.

Missions by the Redemptorist Fathers in the suburban portions of the Cathedral parish were commenced on last Sunday morning by the Very Rev. Father Hunt, C.S.S.R., and Rev. Father Lynch, C.S.S.R., at Addington and Woolston respectively.

A Triduum in honor of the recently beatified founder of the Order of the Religious of the Good Shepherd was commenced at Mount Magdala on last Sunday evening. At the close of the Triduum on Wednesday morning there will be Pontifical High Mass, at which his Grace Archbishop Redwood, S.M., is expected to be present.

The first regular meeting of the Arch-confraternity of the Most Blessed Sacrament took place in the Cathedral on last Friday evening, and was numerously attended. His Lordship the Bishop preached. The monthly Communion of Associates is arranged for the first Sundays of the month for women, and the second for men. Last Sunday was the occasion of the women's Communion, when large numbers approached the Holy Table.

The children of the Cathedral parish schools, including those of Addington and Halswell, were treated to a very enjoyable picnic at Purau, across Lyttelton Harbor, on Thursday last. The outing was arranged by the clergy, teachers, and others. Several of the clergy and Marist Brothers accompanied the excursionists, and supervised the arrangements, a pleasant day being spent in sports and games.

A bazaar in aid of the funds of the Catholic Church at Hanmer Springs was concluded on last Wednesday evening, after a very successful season. The bazaar was opened on the previous Monday with a musical programme by the Dresden Concert Company, and the hall was filled. Violin solos were contributed by Mr. Vere Buchanan, songs by Miss Winnie Dixon and Mr. J. Clark, humorous songs and recitations by Mr. W. Farquhar Young, and a humorous duet by Miss Nixon and Mr. Young. Mr. R. A. Horne was the accompanist. After an interval to permit of business, the concluding portion of the arrangements in the nature of a social gathering was carried out, Mrs. Raymond, of Timaru, kindly providing incidental music. In closing the bazaar, the Rev. Father Richards expressed his hearty thanks to those who had assisted, particularly Mr. C. McEvoy, whose artistic decoration of the hall was much admired; Mr. O. Anderson, who had carried goods for the bazaar free of charge, and the committee of Hawarden ladies who had assisted. Rev. Father Richards also thanked the people outside the Church for their generous support.

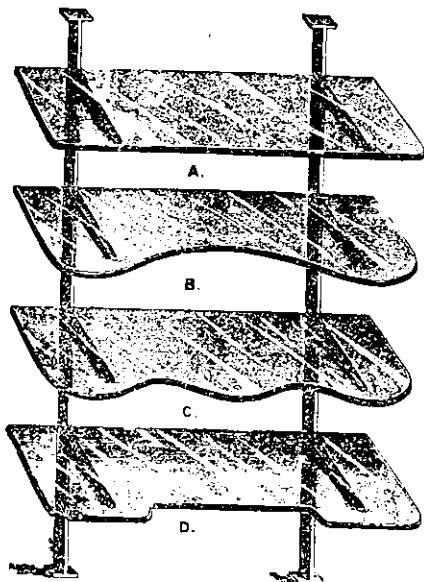
Blenheim

(From our own correspondent.)

The Marist Fathers commenced a mission in the Marlborough district on Thursday, March 31.

The Masses on Easter Sunday were attended by large congregations. At the half-past 7 o'clock Mass considerably over 300 approached the Holy Table. At half-past 10 o'clock Rev. Father Barclay, of St. Patrick's College, celebrated a Missa Cantata, the music being Gounod's Mass in C, which was nicely sung by the choir. At the evening devotions Father Barclay preached an eloquent sermon on frequent Communions.

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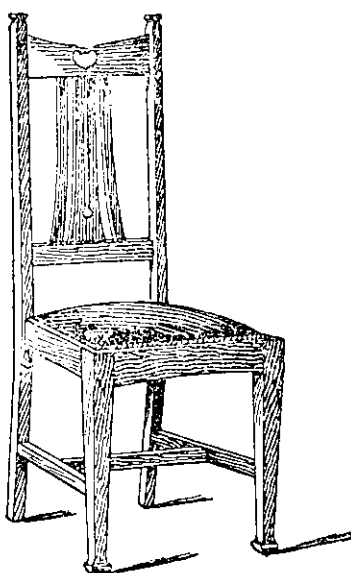
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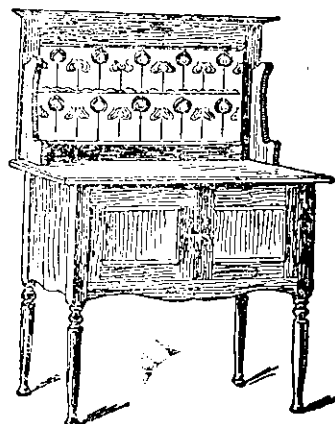
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RAVEN TEA

Commercial

PRODUCE

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

Oats.—Consignments have been coming forward more freely during the past week. Prime Gartons and Sparrow-bills are in fair demand with shippers, but medium and discolored lots are not readily quitted. The quantity on offer has not been heavy, as many growers prefer to store for a time in anticipation of better prices later in the season. We quote: Prime milling, 1s 10d to 1s 10½d; good to best feed, 1s 9d to 1s 10d; inferior to medium, 1s 6d to 1s 8d per bushel (sacks extra).

Wheat.—The quantity of prime milling wheat on offer is now becoming smaller, and prime lots are in good demand. Prices show no quotable change, but sales are more readily effected. Medium lots are not in request. Fowl wheat is offering more freely, and has only limited inquiry. Good whole wheat, free from smut, is in fair demand, but smutted, shrivelled, and damaged lines have little attention. We quote: Prime milling, 3s 9½d to 3s 10d; velvet, to 3s 11d; medium to good, 3s 8d to 3s 9d; best whole fowl wheat, 3s 6d to 3s 7d; broken and damaged, 2s 6d to 3s 3d per bushel (sacks extra).

Potatoes.—Moderate supplies are coming forward, and there is no alteration in prices to report. Prime, well-picked samples suitable for shipment meet a ready sale on arrival, but medium and blighted lots are more difficult to dispose of. We quote: Prime Up-to-dates, £3 17s 6d to £4; medium to good, £3 10s to £3 15s inferior and blighted, £2 10s to £3 5s per ton (bags included).

Chaff.—Consignments have been light during the week, and in the face of a good demand last week's prices are fully maintained. Medium quality is now more saleable, although prime samples are still in most request. Inferior lots are not asked for. We quote: Prime oaten sheaf, £3 10s to £3 17s 6d; medium to good, £3 2s 6d to £3 7s 6d; inferior and discolored, £2 10s to £3 per ton (bags extra).

Straw.—The market is over-supplied with wheaten straw, which is slow of sale at from 25s to 27s 6d; oaten, 30s to 32s 6d per ton (pressed).

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

Oats.—Holders are firm and more inclined to store than sell at present. Lines offering at market rates are readily taken for North Island shipment and local demand. We quote: Prime milling, 1s 10d to 1s 10½d; good to best feed, 1s 9d to 1s 10d; inferior to medium, 1s 6½d to 1s 7½d per bushel (sacks extra).

Wheat.—The market is firm at late quotations, and anything up to milling quality is readily taken. Fowl wheat is plentiful, and prices show a decline. We quote: Prime milling, 3s 9d to 3s 10d; extra choice velvet, to 3s 11d; best whole fowl wheat, 3s 5d to 3s 7d; broken and damaged, 2s to 2s 9d per bushel (sacks extra).

Potatoes.—Prime Up-to-Dates, well sorted, are in request, but anything at all blighted is slow of sale. We quote: Prime Up-to-Dates, £3 17s 6d to £4; medium to good, £3 10s to £3 15s; inferior, £2 to £2 5s per ton (sacks included).

Chaff.—The market is firm for the best, and consignments of that quality meet with ready sale at quotations. For light to inferior the demand is not strong, and lower prices have to be taken. We quote: Prime oaten sheaf, £3 10s to £3 12s 6d; medium to good, £2 17s 6d to £3 2s 6d; inferior, £1 15s to £3.

Straw.—Oaten, 25s to 27s 6d; wheaten, 25s (pressed, ex truck).

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

For last Saturday's sale there was a very good entry, composed principally of heavy draught mares and geldings. The attendance of the public was excellent, and included most of the town carters and contractors as well as a large number of farmers on the look-out for horses for plough work. Consequently we have to report a good trade. The principal feature of the sale was a magnificent waggon team from Dunback. The horses (all geldings) composing it being tip-top heavy shafters from 5 to 7 years old, and this team was picked up by an Australian buyer at prices ranging up to £45. The consignment from Ashburton was composed of really first-class mares and geldings, and for these competition was very good, and they sold readily at prices ranging at up to £42 10s. At the present time we note a very keen demand for good young draught mares and geldings, and during the past week we have sold three shipments for export at prices ranging up to £48.

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HIBERNIAN SOCIETY

The following further particulars regarding the triennial movable meeting of the H.A.C.B. Society, forwarded by our Wellington correspondent, came to hand on Wednesday morning:—

On Saturday, April 2, the delegates were taken for a drive, the route being via Hutt. On the way out the Woollen Company's and Gear Company's Works were inspected, and, thanks to the courtesy of these companies, the delegates were highly pleased and impressed with what they had seen. Lunch was partaken of at Bellevue Gardens. Mason's Gardens were also visited, and on the return journey afternoon tea was served at Mr. Hodgins' Hotel, Lower Hutt.

At the 8 o'clock Mass on Sunday about 200 Hibernians, including representatives from Wellington, Newtown, and Hutt branches, as well as the ladies' branch, received Holy Communion. After Mass a procession was formed, and all marched to Carroll's Tea Rooms for breakfast, which was under the management of lady friends of the Hibernians. At the conclusion, a procession was again formed, which proceeded to the Sacred Heart Basilica for half-past 10 o'clock Mass. In the afternoon the delegates and their friends and members of the different branches, in four brakes, were driven round the Queen's Drive to the Sacred Heart Convent, where afternoon tea was served. The Home of Compassion was also visited, and in the evening all attended devotions at St. Gerard's Church (Redemptorist). Sermons during the morning and evening were appropriately preached by the Rev. Fathers C. J. Venning, Herbert, S.M., and Creagh, C.S.S.R.

Taumarunui

The bazaar which was organised for the purpose of liquidating the debt on the Catholic church and presbytery at Taumarunui was opened on Saturday, March 26, and continued on the following Monday and Tuesday (says the local Press). It has proved the means of bringing together a large number of persons from distant parts of Father Molloy's extensive parish, and uniting for a worthy object people of many different religious persuasions. A management committee, consisting of Messrs. E. Irvine, Gavin, Dunster, Monnock, and O'Hanlon, with Mr. C. J. Ryan as secretary, are to be credited with the general arrangements, which were very complete. On Saturday evening, when the formal opening took place, the hall presented a most animated scene. Mr. Jennings, in a very appropriate and graceful little speech, congratulated the promoters of the bazaar on the success that had attended their efforts. He thanked them for the honor they had done him in inviting him to be present, and said that one of the most pleasing features in connection with these functions was the assistance rendered by the members of various denominations to each other. This spirit of mutual help was always characteristic of early New Zealand life, and he was pleased to find it so strongly evidenced in Taumarunui. The following is a list of stallholders, etc.:—Art stall, Mrs. Dixon; jumble stall, Mesdames G. H. Thompson and Maher; plain needlework, Mrs. Tuohy (Manunui) and Miss Tuohy (Auckland); lollie stall, Misses R. Thompson and R. Clarke; soft drinks, Miss Dunne; produce stall, Mrs. Thomas and Miss Kearney; refreshment stall, Mesdames McGrane and Moore; shooting gallery, Mr. Schellack; bran dip, Mrs. O'Donnell. The total receipts were £131, and with the proceeds of the art union a sum of £230 will probably be realised. A number of young ladies from Auckland gave valuable assistance at the bazaar. They were Misses A. and M. Courteny, M. and E. McGuire, and M. Dunne. They came from Pongsonby, one of Auckland's suburban parishes, in which Father Molloy labored for two years. On Sunday they were treated to a very pleasant outing at Piriaka, and on Monday they had another enjoyable picnic at Kakahi. On Monday evening the officials of the bazaar entertained them in Mr. Riche's hall. Mr. A. J. Whittaker very generously gave the use of the hall entirely free of charge for the bazaar. The band also performed gratuitously on the three separate evenings.

Manaiia

(From an occasional correspondent.)

The usual Holy Week devotions were held at the Sacred Heart Church. On Holy Thursday a 'Missa Cantata' was celebrated by Rev. Father Bergin, the music being excellently sung by the choir. Seventeen children made their First Communion, and a larger number of adults approached the Holy Table. On Good Friday a very large congregation assembled for the Mass of the Presanctified and the adoration of the Cross. In the afternoon there was the devotion of the Stations of the Cross. A very impressive sermon was preached in the evening by Rev. Father Bergin. On Holy Saturday there was a 'Missa Cantata.' On Easter Sunday early Mass was celebrated by Rev. Father Bergin at Kiawa, a large number receiving Holy Com-



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suit I made I could work on a profit
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lishments.

That is why the opposition is mad;
that is why they announce vaguely
in their advertisements that 'there
are a lot of cheap suits about.'

But that cap doesn't fit me.

I have let daylight into the credit
tailoring system, and it is DOOMED

And with its death, the George
Davies System of Cash Tailoring
has risen, Phoenix-like, as a boon
and a blessing to every man who
will avail himself of the benefits of
paying cash.

Bring me the last suit that your
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only give you a better fit, a smarter
cut for £2 less for cash, but in addi-
tion to give you materials and pat-
terns that will fairly surprise you
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I don't beat about the bush—I
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If you are not satisfied, every
penny you have paid is refunded.

That's clear enough; and to clinch
it I give you that guarantee over my
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munion. At 11.30 a Missa Cantata was celebrated at Manaia by Father Bergin, who also preached. The music rendered by the choir was the Mass of St. Cecilia, and the 'Haec dies' and 'Hallelujah' chorus from the 'Messiah.' After Mass there was Benediction of the Blessed Sacrament. The altars were very tastefully decorated.

Shannon

(From an occasional correspondent.)

On St. Patrick's Day the annual Catholic bazaar was opened here by Mr. W. H. Field, M.P., in the presence of Mother Mary Aubert (who honored us with a short visit, and to whose admirable institution, the Home of Compassion, the proceeds were to be given). For months past goods from generous donors had been coming in, and articles which were the result of much labor and skill were contributed freely, showing how generally the Rev. Mother's work is appreciated. Several ladies were invited as Mrs. Moynihan's guests, who, with their business capacity and tact, contributed in no small degree to the success of the bazaar. Mrs. Moynihan was the ruling spirit, and much praise is due to her for the indefatigable energy she displayed in bringing the fair to a successful issue. She had able assistants in Mesdames W. Moynihan, May, Dalton, Curran, P. O'Connor, P. Gill, Retter, Roach, Petterson, Hemingson, Lash, and Manning. The Misses Lynch, Delaney, Ryan, Cooper, Hogan, McMahon, Doherty, Owens, Larvig, Asquith, and Adams rendered much appreciated assistance. The more laborious work was cheerfully performed by Mr. W. Moynihan, and Messrs. P. and L. O'Connor, O'Hagan, and Murray deserve much praise for acting as doorkeepers. Great credit is also due to Mrs. May, who not only did good business at the stall 'Australia,' but trained the juvenile entertainers in their admirable singing and dancing.

On Sunday night a sacred concert was held in the Druids' Hall in aid of Mother Mary Aubert's Home. It was well attended, and an exceptionally good programme was provided. Miss Wallace (of Wellington) sang 'Absent' and 'Abide with me.' Miss McMahon (of Wellington) sang 'Hush, little one' and 'My dearest heart.' Both items were greatly appreciated. Miss Cooper (of Aramoho) gave a splendid interpretation of 'The Star of Bethlehem.' Mr. F. May sang 'Anchored,' and Mr. F. Denton 'Nazareth,' and recited in his inimitable manner 'The old clock on the stairs.' A quartet, consisting of Messrs. McMahon, Cooper, Wallace, and Denton, also sang. Mrs. Dalton acted as accompanist.

Greymouth

(From our own correspondent.)

Wednesday, March 30, was a happy day at the Convent of Mercy, Greymouth (says the local *Argus*), when members of the congregation, pupils, and ex-pupils of the school took occasion to mark their high esteem and love of Mother M. Regis, on attaining the silver jubilee of her holy profession. In the afternoon the large school was filled to overflowing, not only by the members of the congregation, but with well-wishers of other denominations, and ex-pupils who had received so many acts of kindness from her. The children and friends had been hard at work in decorating the building, which was most tastefully and artistically done. The clergy from all over the district were present to honor the occasion. The programme arranged for the day was a most pleasing one, and showed how carefully and faithfully the children had been trained by the good Sisters of Mercy. The Jubilee Chorus by a number of little children, carrying baskets of flowers, was a most appropriate item for the occasion, and was warmly received. Items were also given by Mrs. de Berry, Misses L. Higgins, E. Green, E. and K. Hannan, A. Moss, M. Vealie, N. Kilgour, G. Hannan, C. Baybutt, V. Michel, M. Egan, and the pupils.

Miss L. Higgins read the following address:—'Dearest Mother Mary Regis,—It is with mingled feelings of joy and gratitude that we, your past and present pupils, assemble to-day to offer you our warmest congratulations on the celebration of your silver jubilee. We are indeed happy, dear Mother, at having such an opportunity afforded us of thanking you for the kindly interest you have taken for more than twenty-five years in the spiritual and temporal welfare of the children of the parish. Words are but poor vehicles to convey our deep sense of the gratitude we owe you, dear Mother, for the numberless benefits you have conferred on us during all these years, so we can only pray that our Heavenly Father will reward your labors and sacrifices a hundredfold. May you be spared, dear Mother, to celebrate your golden, and even your diamond, jubilee, and when at length your days on earth are ended, may the Master's "Well done" resound in sweetest accents in your ears, and may a blessed jubilee be yours for all eternity.

This, dear Mother, is the loving wish of the past and present pupils of the Convent School, Greymouth.

The Rev. Father McCarthy then presented Mother M. Regis with a well-filled purse of sovereigns from a number of friends in commemoration of the happy event. He stated that the gift conveyed their best wishes for a long and

useful life. Mother M. Regis was loved by one and all, and she was kind, gentle, and good to the pupils in the school. Her life's work had been a noble and self-sacrificing one in the interests of religion and education. They all hoped that she would be spared for many years to exert the beautiful influence over the children that she had done in the past.

Mother M. Regis accepted the presents with deep gratitude and appreciated the many tokens of esteem and love shown to her that day. The presents from the pupils and ex-pupils were much appreciated by her.

On Tuesday, March 22, the pupils and ex-pupils of the Brunner Catholic School, also many of the parents and friends of the children, assembled in the schoolroom to offer their hearty congratulations to Mother Mary Regis on the occasion of her silver jubilee. A short programme, consisting of musical items, recitations, and dances, was given by the pupils, and an address was read by Miss Eily Creagh.

At the conclusion of the concert Mr. John Flynn, on behalf of Mother M. Regis, thanked the children for their concert, and the people for their attendance. In a few happy words he eulogised the work of the Sisters in the Brunner School, and concluded by wishing them a long continuance of success in their noble lifework.

PRESENTATION TO CARDINAL MORAN

After the ceremonies in St. Mary's Cathedral on St. Patrick's Day (says the *Sydney Freeman's Journal*) a number of representatives of the laity waited upon the Cardinal at St. Mary's presbytery, and presented him with the balance of the jubilee gift of the laity, totalling £2500. The gentlemen were received by his Eminence in the red drawing-room, where the presentation was made by the Hon Thomas Hughes, M.L.C. In a brief speech he congratulated the Cardinal, in the name of the laity, upon the success of his work during the twenty-five years he had been Archbishop of Sydney. He expressed the hope that his Eminence might be spared many more years to continue his great work among them.

In replying, his Eminence the Cardinal thanked the laity most cordially for this new expression of their affection and sympathy with the administration of the diocese. Whilst he thanked them for this, and their co-operation in every good work which had been carried on in the cause of religion, charity, and education, he wished these thanks to be at the same time sincere congratulations on their admirable, generous Catholic spirit. The whole mission of the Catholic Church, he said, was to spread in every Christian home the blessings of religion, morality, and enlightenment, and when they co-operated in and made offerings for these works he took them as personal favors and gifts. Grand results were shown as the fruits of their generosity and enthusiasm in the cause of religion and charity and education. On every side they saw grand institutions springing up, of which not only Australians, but visitors amongst them, were justly filled with admiration and pride; and he hoped that at no distant future those institutions would produce the best fruits which they in their enthusiasm could desire. It was sometimes said that the Church only looked to the future, but her mission was also to bring to her people here every consolation, blessing, and joy the Christian heart could aspire to. He hoped that as a result of their generous enthusiasm, their admirable piety, and their generous help, these blessings would be multiplied both in the heavenly future which awaited them and for the days of their earthly pilgrimage. To refer to one instance, his Eminence said very few of the Congresses of modern times had been crowned with more success than the one held in Sydney a few months ago, and they were indebted for that to the true enthusiasm of their people in Sydney, who took up the cause and carried it on to completion. The secret of the success which attended their various efforts was the happy union that prevailed amongst them. He did not think that they would find in any church in Christendom a more perfect union than that which prevailed amongst themselves and throughout Australia between Bishops, priests, and devoted, faithful people. A few, of course, were to be found who thought differently from the great body of the Catholic citizens, and who would wish to pursue the development of Australian piety or patriotism on their own lines. Regarding them, he would give only one advice to the Catholic body, and it would be to forgive them. Meantime the Catholic body would, as it has done in the past, continue to encourage and develop in union with its clergy the grand institutions, which were the pride of their citizens and were the outcome at the same time of Catholic principles and of the traditions of the Irish race.

Said Jones, who had a cough indeed,

A bark like any setter;

'This dog's life I'll no longer lead;

To-morrow, if no better.'

But on that day a friend for sure

Heard of his melan (collie);

He gave him Woods' Great Peppermint Cure,

And cured him of his folly.

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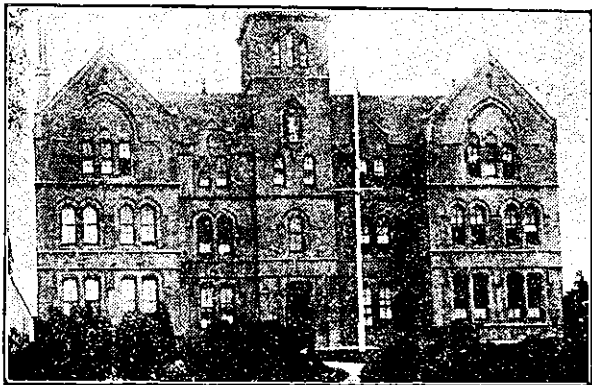
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IN MEMORIAM

STAFFORD.—In loving memory of Daniel Stafford, who died on April 7, 1907, at Ophir.
—Inserted by his wife and children.

[A CARD.]

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EDITOR'S NOTICES.

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

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

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

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

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiae causam promovere per vias Veritatis et Pacis.

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, APRIL 7, 1910.

EASTER CONFERENCES



WO of our most important Catholic societies—the H.A.C.B. Society and the Federated Catholic Men's Clubs—held conferences during Easter week, that of the H.A.C.B. Society being the important triennial conference. Both organisations were able to report substantial progress since their last annual gathering. 'Numerically and financially,' said the chairman of the H.A.C.B. Society conference, in his presidential address, 'the Society is improving by leaps and bounds.' We cordially congratulate the Society on this very gratifying fact. In all the range of Catholic lay activity in New Zealand there is no organisation better deserving of support than the time-honored Hibernian Society. It is an association of brothers to stand by one another and to lift up one another in the day of need and suffering and sorrow. It offers at least as high monetary benefits as the least objectionable non-Catholic associations of a similar nature. It presents, moreover, the vital advantage of social intercourse between Catholics and Catholics in a Catholic atmosphere. It provides warm Catholic sympathy by the bedside of the sick and the open grave of the dead, and its broad charity goes out to the deceased brother or sister beyond the portals of death. It is the only representative in our midst of those ideal benefit and social organisations, the old Catholic guilds of the middle ages, which did so much to emancipate and dignify honest toil, and to make the England of pre-Reformation days the paradise of the worker of every degree. If any of our societies deserve success it is the Hibernians, and we are heartily glad that in such large and increasing measure they have achieved it.

Judging by the reports as so far available, the two most important features of the H.A.C.B. Society conference were the adoption of a proposal whereby any financial benefit member may, under certain conditions, assure a sum of £50 at death, in addition to his £20 funeral allowance, by paying quarterly in advance to the funeral fund according to a fixed scale, and the discussion on the question of forming two districts in New Zealand. Regarding the former, the supporters of the proposal seem to us to have fully justified their position. It is possible, as suggested by a Wellington delegate, that to some slight extent the innovation may be regarded as trenching on the domain of the insurance companies, but the encroachment is more apparent than real; and, as a Canterbury delegate remarked, a friendly society such as the Hibernians cannot offer too many inducements to young men to join. It is absolutely essential, of course, that the new scheme should be based on a sound actuarial foundation. The question of forming two or more districts in New Zealand evoked what the daily papers have described, in large capitals, as 'a stormy discussion.' We believe that the discussion—initiated, according to the report, by Bro. Marlow, the last man in the world to introduce mere factious or unnecessary disputation—was eminently desirable. It is the worst possible policy to allow discontent and dissatisfaction—whether well-grounded or otherwise—to go on simmering, and it would have been a fatal blunder to attempt to evade or stifle legitimate criticism and discussion. The question at issue was not one of principle, but of administration,

pure and simple; and the vigor and vim exhibited in the debate afford conclusive evidence that, whatever else the Society may lack, it is not wanting in vitality. In the end wise and moderate counsels prevailed, with the result that the atmosphere has been cleared, and matters placed on a settled and stable footing for at least some years to come.

The conference of the Federated Catholic Men's Clubs had also to face some difference of opinion regarding the location of the Federated Executive—it is, to a greater or less degree, a chronic trouble with all federations—but the matter was apparently settled without difficulty. The amendment to make the location of the Federated Executive movable was lost, and the executive is permanently located in Wellington. The report presented at the conference showed that there are 22 affiliated clubs, while a number of others are about to be admitted to the Federation. Perhaps the most pressing need for our young men's societies is a definite and tangible objective. The figures submitted at the conference show that there is no lack of 'steam' or motive power—what is wanted is that members should be given some practical outlet for their activity. We are glad to see that this was recognised by the conference, and that it was decided to support such eminently practical measures as the movement for the establishment of conferences of the St. Vincent de Paul Society and the Catholic Seamen's Conferences, and to help to increase the membership of the H.A.C.B. Society. We might gently hint that most similar societies also make the support of the Catholic press an important plank in their platform, remembering that in the Catholic newspaper we have the most powerful and effective weapon for the defence of the Catholic faith and cause. The next annual conference is to be held at Christchurch; and in view of the central situation of the city, of the handsome new club rooms established by the local club, and of the well-known enthusiasm of the Christchurch people for the young men's organisation, it is safe to anticipate that the gathering will be a conspicuous success.

A notable and entirely satisfactory feature of the conferences was the evidence—shown by fraternal resolutions and otherwise—of a tendency towards a closer union between the two societies. Both organisations—and the Church at large—stand to benefit by such a union. So far we have not, in New Zealand, any one general organisation of the Catholic laity. But our grievances are still unredressed; and in view of certain proposals, from time to time put forward, which would have the effect of increasing the hardships and injustice inflicted on Catholic children and the Catholic body, the day may come when it will be necessary for Catholics to organise in defence of their most important rights and their most vital interests. If such organised action should be called for, it is satisfactory to know that we have, in the two societies represented at the conferences which have just closed, the nucleus of an organisation which would be at once representative and effective, and which could be brought into being without difficulty and without delay.

Notes

On the Rank

In a recent issue *Punch* represents the driver of the Growler, saying: 'Yuss, you meets some queer cards. A nole lidy 'ires me by the hour last Sunday. You know 'ow we likes that, an' I does the usual funeral crawl, o' course. "Do 'urry up a bit," she says at last. "Cawn't," I says; "my 'orse don't funk it decent to be fast on Sundays." "All right," says the old geyser in a pet, "I don't mind. It'll only 'urt you. The hour'll take you all the longer!" Laugh—I thought I should ha' bust!"

Unionists and Home Rule

Apropos of the Tory utterances, quoted elsewhere in this issue, on the Home Rule question, the following further expression of opinion—from an English Liberal paper—is interesting. 'There is no reason at all,' says the *Nation*, 'why Mr. Chamberlain should not embrace Home Rule. "I am in favor," he wrote in 1886, in a letter signed by his own hand which lies before us, "of the widest measure of Home Rule that can be granted consistent with the continued integrity of the Empire." As for English Liberals, all we can say is,' adds the *Nation*, 'that, while not one member of the party would consent to betray Free Trade, a Tory Home Rule Bill would be welcomed as warmly to-day as it would have been by Gladstone himself twenty-five years ago.'

Husbands, Wives, and Holidays

The Anglican Bishop of London has been offering some advice to husbands and wives. He tells them that in order to be truly happy they should be separated at regular intervals. The happiness he foresees is to be the result of a sense of contrast following upon the separation, and of a reinvigoration by a change from routine.

The Bishop's testimony is confirmed by that of Mrs. Price Hughes, widow of the late Rev. Hugh Price Hughes, a very well-known Methodist minister. 'Experience of life,' says this lady in the *Daily Chronicle*, 'has taught me that it would often be a very good thing if husbands and wives could take their holidays separately. It is possible, even for people who are devoted to each other, to see too much of one another. We are all human, and a need for change is a human need. In a short separation for a holiday things can be seen in their true perspective.' This may be all true and sensible, but one can hardly resist the conclusion that it is not very flattering to the other partner in the firm.

The Cause of the Paris Floods

We have already given some account of the extent of the Paris floods and of interesting incidents connected with the inundation. The following simple explanation of the cause of the disaster is supplied by the London *Daily Telegraph*.

France, as a whole, shelves away to the seas from the central mountain masses of the Continent. Over the Alps, and upon that Burgundian plateau throwing off rivers in all directions—which, as M. Hanotaux once said in a fascinating study, has been the geographical and therefore the historical heart of France—severe weather raged throughout last week. There were tempests of rain and great snowfalls. Huge avalanches cracked and thundered in their manner down the mountain sides, sending up clouds of light spindrift like the spray of cataracts.

Down below, the snowstorms piled up the flakes a couple of yards thick and more in the valley levels. Then this enormous discharge upon the central masses was soon hurrying down in flood by every outlet upon the country outside the Alpine fastnesses. At first Paris suspected no danger. The scenes elsewhere were desperate, but they seemed likely to affect only the region of France draining south. At Besançon the Doubs rose 20ft in its channel, and threatened to sweep away from its shores all the dwellings of men. At Lyons there was a mighty press of waters, and scenes of suffering and hardship, with considerable loss of life, had already excited the greatest sympathy in Paris, when, to the consternation of its people, the Seine showed unmistakable signs of raging in its turn.

By the end of last week there was every cause for excitement and apprehension, and, long after the deluge in the south had begun to subside the Seine, made wide and wild by the volumes of flood water sweeping down all its tributaries towards the main channel, was threatening a tremendous calamity. . . . The Seine was up at last to three times its usual height, and its roaring, surging breadth presented such a spectacle as no one who knows Paris had ever seen or imagined.'

DIOCESE OF DUNEDIN

The parish schools and St. Dominick's College reopened after the Easter holidays on Monday.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral on Sunday from the last Mass until Vespers. In the evening there was the usual procession, followed by Benediction of the Blessed Sacrament.

The Hibernian Society intend to hold a euchre party and musical evening on Friday night in St. Joseph's Hall, the proceeds to be devoted to assisting a brother who has been seriously ill for some months, and who has a wife and several young children dependent on him. It is to be hoped that this very charitable and deserving object will be generously supported.

A section of St. Patrick's Young Men's Club, South Dunedin, journeyed to Lawrence and Milton during the Easter holidays for the purpose of giving a variety entertainment, which was given by them a few weeks ago in the South Dunedin Town Hall, in aid of the parish school renovation fund. The members were favored with large attendances in both towns, and the performances were received with much favor on both occasions. The company had a most enjoyable holiday.

The cricket season of 1909-10 is now finished, and once again the Christian Brothers' School is on top, their A team being champions for the present season. The record of the teams from the Brothers' School is as follows:—A

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and opposite } Headstones, Cross Monuments, etc., in Granite, Marble,
Drill Shed. } and other stones.

team—Matches played 10, matches won 10, cup points 20; B team—Matches played 10, won 5, cup points 10. Position on list—third. P. Spiers, R. Wood, J. Flanagan, F. Cameron, and E. Salmon performed very meritoriously with the bat, while T. Layburn and M. McKeeffy took the bowling honors for the team. Master Ambrose Burke, captain of the B team, deserves great praise for the enthusiasm he instilled into his team, composed of very young members, who nevertheless obtained a very creditable position on the honors list.

The annual meeting of St. Joseph's Harriers was held in St. Joseph's Hall on Friday evening. Mr. J. B. Callan, jun., presided, and, in moving the adoption of the annual report and balance sheet, stated that, although the attendance for the past season had not been up to the usual standard, still the club had a very successful and enjoyable season, and was in a very sound condition. On the motion of Mr. Callan, a very hearty vote of thanks was passed to Mrs. Jackson for the kindness she had always shown towards the club. The report and balance sheet were adopted. The following office-bearers were elected for the coming season:—Patron, Rev. Father Coffey, Adm. (re-elected); president, Hon. J. B. Callan, M.L.C. (re-elected); vice-presidents, Rev. Father Buckley (re-elected), Mrs. A. Jackson (re-elected), Dr. O'Neill (re-elected), Messrs. M. Coughlan (re-elected), T. Deehan (re-elected), T. J. Hussey, and J. Miller; captain, Mr. J. B. Callan, jun. (re-elected); deputy-captain, Mr. J. V. Quelch; secretary and treasurer, Mr. Jas. Swanson; delegate to N.Z.A.A.A., Mr. J. B. Callan, jun., (re-elected); auditor, Mr. E. W. Spain (re-elected); committee, captain, deputy-captain, secretary, and Messrs. L. Coughlan and O. Swanson. The following is the prize list:—Club championship, J. Swanson 1, J. V. Quelch 2, C. Hill 3. Sealed Handicap: L. Coughlan 1, A. Dunne 2, J. Swanson 3. Open event—Civil Service Ten-mile: J. Swanson 2. The opening run was fixed for April 16, from the residence of the Hon. J. B. Callan, M.L.C., Roslyn.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 2.

The quarterly conference of the St. Vincent de Paul Society will be held on Sunday afternoon, April 10, in St. Patrick's College.

His Grace the Archbishop left for Christchurch on Tuesday evening for the purpose of attending a meeting of the Bishops of the Province.

The Very Rev. Dean Regnault, S.M. (Provincial), who has been in the Marlborough district for the past fortnight, will return to Wellington next week.

Rev. Father Kimbell, S.M., who has been preaching a retreat to the pupils at the Sacred Heart Convent, Island Bay, will commence a retreat for the boys at St. Patrick's College on Monday, April 4.

About 350 ladies were present at the monthly meeting of the women's branch of the Sacred Heart Association (Te Aro parish), which was held in St. Joseph's Church, Buckle street, on Friday evening. Six new members were admitted. Rev. Father Schaefer, S.M., gave an instructive sermon on 'Prayer.'

A quiet wedding was solemnised at St. Patrick's Church, Carterton, on Monday afternoon, the contracting parties being Mr. J. P. Stempa, son of Mr. A. Stempa, of Upper Plain, Masterton, and Miss Amy Louisa Birch, daughter of Mr. B. Birch, of Wellington. The ceremony was performed by the Very Rev. Dean McKenna.

The many Wellington friends of Mr. Thos. H. Nolan, who was well known in New Zealand as the travelling representative for Messrs. Paterson, Laing, and Bruce, of Melbourne, will regret to hear of his death in Perth, W.A. Deceased was kicked by a horse a week ago, and succumbed to his injuries in the Perth Hospital.—R.I.P.

At the Church of the Sacred Heart, Petone, on Monday last Mr. M. A. Lile, son of Mr. and Mrs. A. Lile, of Inglewood, was married to Miss Ida Fleet, daughter of Mr. and Mrs. J. Fleet, of Petone. The bride was given away by her brother, Mr. N. Fleet. Miss P. Turner acted as bridesmaid, and Mr. D. G. Fraser as best man.

At the Wellington Provincial Lawn Tennis Tournament, held on March 26 and 28 at Brougham Hill, for the Men's Singles Junior Championship, Mr. Frank Eller was declared the winner. For the Men's Double Junior Championship, Messrs. Frank Eller and P. Clark were successful. Both winners are prominent members of the Wellington Catholic Tennis Club.

The children of St. Joseph's Orphanage, Hill street, had a pleasant time on Wednesday last. Owing to the weather being unsuitable for a picnic Mrs. Martin Kennedy (who kindly gives the children annually an outing) took them to the Easter Carnival which is being held at the Sydney street schoolroom, where they had a grand afternoon's enter-

tainment. The children returned to the Orphanage laden with valued gifts from Mrs. Kennedy.

On March 25 Mr. John Thomas Healy died at his residence, Sydney street, Thorndon. Deceased, who was only 24 years of age, was a son of the late Mr. Denis Healy, well known throughout the Wanganui and Westport districts. The remains were taken to the Basilica of the Sacred Heart on March 28, after which they were taken to the Karori Cemetery for interment. The funeral procession was largely attended. Sincere sympathy is felt for the relatives of the deceased.—R.I.P.

On Easter Sunday his Grace Archbishop Redwood celebrated Pontifical High Mass at St. Joseph's Church, Buckle street, and in the evening officiated at Pontifical Vespers and Benediction at the Basilica of the Sacred Heart. Solemn High Mass was celebrated at the Basilica at half-past 10 o'clock. The celebrant was Rev. Father Herbert, S.M., deacon, Rev. Father Graham, S.M., and subdeacon, Rev. Father Hickson, S.M. The Rev. Father Herbert preached on the Resurrection. There was a large number of communicants at all the churches in Wellington, and splendid congregations at the services during the day.

St. Anne's Defence Cadets (of the Newtown parish) broke up their encampment at Seatoun on Wednesday, after a very instructive and enjoyable week's training under canvas. It was a success from every point of view. The boys, totalling 63, were in capital hands. The commanding officer, Captain Martin, is an enthusiast, who leads the boys in their games as well as directs their sterner work, and Staff-Sergeant-Major Rose instructed the lads and supervised the camp in a capable manner. The discipline of the camp has been excellent, while the cleanliness and the order maintained have been favorably commented upon by visiting military authorities. On Monday evening the boys entertained their friends, and with the assistance of some hospitable Seatoun residents, provided a capital entertainment, a feature of which was the singing of several quaint Gaelic songs by three Limerick lads, one of whom also gave a clever whistling solo. A piano was kindly lent for the concert by Mr. C. B. Carpenter.

The grand Easter carnival, in aid of the Wadestown school chapel building fund, was opened on Saturday evening, March 26, in the Sydney street schoolroom. The schoolroom was tastefully decorated for the occasion, and the five stalls were named after the Australasian cruisers. The following are the names of the stalls and stallholders:—H.M.S. Challenger stall.—Art and fancy work—Mrs. Sullivan, Mrs. Somerville, and Mrs. Rylands; H.M.S. Pioneer stall.—Sweets and flowers—Mrs. Stewart, assisted by the Misses Putnam; H.M.S. Powerful stall.—Fancy goods—Mrs. Scrimgeour, assisted by the Children of Mary; H.M.S. Encounter stall.—Mrs. Blake and Mrs. Gibbs; Amokura stall.—Miss Nesbit and Mrs. Moffatt. After declaring the bazaar open, Lady Ward was presented by Miss G. Wahren with a handsome bouquet of pink amaryllis and asparagus fern. The various stalls and side shows are well patronised. A special feature of the bazaar was the fancy dancing of about sixty children trained by Miss B. Putnam, which was highly appreciated by the visitors.

The annual meeting of St. Patrick's College Old Boys' Association was held at the college on Wednesday evening, the Rector, Very Rev. Dr. Kennedy, S.M., presiding over a good assemblage of members.

The annual report and balance sheet were adopted. The committee in their report state that a very successful year had been passed. In the departure of the Very Rev. Father Keogh (late Rector), the association had lost a most enthusiastic president, whose personal influence has contributed in no small measure to the successful building up of the association; and, indeed, to the advancement of all projects for the betterment of the college. On behalf of the association, the committee had the pleasure of welcoming the Very Rev. Dr. Kennedy, the successor of the late Rector, to this city. Our new president has lost little time in getting into touch with the affairs of the association, and has shown in many ways his deep interest in its welfare. Ten new members were elected during the year, the total membership now standing at 250. The finances of the association are satisfactory, though the number of outstanding subscriptions is still very large. The credit balance for the year stands at, approximately, £28. The association's medal, donated annually to the dux of the college, was won this year by Master R. Mulgan. The thanks of the committee are due to the following gentlemen for special subscriptions to the funds of the association:—The Rev. Father Venning, S.M., and Mr. Cyril Collins. In conclusion the committee trust that members, more particularly younger members, will continue to take a lively interest in the affairs of the association, and, by rendering practical assistance to the executive, enable it to extend the activities of the association, and enlarge its sphere of usefulness.

The election of officers for the ensuing year resulted as follows:—President, Very Rev. Dr. Kennedy, S.M.; vice-presidents, Messrs. M. J. Crombie, T. Hodgins, A. H. Casey, G. H. Harper, and Drs. P. McEvedy and A. O'Brien; hon. secretary, Mr. Frank E. Kelly (re-elected); hon. treasurer, Mr. Norman Crombie; committee, Messrs. B. J. Devine, D. Kenny, F. Ryan, T. Ryan, C. Gamble, and W. E. Butler; hon. auditor, Mr. W. R. S. Hickson.

The fourth annual general meeting of St. Patrick's College Old Boys' Hockey Club was held at St. Patrick's College on Tuesday evening last. Mr. W. E. Butler, the president of the club, presided over about thirty members. The chairman dwelt on the extremely gratifying report which he had the pleasure of submitting. The club had played with fair success during the season, and marked enthusiasm prevailed amongst the ranks of the players. Ten matches were played by the No. 1 team in the junior competition, of which six were won, three lost and one drawn. Four representatives of the club had secured places in the Wellington junior representative team, namely, Rev. F. S. Bartley, S.M., F. Ryan, J. Quinn, and D. Campbell. No. 2 team, recruited with difficulty and composed of young players, forming barely enough for a team, won general admiration on account of their grit and keenness in an uphill season. The office of president of the club by custom passes to some prominent officer of the association for the year. This year the choice unanimously fell on Mr. A. H. Casey. The vice-presidents for the ensuing year are the Very Rev. Dr. Kennedy, Ven. Archdeacon Devoy, Rev. Father Hickson, Dr. Mackin, and Messrs. J. E. Butler, F. J. Moran, C. Campbell, Martin Kennedy, Cyril Collins, and W. E. Butler; club captain, Mr. F. Ryan; hon. sec., Mr. C. Miller; hon. treasurer, Mr. W. Ryan; committee, Rev. F. S. Bartley, Messrs. C. Gamble, B. Ryan; hon. auditor, Mr. Claude Hickson; delegate to the Hockey Association, Mr. F. Ryan. The meeting passed a motion electing Messrs. D. Campbell and W. E. Butler life members, in appreciation of their past services to the club. A vote of thanks was passed to Mr. F. E. Kelly, the retiring secretary.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

The bazaar in aid of the funds for building a residence for the Marist Brothers is being well patronised, though the bad weather last week greatly militated against it.

Rev. Father Vaughan, of Melbourne, is at present on a visit to Auckland. He expressed much pleasure at meeting old fellow-students from Propaganda College in various parts of the Dominion.

Genuine pleasure was felt here that as a result of the Hibernian Conference in Wellington unity has been maintained, and the society solidified and strengthened. Were it otherwise a fatal blow would have been struck at the welfare of the society.

His Lordship Bishop Verdon arrived here yesterday morning from the south by the Victoria. His Lordship is to be celebrant of the Solemn Requiem Mass on Wednesday morning for the repose of the soul of our late Bishop. The occasional sermon will be preached by the Very Rev. Dean Hackett. Priests from various parts of the diocese will be present.

Rev. Father Holbrook, who attended the Hibernian Conference, Wellington, representing the Auckland branch, returned by express early yesterday morning, and immediately started out for the Sacred Heart Convent, Remuera, where he celebrated Mass for the community, afterwards hurrying to the water front to welcome his Lordship Bishop Verdon.

An impressive ceremony took place at St. Mary's Convent, Ponsonby, when several young ladies were received into the Order of Mercy. Mass was celebrated in the convent chapel by the Right Rev. Mgr. Gillan. Miss Lily Thorne, of Auckland (in religion, Sister Mary Norbert), made her final vows, and twelve young ladies were received. The occasional discourse was preached by the Right Rev. Mgr. Gillan. The names of those received were:—Miss Bridget Dwyer, Toowoomba (in religion, Sister M. Felix); Miss Mildred Myall, of Maitland, N.S.W. (Sister M. Attracta); Miss May Cole, Lahinche, County Clare (Sister M. Aquin); Miss Teresa O'Hara, Auburn, N.S.W. (Sister M. Paul); Miss Kate Perkins, Murrurungi, N.S.W. (Sister M. Bernardine); Miss Ursula Le Lievre, Akaroa (Sister M. Austin); Miss Bride O'Donoghue, Blenheim (Sister M. Majella); Miss Margaret Neylon, Wrey's Bush, Southland (Sister M. Patricia); Miss Lucy Ware, Brisbane (Sister M. Dorothea); Miss Kate Walsh, Brisbane (Sister M. Cordelia); Miss May Ryan, Toowoomba (Sister M. Magdalen); Miss Hilda Kane, Goulburn, N.S.W. (Sister M. Veronica). The church was beautifully decorated for the occasion, and the convent choir rendered the music incidental to the ceremony. The Rev. Mother and the Sisters entertained the parents and friends of the novices at breakfast in the community room.

Napier

A new carpet for the sanctuary of St. Patrick's Church has been ordered from Home, at a cost of £70.

It has been decided by the clergy to remove St. Mary's Church on the hill to the Port. The work commenced this week.

The work of the removal of the Mecance Seminary and Observatory from the present site to a position on the Wharerangi Hill will be put in hand shortly. This will be a decided improvement.

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Oamaru

(From our own correspondent.)

On Thursday last the town was favored by a visit from about 200 excursionists from Waimate, being the pupils of St. Patrick's School, accompanied by their friends. Immediately on the arrival of the train the party walked to the Gardens, where, after lunch, a programme of sports was carried out for the benefit of the pupils. During the day the Rev. Father Aubry, S.M., motored down from Waimate, accompanied by Mr. Harris and family. The children returned by the 3.45 train, after spending a thoroughly enjoyable day, all being highly delighted with the beauty of our Gardens.

In connection with the recent production by St. Patrick's Dramatic Club of 'Arrah-na-Pogue,' a deputation from the local Railway Department waited on Rev. Father Farthing a few days ago and asked that, in view of the enormous success scored by the society, and the desire of a large number who were unable to secure seats at the previous performance, the society might again stage the drama under their management, so far as the business portion was concerned, for the benefit of Mr. H. Hungerford, who was seriously injured on Holmes Wharf last winter. Consent was readily and willingly given, and the club will repeat the production at the Opera House on Thursday, April 14. The deputation thanked Father Farthing for his kindness, and appointed a strong committee to forward the project, with the result that tickets are being readily disposed of, far and wide, for the benefit of their injured fellow-servant. This is but another striking instance of the great amount of good being done by St. Patrick's Club in Oamaru.

Timaru

(From our own correspondent.)

His Grace Archbishop Redwood presided at the 11 o'clock Mass to-day, and preached an eloquent sermon.

The Sacred Heart Society has just been placed on a new footing. The members of the women's branch approached the Holy Table in a body on Sunday morning, and the men's branch will receive Holy Communion next Sunday morning.

The Easter services were well attended, large numbers approaching the Holy Table at the early Masses. The Rev. Father Murphy celebrated a 'Missa Cantata' at 11 o'clock, and preached on the Resurrection. The choir rendered Farmer's Mass in a finished manner, Mrs. N. D. Mangos ably presiding at the organ. Rev. Father Smyth addressed a large congregation in the evening.

The members of the Hibernian Society approached the Holy Table in a body last Sunday morning at the 9 o'clock Mass. The Rev. Father Tubman congratulated them, but thought that there should have been a larger muster. Bros. P. Mahoney and Donovan were in Wellington last week as delegates from the Timaru branch at the triennial movable meeting. Bro. M. F. Dennehy, District Deputy, also attended the conference, holding a proxy from another branch.

Great progress is being made with the preparations for the bazaar in aid of the funds of the new church, which is to be opened towards the end of the month. It will be held in the Barnard street Skating Rink, and the work of completing this large building is now being expedited. The stallholders speak very encouragingly of the goods they have collected, and Mr. Wauchop is making really remarkable progress with the training of those who are to take part in the spectacular production. The Rev. Father Tubman has requested the Rev. Father Smyth to take up Rev. Father Kerley's work in connection with the fair, and he has done so with characteristic energy and enthusiasm.

FIRE AT TIMARU

THE CATHOLIC CHURCH DESTROYED

The clergy and Catholic congregation of Timaru will have the sincere sympathy of their co-religionists throughout the Dominion in the severe loss they have sustained through the destruction by fire of the Church of the Sacred Heart at an early hour on Wednesday morning. When the fire was discovered about half-past 2 o'clock it had taken a firm hold, and it was seen that the sacred edifice was doomed. The Fire Brigade could do very little on its arrival, as the fire had then practically laid hold of the whole of the building, which was of wood, and had been erected about forty years ago. Nothing (telegraphs our Timaru correspondent) was saved, building, fittings, vestments, and the sacred vessels being destroyed, and only the foundation and debris remain where the venerable wooden building stood yesterday morning. The building was partly covered by insurance, the New Zealand Company holding the principal risk, if not the only one. The new church will take at least eighteen months to finish, so temporary arrangements will have to be made for the accommodation of the congregation.

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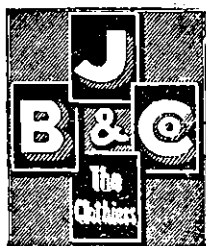
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Irish News

CORK—Mr. O'Brien and his Followers

With the co-operation of distinguished Unionists (says the *Catholic Times*), Mr. William O'Brien is about to establish a new daily paper in Cork, and there are other symptoms which indicate that he entertains the hope of permanently keeping up a Parliamentary Party, however small. If he expressly allied himself with Lord Dunraven as a Conservative Devolutionist, his campaign might be of service to his country. Some of the landlords who have held aloof from the National movement might draw nearer to it and range themselves under his banner. But Mr. O'Brien is not content to play such a rôle. He is determined to resist the national forces, and he is devoting himself very largely to the task of denouncing Mr. Redmond's policy. Cork City may support him for a time, but his adherents both there and throughout Cork County will grow weary of such an unprofitable, destructive crusade. The new journal will not create a strong party. Mr. O'Brien will once more bow to the will of the people, and retire from the political arena. It will not tell in his favor that when, as Mr. Dillon remarked on Friday night in the Hibernian Hall, Dublin, the situation required delicate treatment and the exercise of the utmost Parliamentary skill, he has exerted himself to pile up difficulties in the path of the Nationalist Party.

DONEGAL—Tree-planting

Some time ago (remarks the *Freeman's Journal*) the County Donegal Committee of Agriculture appointed a sub-committee to formulate a scheme of tree-planting, and proposed to grant £75 to that body in order that something in the nature of a practical beginning might be made. To this plan the Department of Agriculture objects, on the ground that under existing schemes provision of this character has already been made. The communication from the department is instructive, as showing the extent to which the afforestation movement has been adopted by County Committees of Agriculture. It is stated that in 27 counties almost 427,000 trees, other than fruit trees, were distributed by the committees during one planting season, and reports received from time to time by the department showed that this arrangement was appreciated and availed of to a large extent. Further, in the scheme of prizes for small farms the judge was instructed to take into consideration when making his awards the judicious planting of shelter belts on the holdings of competitors.

DUBLIN—Catholic Students at the University

In the University Church, St. Stephen's Green, Dublin, on February 11, a meeting was held with the object of forming a sodality for Catholic students attending University College. The Most Rev. Dr. Donnelly, Bishop of Canea, delivered an interesting address, which was listened to with deep attention by the professors and students present, who numbered over 300. His Lordship said he deemed it a very distinguished honor to be associated with them that evening in the formation of that pious Sodality. Forty-six years ago he preached from that very pulpit one of the University sermons there in the presence of all the governing authorities, the academic body, and the students of what was then known as the Catholic University of Ireland, and it pleased him very much that after such a long interval he had been invited to come back to that same pulpit when the tangled skein of University prospects seemed at length to be straightened out and when they were beginning to make a new departure—this time not to go back, but to go forward resolutely and hopefully. At the time he spoke of that church was a University Church in very name. It was founded, as they knew, by that great man, the first Rector of the Catholic University of Ireland, Dr. Newman. Dr. Newman said that it was a work that he had in his mind earlier than any other work, because amongst other reasons it expressed the symbolism of the indissoluble union of philosophy with religion, and because, as he declared in another place, the erection of a University in which no provision was made for Theological Chairs was an intellectual absurdity. The Bishop asked the students to enrol themselves as members of the sodality, and he assured them that they would have no reason to regret the step for their prospects in this life or in the next.

The Royal Society of Antiquaries

At the annual meeting of the Royal Society of Antiquaries of Ireland, the Most Rev. Dr. Donnelly, Bishop of Canea, and Count Plunkett, whose term of office as vice-presidents had ended, were elected members of Council. The new vice-presidents of the Society include Sir Henry Bellingham, D.L., The O'Neill (a Peer of Portugal), and the Right Rev. Mgr. Fahy.

Royal Irish Academy

At a recent meeting of the Royal Irish Academy, Mr. Mario Esposito, the Irish-born son of a distinguished Neapolitan musician, read a paper on 'Hiberno-Latin Manuscripts in the Libraries of Switzerland.' Searching in a few Swiss libraries, the young scholar has found some forty

mediaeval manuscripts of Irish origin. In referring the paper to the Council for publication, Count Plunkett drew attention to the importance of such researches in foreign libraries and monasteries, where much of the evidence of Ireland's mission throughout Europe is treasured, or hidden.

Makers of History

Addressing a jury in a Dublin case in which one of the parties was a Jew, Mr. Justice Kenny expressed his opinion that Jew or Gentile or Atheist would always receive a fair verdict from a Dublin jury. No one dare stand up in that court and say a single word against the Jews. The leader of the defendant's case (Mr. Healy) went out of his way to compliment the Jews upon their present conduct and their past history. In all times the Jews had been makers of history, leaders in every profession, in statesmanship, in every walk of life; and any attempt to condemn a Jew on account of his religion and his nationality showed a degraded and narrow mind, and no man of common sense would listen to it for a moment.

The Irish Leader and the Government

On all hands (writes a Dublin correspondent) Mr. Redmond's speech at the banquet given to him on February 10 in the Gresham Hotel, Dublin, is discussed, and it has been received with a general feeling of satisfaction. Even Mr. O'Brien and his friends refrain from criticising it in a hostile spirit. The following are the salient passages: 'There was but one great issue for us, and that great issue is Home Rule for Ireland. The Veto of the House of Lords was for us in Ireland Home Rule. And the pledge which decided us to support heart and soul the Liberal Party in the last General Election was the pledge which the Prime Minister gave, that neither he nor his colleagues would ever assume or retain office again in England unless they were given assurances that they would be able to curb and limit the Veto of the House of Lords. I have always regarded Mr. Asquith as a man of his word. His word sometimes has not gone as far as I would wish it to go; but I have never had the slightest reason to believe that he would not stand by his word as it was given. I say it is inconceivable that in this matter he should now waver in his purpose or palter with his pledges. To do so would, in my humble judgment—and I speak with great diffidence—would be to wreck the Liberal Party, to drive them for the next twenty years into the wilderness. I will not insult him by suggesting that he has any such intention. I see it has been suggested by the *Westminster Gazette*, and some so-called Liberal organs in England, that the proper policy for the Government would be first to reintroduce and pass the Budget, and then deal with the question of the Veto at some more convenient time in the future—that is to say, it is seriously suggested that the House of Commons, having won a victory at the polls against the Lords, should send the Budget back to the Lords with the request that under the existing system of the Constitution they would be kind enough by favor to pass the Budget into law. I venture to say that to do so would be to give the whole case against the Lords away. To do so would be to allow this great Constitutional crisis that has arisen—the greatest for 200 years—to peter out. To do so would mean to slack down the fires of enthusiasm amongst the democrats of England. To do so would be to disgust every real democrat in Great Britain. I say plainly that if Mr. Asquith is not in a position to say that he has such guarantees as are necessary to enable him to pass the Veto Bill through the House of Lords this year, and if, in spite of that, he intends, to use his own phrase, to retain office in spite of that, and proposes to pass the Budget into law, and then to adjourn—I do not care for how long or how short—to adjourn the consideration of the question of the Veto of the House of Lords, that is a policy that Ireland cannot, and will not, uphold. A scene of the greatest enthusiasm here occurred, everyone present rising to his feet and vociferously cheering the pronouncement.

KERRY—Unfair Treatment

The inequality in the Government's treatment of British and Irish schools was the theme of an address delivered recently in Killarney by the Right Rev. Dr. Mangan, Bishop of Kerry. Taking the estimates for the current year, the Bishop pointed out that the Treasury contributes £791,250 for secondary education in England; £166,500 for the same object in Scotland; and £26,400 for that purpose in Wales; or a total of £984,150; but that no provision whatsoever is made from this source for secondary education in Ireland. It cannot be disputed (says the *Catholic Times*) that the Irish people have a just claim to an equivalent of the grants made to the other countries of the United Kingdom, and we feel sure that if the claim is brought properly before the public and pressed upon the attention of our legislators, it will be recognised. Dr. Mangan's suggestion that the head masters of the Irish Intermediate schools should discuss the subject from time to time, make a joint application with the Commissioners of the Board of Intermediate Education to the Chancellor of the Exchequer, and also approach the Irish Party, is an excellent one. Under this unequal treatment the Irish secondary schools must suffer severely. As the Bishop says, the system is indefensible, and no serious opposition

could be fairly offered to proposals for remedying the grievance.

GALWAY—A Bishop's Views on Public Questions

After his consecration in Loughrea Cathedral on Sunday, February 13, the Right Rev. Dr. Gilmartin, Bishop of Clonfert, received addresses from various public bodies. Replying to that from the Galway County Council, the Lordship said he believed that Home Rule was the only remedy for the grievances referred to in it, and that the one means of attaining that goal was the aggressive presence in the House of Commons of a united and pledge-bound party, who might rely on the country to supply them with the sinews of war and to rid them of undisciplined and inefficient colleagues. The provision for Galway College in the Irish Universities Act was so glaringly inadequate, and in such striking contrast with even the very moderate endowments of the sister colleges of the new University, that he regarded the redress of that serious grievance as a matter of a short time. Replying to an address from the South Galway Executive of the United Irish League, Dr. Gilmartin said he never had any sympathy with the policy of attacking or belittling the Irish Party. They represented a great principle; they were their own; they had large gains to their credit; they were willing to receive advice from those who had a right to give it. In reply to an address from the priests and people of Clonfert, his Lordship said he had no desire to leave the quiet cloisters of Maynooth, but now that it had pleased God to choose a weak instrument for a great mission he humbly placed himself in their hands. In reply to an address from the National teachers, he said he should like to be considered their friend because they were engaged in noble and meritorious work. Replying to an address from the local branch of the Gaelic League, Dr. Gilmartin said that as long as the friends of the Faith and supporters of the language movement mutually assisted each other there was no fear for the welfare of either, and the closer the two works were connected, the better it would be for the Faith and the more prosperous for the language. Replying to an address from the Temperance Mission of Clonfert, his Lordship said he was glad to hear that a healthy public opinion against the abuses of stimulants had extinguished the notion that decency could not subsist without drink. Addresses were also presented from the priests and people of the archdiocese of Tuam and the priests and people of Castlebar, his Lordship's native parish. In the evening a banquet was given in the Town Hall by the newly-consecrated Bishop, who had on his right Cardinal Logue and on his left the Archbishop of Tuam.

The New Bishop of Clonfert

In Loughrea Cathedral, on February 13, the Most Rev. Dr. Gilmartin was consecrated Bishop of Clonfert, in presence of a congregation that filled the sacred edifice to overflowing. Dr. Gilmartin's popularity with the clergy was amply evident from the great number of priests, many of them from distant parts of Ireland, that attended his consecration. His popularity with the people whose future destinies he has been appointed to guide was clearly shown by the general rejoicing throughout the ancient diocese of Clonfert. Loughrea itself, the historic old cathedral town, was decorated with flags and banners indicative of the people's rejoicing. The streets were filled with a joyous crowd during the day, while at night they were brilliantly illuminated. The consecration was carried out with all the impressive ceremonial which the Church prescribes for events of such importance. His Eminence Cardinal Logue presided at the function. The Most Rev. Dr. Healy, Archbishop of Tuam, was the consecrating prelate. The assistant Bishops were Right Rev. Dr. Browne, Bishop of Cloyne; Right Rev. Dr. O'Dea, Bishop of Galway; Right Rev. Dr. Fogarty, Bishop of Killaloe; Right Rev. Dr. McKenna, Bishop of Clogher.

WICKLOW—Parliamentary Representation

Mr. E. O'Kelly has been elected unopposed for Wicklow West, the seat rendered vacant by the death of Mr. J. O'Connor.

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People We Hear About

The Hon. Alexander Wilmot, M.L.C., of Cape Colony, who visited New Zealand a few years ago, celebrated his golden wedding on January 17 last at Wynberg. He is one of the leading Catholics of the Cape.

Much sympathy is felt with Lord Ninian Crichton-Stuart in the loss of his little heir, a pretty little boy of three, who was an interested participator in the recent election contest at Cardiff, being driven about, to his great delight, in a carriage bearing the injunction, 'Please vote for Daddy.' The little canvasser has succumbed to a chill caught on the exciting occasion.

Rev. Father Matthew Russell has been editor of the *Irish Monthly* since 1873, and Rev. Father Hudson began to edit the *Ave Maria* in 1875. The careers of these two veteran editors (says the *Sacred Heart Review*) have been remarkable in other respects besides length of years. Perhaps no other living editor has done more than either of these men for the encouragement of Catholic writers and the improvement of Catholic literature.

All Catholics (says the *Sacred Heart Review*) are familiar with the life of St. Elizabeth of Hungary, whose virtues hallowed the thirteenth century, and who bore the beautiful title, 'Patroness of the Poor.' At the present day Europe has another noble lady whose name is also Elizabeth and whose charity towards the poor and the afflicted is very notable and very beautiful. This is the new Queen of Belgium, wife of King Albert I. She studied medicine as a girl and was graduated with the degree of M.D. at Leipzig shortly before her marriage. She never practised, but she takes a direct and personal interest in the dispensary for poor consumptives she and King Albert founded some years ago. She is one of the few women upon whom the Pope has conferred the Order of the Golden Rose.

Mr. Hugh Law, M.P., who has represented West Donegal since 1902, is the second son of the late Right Hon. Hugh Law, formerly Lord Chancellor of Ireland. Born in 1872, he was educated at Rugby, and afterwards at the University College, Oxford, where he was the fellow-student of such other distinguished and interesting politicians and pundits as Belloc, Chesterton, and Phillimore. Mr. Law is one of the considerable number of Protestants who are members of the Irish Parliamentary Party. He represents, perhaps, the most Catholic constituency in all Ireland, and, although with him as with his friend, Swift MacNeill, his Protestantism is an uncompromising quantity, he is a firm favorite with his constituents, and is invariably nominated by the leading priests of his constituency. Mr. Law facetiously describes himself as a 'persecuted Protestant.' A speaker of considerable culture, ease, and ability, his recent visit to Scotland has established him in an enduring popularity among his fellow-Nationalists there, while among the Liberals in large industrial centres where he has spoken, he is regarded with no less cordiality.

There passed away recently in London Captain J. J. Dunne, a man who played many parts in his lifetime. He was born in Queen's County in 1837, educated at Clongowes Wood College, Dublin, and on the Continent, and, having joined the Army, served in this Dominion in the early sixties. Later on he travelled all over the world in search of sport and adventure. On the starting of the movement for self-government in Ireland, he became secretary of the Home Government Association, of which Isaac Butt, Q.C., was president. On the death of Mr. Butt in 1879 Captain Dunne was appointed Governor of H.M. Prison Service, and for several years was in charge of Castlebar Gaol. On leaving the prison service he settled in London as a journalist, and wrote for the *Field*. His book on *How and Where to Fish in Ireland*, by 'Hi Regan,' is well known to all anglers in Ireland. He also wrote *Here and There Memories*, by 'H.R.N.' in which he recounts some of his experiences and relates many racy Irish episodes and stories. His daughter, Mrs. Golding Bright, is the novelist and dramatist, 'George Egerton.'

In the following analysis the members of the House of Commons are classified according to their profession, and the principal mercantile and other positions they occupy:— Bankers and financiers, 13; barristers (in or out of practice) and K.C.'s, 125; brewers, distillers and wine merchants, 13; builders, architects, etc., 8; civil and mining engineers, 11; colliery proprietors and coal merchants, 7; diplomatists and Government officials, 8; directors of public companies, 12; estate agents, accountants, and auctioneers, 7; farmers and agriculturists, 13; gentry and landowners, 56; iron masters and metal merchants, 13; labor representatives, 40; manufacturers and spinners, 51; medical profession, 9; merchants, 37; ministers of religion, 2; newspaper owners and journalists, 38; peers' sons and brothers, 45; printers, booksellers, and authors, 8; professors and lecturers, 12; secretaries, private and official, 10; steamship and ship owners and builders, 12; solicitors (in or out of practice), 30; shopkeepers and traders, 16; military officers, 44; naval officers, 2. In addition there are 1 commercial traveller, 1 picture dealer, 1 pilot, 2 schoolmasters and tutors, 2 representatives of the motor-car industry, 3 railway and naval contractors, and 4 sharebrokers.

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

(Signed)

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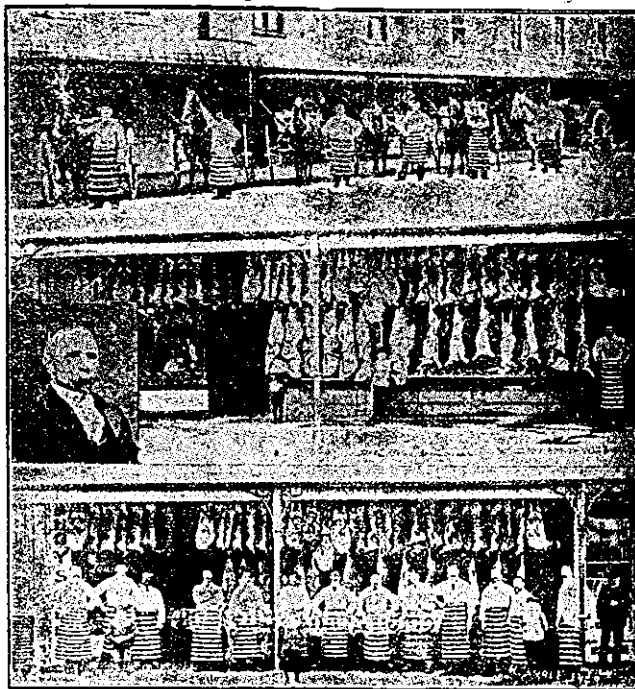
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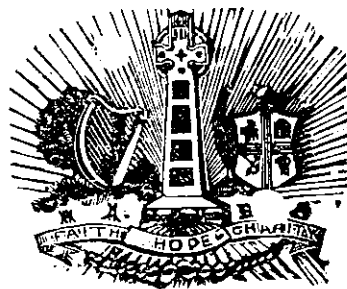
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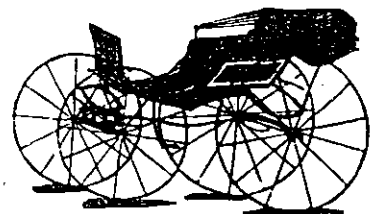
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The Catholic World

BELGIUM—The Congo Free State

Lieutenant Learmonth, R.N., in a letter to the *Times*, corroborates every word of Mr. Dugald Campbell's statement about Katanga, and says that in his opinion Mr. Morel has always been needlessly aggressive towards the Government of the Congo Free State, which he is convinced, by his own observation in Katanga, is honestly and successfully civilising that province at least, treats the natives with more leniency than Britain does in Rhodesia, and enforces severe penalties on white men for infringing the laws for their protection.

CANADA—The Eucharistic Congress

The programme for the International Eucharistic Congress to be held at Montreal, Canada, on September 7-11 next, is now being drawn up, and will probably exceed in interest and spectacular effect any that have gone before (says the *Universe*). The Papal Legate will make his entry into Montreal on Monday, September 5, and will be solemnly received by the ecclesiastical dignitaries on the Tuesday. On Wednesday, September 7, there will be a grand reception by the civil authorities, and at midnight on that date Solemn High Mass at the Cathedral of Notre Dame, which will accommodate 10,000 persons, will usher in the Congress. Holy Communion will be given, but to men only. On Thursday, Friday, and Saturday the ordinary sessions of the Congress will take place; but on Friday there will be Pontifical High Mass in the Manse Park, in the open air, when sermons will be preached in French and English. Sunday, the concluding day of the Congress, will be noteworthy by reason of the vast procession which will take place through the streets of Montreal, embracing lay delegates from all countries, the clergy, and the numerous Bishops and Archbishops who are expected to be present, among whom will be the Archbishop of Westminster and several of the English Bishops. The Blessed Sacrament will, of course, occupy the most prominent place in this great procession, being carried by the Papal Legate, who will be conveyed in a chariot drawn by six white horses. A large number of English Catholics are expected to attend the Congress, and accommodation upon the great liners has already been secured by the Catholic Association, who are making all necessary arrangements. In addition to several excursions in the neighborhood of Montreal, the programme proposed by that association includes an optional visit to Niagara, returning by way of New York, in which city two or three days may be spent.

ENGLAND—A Catholic Congress

The Catholics of England (says the *Catholic Herald*) seem at last on the point of realising an idea which has long been promulgated of holding an annual general Congress of English Catholics. The Catholic Truth Society holding its annual Conference at or about the same time as the Society of St. Vincent de Paul in England, and frequently in the same place, suggested the idea that the two gatherings should be combined. In order to include other organisations likely to extend support and influence to the Congress, invitations were sent to representatives of other societies, such as the Y.M.S., the Guild of Ransom, the Catholic Union, Catholic Women's League, and the Catholic Guardians' Association, and it is anticipated that these and others will join in promoting a great English Catholic Congress to be held in Leeds at the end of July, so as to avail of the leisure provided by the August Bank Holiday.

FRANCE—The Free Schools

M. Doumergue, Minister of Education, has introduced a Bill to suppress the Catholic schools of France (says the Paris correspondent of the *Edinburgh Catholic Herald*). During the recent debate in the Parliament M. Briand, the Prime Minister, threatened the Catholics that if they persisted in their opposition to the infidel schools of France the Government would take measures to strengthen their position in educational matters. They have done so by the introduction of the new Bill. The Bishops have called on the people to open Catholic schools everywhere. There has been a generous and faithful response to the call; in many places Catholic schools are opened side by side of the State schools. Where there are no Catholic schools parents are insisting on the teachers withdrawing the condemned books, and they have been largely successful. But the new Bill will suppress the Catholic schools, and leave the Catholic children at the mercy of an atheistic Government, who are determined to extinguish entirely the Catholic Faith in France. At the suppression of the convents and the institutions of religious Fathers and Brothers who had the care of the majority of the children in France, many members of the religious Communities 'laicised' and entered on a new role as lay teachers in Catholic schools. The new Bill aims at them. The provisions are such that they will no longer be recognised as teachers in any schools, and thus the major part of Catholic schools will have to be closed for want of teachers. First of all, the former teaching certificates will be nullified. It will be necessary to take a new certificate, and the conditions are of such

a nature for the securing this new power to teach that the Government will be able to refuse all whom they desire to exclude. One of the questions they will have to answer on oath is whether the candidate is now or has ever been a member of a religious Order. If the answer is in the affirmative then the certificate will be refused, and but few Catholic schools will be left with teachers, and therefore must be closed. Another provision of the new law is that all school books must be submitted for the approbation of the Government, and that means the end of religious instruction in books. Moreover, power is given to the Mayor of every locality to close schools where in his opinion the manners of the children, or the sanitary condition of the schools, or the security of the children are defective. Now, as the Mayor is the creature of the Government, he can close the school practically at his own sweet will. The management, the time-table, and the subjects taught will all have to be approved. The trap is complete; Catholic schools must close.

ROME—The Pope and the Victims of the Earthquake

The booklet, printed by the Vatican press, in which are set forth the details of the receipts and expenditure of Pius X. on the occasion of the earthquake of 1908 in Calabria and Sicily, has just been given to the public in Italian, and is being sold at a couple of francs for the benefit of the orphans who have been taken under the care of the Pope (writes a Rome correspondent). The idea of preparing such a publication originated with the Right Rev. Abbot Gasquet, O.S.B., whose suggestion met with ready acceptance from the Holy Father. His Holiness at once showed the distinguished Benedictine a ledger in which every penny received and disbursed had been entered in his own exquisitely neat hand. The most minute details are given in the booklet. The number of orphans placed in different institutes throughout Italy, the churches, schools, convents, monasteries, and places of refuge erected by the Pope in Sicily and Calabria; what the fugitives, the wounded, and orphans cost before any charitable offerings reached Italy; the sums disbursed by the Pontifical delegates in South Italy as well as those sent from the Pope to Sicily in the first hour of distress—all is given with the utmost exactitude. It is well known, though such information cannot be gathered from the publication, that the receipts, 6,849,988 lire, have not been sufficient to cover the expenditure of the Pope. According to some, Pius X. finds himself over a million lire on the *wrong* side of the ledger. But that is the side his Holiness persists in calling the *right* one. Within a week or so the booklet will be published in English and French. The publication, which makes interesting reading and is profusely illustrated with photographs of the stricken regions, will be read in many countries; for it forms a memorial of one of the most terrible catastrophes in all history, and attached to it is a great amount of historical importance, the value of which can scarcely be appreciated in our day.

The Holy Father and the Lenten Preachers

For many generations (says a Rome correspondent) it has been the custom for the Pope to receive in a body those ecclesiastics who, prominent for their theological and oratorical gifts, are chosen to preach in the more important churches in Rome during the Lenten season. On such occasions the wishes of the Pontiff are signified to them regarding the style of their sermons as well as the dominant note that must run through them from the first to the last discourse. On February 8, when the body of preachers, accompanied by the parish priests of Rome, stood around the Papal Throne, Pius X. gave them only one idea towards which all their efforts should tend, viz., 'Docete'—'teach.' 'I exhort you particularly,' said his Holiness with energy, 'to teach the truths of Faith, because, sad to say, frequently a knowledge of religious matters is found wanting in great congregations. Do not waste time in phrases. Remember your office is mainly that mentioned by Jesus when He said: "Docete." Only in this way will your preaching produce that fruit which is expected.' Then turning to the parish priests of the city who stood at his left, the Pontiff spoke of the necessity of teaching youth. 'My dear co-operators,' he said, 'consider the grave need of religious instruction that is to be found among the faithful. I leave this to your efforts because neither you nor I have a day to lose to prepare ourselves to answer the Eternal Judge on this duty of our ministry. I understand that it is a difficult thing to gather a good number of children for religious instruction; but this does not dispense you from trying every means to overcome so great an evil. You must spare no pains to bring them together and prepare them to receive worthily the Holy Sacraments. No parish priest can be too zealous in forming Catechism classes, in watching over them, and in getting others to help in the holy work. Tell other priests in my name that although they are not officially engaged in missionary labors, they are bound to assist in preparing the youth of the city for the Sacraments.'

SPAIN—Political Parties and the Schools

There are several parties in the Spanish Cortes, or Parliament, to wit—Conservatives, Liberals of diverse shades, Republicans, Socialists, and Anarchists (writes a correspondent of the *Catholic Herald*). At the time of the Socialistic and Anarchist commotion on account of the Ferrer inci-

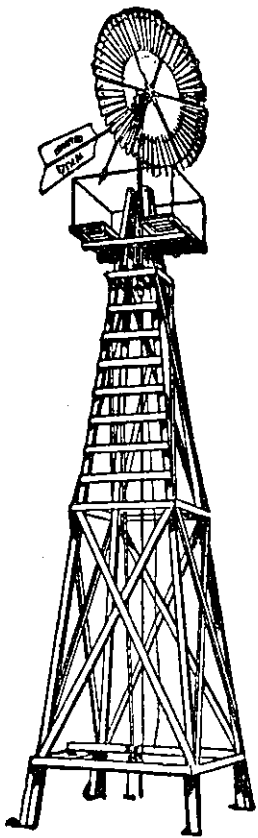
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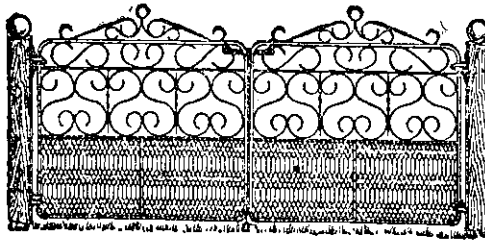


FIG. 19.

DOUBLE DRIVEWAY GATE.

Opening—

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

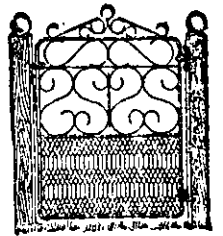


FIG. 18.

SINGLE WALK GATE.

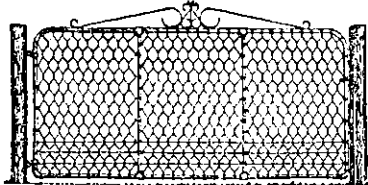
Opening—

3 ft., with Scroll	-	24/6
3 1/2 ft. "	-	28/-
4 ft. "	-	27/0
5 ft. "	-	35/-

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

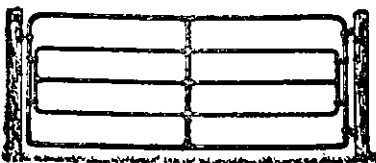
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Woven Gates.



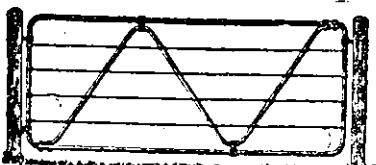
9ft., 30/- 10 ft., 33/6 11 ft., 37/- 12 ft., 40/-
SCROLL EXTRA—8ft. to 10ft. 5/-; 11ft to 12ft., 7/6

Bar Gates.



10ft., 37/6 11ft., 41/- 12ft., 46/-
SCROLLS EXTRA, as above.

"N" Gates, with 5 Wires.



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

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

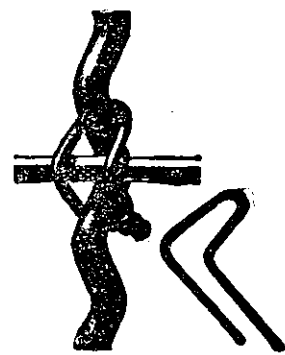
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28 in.	58/-
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44 "	88/-
48 "	98/-
54 "	108/-

No. 4 Gauge per 1000.

28 in.	84/-
30 "	90/-
36 "	108/-
40 "	120/-
44 "	132/-
48 "	144/-
54 "	162/-

Loops, 6d. per lb; 42/- cwt.

1,000 Loops weigh 5 lb.

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WHEN WRITING, ADDRESS DEPARTMENT T.

dents throughout Europe, the Conservatives, led by Senor Maura, held the portfolios of Government; but in a moment of weakness the Conservative Cabinet, to allay popular commotion in Spain, which, moreover, was fanned by an unfavorable feeling to the African war, resigned last October. Moret, the Radical leader, undertook the government of the country. He did so only on sufferance, since the Conservatives have a majority in the Cortes. Now Moret has made his position untenable by two acts that have raised the opposition of two powerful parties in the Parliament. He alienated the Conservatives by issuing a decree signed by the King, permitting the reopening of the 'lay' schools, and then raised the opposition of the Liberal Right and the Radical Liberals under Count de Romanones and Canalejos, by favoring the extreme Republicans. He had been dismissed from office to give place to Canalejos, who has formed a Cabinet to carry on the government of the country until arrangements are made for a general election. Senor Maura is again in evidence rallying his party, who expect to win at the polls, and put Spain under a Conservative Government.

UNITED STATES—Church Progress

According to the Official Catholic Directory, published by the M. H. Wiltzius Company, of New York, there are 14,347,027 Catholics in the continental United States, showing a gain of 111,576 over the figures of a year ago. Adding to the number of Catholics in the United States proper those of the Philippines, Porto Rico, and the Hawaiian Islands, the total number of Catholics under the United States flag is 22,587,079. The Catholic population under the British flag, according to the same directory, is 12,053,418, and under the German flag 20,327,913. The hierarchy of the United States consists of one Apostolic Delegate, one Cardinal, thirteen Archbishops, and eighty-eight Bishops.

GENERAL

A New Vicariate Apostolic

On account of the increase of the number of Latin Catholics in Egypt, the Sacred Congregation of the Propaganda has found imperative the erection of a second Vicariate Apostolic in Egypt. Up to the present the country possessed only one Vicar Apostolic, whose episcopal residence is situated in Alexandria, with jurisdiction over the vast territory. According to the latest arrangements, a new Vicariate is formed in Cairo, taking its title from the Delta of the Nile, and having for its first Apostolic Vicar the Right Rev. Mgr. Duret, who made his ecclesiastical studies in the Seminary for the African Missions of Lyons, France, to which country he is now travelling for the purpose of receiving episcopal consecration.

Sunday in Olden Times

The learned Abbot Gasquet, in his charming *Parish Life in Medieval England*, gives a good deal of interesting information as to how the English in pre-Reformation days spent their Sundays (says the *Ave Maria*). It was customary in those old times for a very great number of the people to assist at daily Mass on the week days, and in various old records it is noted that the priests of the parishes said Mass at an early hour. This early morning Mass is often referred to as 'Morrow Mass,' or 'Jesus Mass'; and it would seem that the women attending generally carried long rosaries, while those who could read recited the Office of Our Lady. On Sundays, however, everyone, excepting those prevented by age or infirmity, attended the parochial Mass, and not only Mass but Matins.

Matins were recited at a very early hour by the priests; or, in cases where only one priest was available, by the priest and clerk. This was done so that the people might have an opportunity of returning to their homes to breakfast in the interval between Matins and Mass. Sir Thomas More writes: 'Some of us laymen think it a pain once in a week to rise so soon from sleep and tarry fasting. . . to hear our Matins.'

When the congregation again assembled for the parochial Mass, the holy water was solemnly blessed. For this ceremony the priest, accompanied by deacon and subdeacon, if such were available, came to the entrance of the chancel, where the water was blessed; then the altar was sprinkled, afterward the assistants of the priest, and lastly the people. Often there was a procession, which passed, singing the proper anthems, to the graveyard where the dead took their last long rest. Prayers were offered up at the graves and the mounds sprinkled with holy water. The procession returned to the church and Mass began. It is noteworthy that the altar and any shrine or image was brilliantly lighted up, while the great 'candle wheel,' or 'rowell,' was laden with candles. The sermon, or homely discourse, followed the Gospel; and afterward the head-roll was read, and prayers offered up for the Pope, Bishops, and priests; also for the reigning sovereign and royal family, for all benefactors of the Church, for workers and tillers of the earth, and for all in debt or in deadly sin. These orisons were followed by prayers for the dead.

Between two or three in the afternoon of the Sundays Evensong or Vespers were sung, and then the people were free to devote the remainder of the day to rest or reasonable recreation. Not so the priests: Sunday was the day particularly set apart for visiting the aged and the sick.

Domestic

By MAUREEN

Need Sun and Air.

A bedroom should be aired at least two hours before the bed is made. Bedclothes and pillows should be placed where the sun and air will reach them. Closet doors should be opened at the same time, as it is just as necessary for closets to be aired daily as for the beds. If each person attended to this in the morning before leaving his or her room the labor of housekeeping would be greatly lessened.

Little Economies Important.

Little economies practised in the household are the secret of success of every good housekeeper. No matter how perfect the system may appear to be, if her results were attained by overtaxing either her purse or strength her methods prove themselves too faulty to be continued. Economy in labor may be begun by regulating the work of each day. Each household can best arrange its own work. What might apply to one would not suit another, but everyone should have a definite plan of work. Then remember it is labor saved to wash the pots and pans as soon as you are through using them, and not let them stand until dish-washing time; and that instead of piling your dishes up promiscuously after a meal it saves time to place saucer on saucer and plate on plate, and put them so arranged into the pan. Your china will not be nearly so apt to be broken, and the washing and the draining of it will be reduced to a minimum. Have strips of carpet across the kitchen where they are most needed. This helps to keep your boards white or your linoleum bright without frequent scrubbing. Learn these and many other economies of time, labor, and expense, and your housekeeping will resolve itself into a pleasant day's work instead of a life of drudgery to be looked forward to with dread from one day to the next.

As to the Children.

Here is a description of one woman's ways with her children:—I desire to have all of my children's meals served at the family table, so that I may give attention to the kind and quantity of food which they eat and also to their manners at table. As we have so many guests, I particularly wish my children to appear well bred, and for the same reason I do not wish to be obliged to be continually talking to them at the table. My children coax for pennies like other children, and I teach them the value of a penny while they are very young in this way: When we go into the dining-room I place in front of my plate a penny for each child. At the close of the meal the child who has not been corrected in any way is given a penny. They are encouraged to talk, but not to interrupt. They are taught to eat properly, to ask properly for anything they may wish. Any misdemeanor which they understand to be such results in the loss of the penny. Sometimes they are fined a penny besides for any particularly unpleasant act. For any disrespectful word to the servant they are at once sent from the table. It may not be the best way, but one thing is certain: the meal hour is the pleasantest in the day to children, guests, and myself.

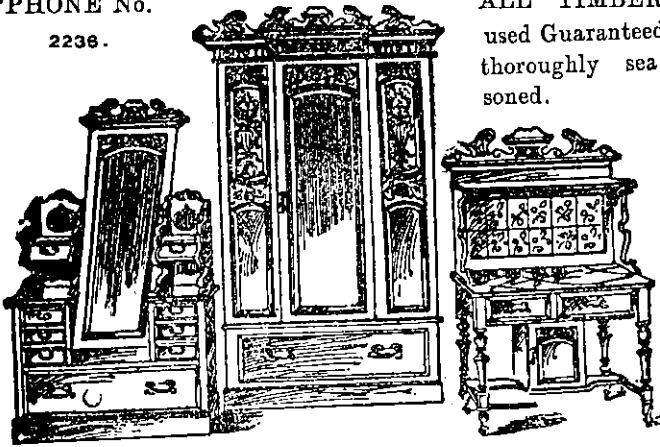
To Dry Wet Boots.

When we have reached the office or home, after having trudged through the mud or the pelting rain, one of the first things we do is to change our boots, if that be possible. Following this comes the drying of the footwear. If you get your boots soaked while journeying to the office, this process of drying is an important matter, because we wish to put the boots on again to go out to lunch or to go home. At home this is not so serious, because we can have a change and leave the sodden leather to get dry in a more leisurely fashion. The most natural action is to place the soaked leather near the fire; not too near, but sufficiently close to cause the steam to rise promptly. We watch this steaming with satisfaction, which shows itself in our faces. That is the most expeditious way to dry leather, but it is certainly not the best. Although the boots are not scorching, they are to some extent burning, and the heat which produces rapid evaporation is also damaging the leather. All the 'life' is being taken out of the material; it loses its pliability proportionately to the degree of heat, and the boots have their period of service correspondingly shortened. The best plan would be to bury the boots in some substance that will absorb the wet, such as sawdust. As that process of drying offers disadvantages by reason of the possibility of the sawdust not being entirely removed, we should let the leather dry slowly and naturally. A warm atmosphere will do, but the heat of the fire is detrimental.

Maureen

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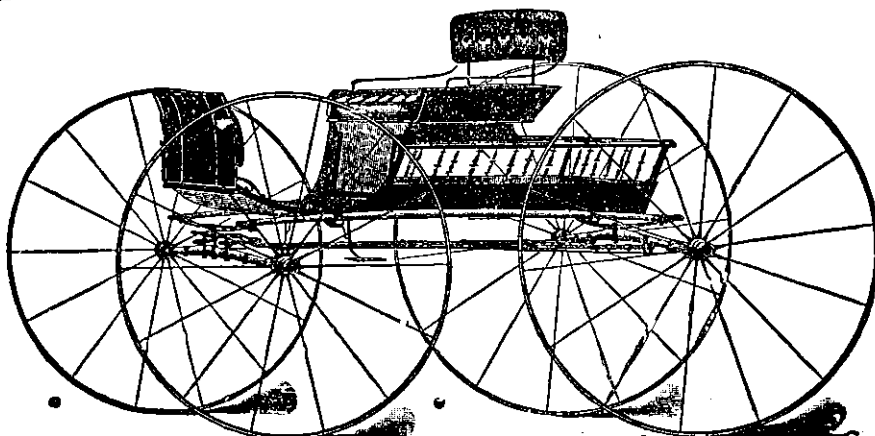
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Stock of Vehicles to select
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Science Siftings

BY 'VOLT'

How Plants Breathe.

Most people do not know that a plant has lungs, but it has, and its lungs are in its leaves. Examined through a high-power microscope, every leaf will show thousands of openings, infinitely small, of course, but each provided with lips, which, in many species, are continually opening and closing.

Fireworks.

Fireworks originated in the thirteenth century, along with the evolution of powder and cannon. They were first employed by the Florentines, and later the use of fireworks became popular in Rome at the creation of the Popes. The first fireworks, which resemble those which we see nowadays, were manufactured by Torre, an Italian artist, and displayed in Paris in 1764.

Supposed Canals on Mars.

E. W. Maunder, superintendent of the Solar Department of the Royal Observatory at Greenwich, says of the so-called Martian canal theory: 'Nobody has ever seen a single canal on Mars. There has never been any real ground for supposing that the markings on the planet supplied any evidence of artificial action. It were better for science that the canal theory be abandoned completely.'

The Power of a Toadstool.

Some years ago the main streets of Basingstoke were paved with large stones, and a few months later the pavement showed an unevenness which could not easily be accounted for at first. The mystery was soon explained, for some of the heaviest stones, weighing over 80lb, were completely lifted out of their bed of cement by the growth of large toadstools below them, and it became necessary to repave the town.

The Development of Motor Traffic.

The development of motor traffic in recent years has undoubtedly been startling. The Royal Automobile Club has been collecting statistics, by which it appears that the total number of motor vehicles registered in Great Britain and Ireland at the end of September was 183,773, as compared with 154,415 at the corresponding date of last year. This is certainly a striking increase; but the horse has not yet disappeared. Of the cars registered 7499 belonged to Ireland, 13,093 to Scotland, and 163,187 to England, of which less than one-fiftieth were registered in London. When steam traffic was first introduced into England a great many years ago, it was prophesied that in another generation the horse would be practically extinct as a 'motive power.' Several generations have passed away since then, but the horse-drawn cart is still familiar. There can be no doubt, however, that the use of the motor is increasing rapidly, as the statistics of the Automobile Club show.

The Life History of the Mosquito.

It is only the female mosquito which sucks blood. Dr. Patrick Monson tells us that after she has filled herself with blood she seeks out some spot near stagnant water. At the end of about six days she quits her shelter, and, alighting on the surface of the water, deposits her eggs thereon. The eggs float about for a time, and then give birth to tiny swimming larvæ. These larvæ grow apace, casting their skins several times to admit of growth. Later they pass into the nymph stage, during which, after a time, they float on the surface of the water. Finally, the shell of the nymph cracks along its dorsal surface, and a young mosquito emerges. Standing as on a raft, on the empty pelt, the young mosquito floats on the surface of the water while its wings are drying and acquiring rigidity. When this is complete it flies away. The young mosquito larvæ, to satisfy their prodigious appetites, devour everything eatable they come across; and one of the first things they eat if they get the chance is the dead body of their parent, now soft and sodden from decomposition and long immersion. They even devour their own cast-off skins.

R. R. R. R.

Four "R's" easily remembered mean a good deal to many sufferers, for they represent in an abbreviated form a great truth: "RHEUMO rapidly relieves Rheumatism." Here you have in a single sentence all that need be told of RHEUMO; the rest must be left to your experience after a trial. RHEUMO is a medicine which, if taken in the manner prescribed, every dose will be found to afford relief, killing the pain, removing the swelling, and eliminating the excess uric acid—the cause of the trouble. RHEUMO is the best solvent of uric acid and phosphatic sediment. RHEUMO conquers Rheumatism, Gout, Lumbago, and Sciatica. Sold by all chemists and storekeepers at 2s 6d and 4s 6d per bottle.

'Catholic Marriages.' The book of the hour. Single copies, 1s posted. Apply Manager, *Tablet*, Dunedin.

Intercolonial

The Very Rev. Father Walsh, Provincial of the Irish Province of the Vincentians, is at present visiting the houses of the Order in Australia.

Very Rev. Father D. J. O'Sullivan, of the Society of African Missions, is at present in Australia.

The Very Rev. Father J. O'Dwyer, V.G., of the Goulburn diocese, passed away at Tumut on March 21, aged 62 years, of which 37 were spent in Australia. During the past 15 years he was parish priest of Tumut.

The bunches of shamrock worn by Lord Dudley and suite at St. Patrick's Night concert (says the *Catholic Press*) were the gifts of the Cardinal. They came all the way from Ossory, his Eminence's old diocese.

On the evening of March 17 the Mechanics' Institute, Branxton, was thronged beyond its capacity by a large concourse of people, representing Muswellbrook, Wollombi, Cessnock, Greta, and surrounding districts, to take part in a presentation and send-off concert to the Rev. Father Rogers, who is about to leave Australia for a trip to Ireland, where he will spend a well-earned holiday. The presentation consisted of an illuminated address, a purse of sovereigns, and several useful articles.

At the luncheon at which the Cardinal entertained a number of priests and laymen at St. Mary's presbytery, after the High Mass, on St. Patrick's Day (says the *Catholic Press*), his Eminence presented Messrs. L. Cotter, R. H. Arnott, and M. J. Candrick with handsome gold watches, as some recognition of their work as assistant secretaries of the Catholic Congress, and the other movements connected with St. Mary's Cathedral. Each was associated in a secretarial capacity with the St. Patrick's Day celebrations.

The national concert held in the Town Hall, Melbourne, on St. Patrick's Night attracted a large attendance. Amongst those present were his Grace Archbishop of Melbourne, who made some references to English and Irish politics, and the prospects of Home Rule for Ireland, the State Governor (Sir Thomas Gibson Carmichael), Mr. Justice O'Connor, Mr. Justice Higgins, and the State Premier (Mr. Murray). The Governor expressed his pleasure at being present, and said many of the things that he treasured most in his inmost thoughts were connected with Irish people. On Saturday there was a procession to the Exhibition Grounds, where the sports were held in the presence of a huge and enthusiastic gathering of spectators. The Governor and the Archbishop were again present. The Premier of Victoria and the Attorney-General were also in attendance.

At the High Mass at St. Mary's Cathedral, Sydney, on St. Patrick's Day the panegyric of the Apostle of Ireland was preached by his Grace the Coadjutor-Archbishop. Upwards of 30,000 persons visited the St. Patrick's Day Industrial Exhibition, opened at the Agricultural Grounds on Thursday afternoon, March 17, and closed on Saturday, at the conclusion of the sports carnival. For competition alone 1500 articles, divided into 104 sections, were exhibited. The exhibition was opened by his Eminence Cardinal Moran, who congratulated the schools on the singular progress which was made in music and industrial work during the past year. The national concert in the Town Hall on St. Patrick's Night was a great success. There was a crowded attendance. His Excellency the Governor-General, Lord Dudley, and suite, and his Eminence Cardinal Moran were present. His Grace Archbishop Kelly and a large gathering of the clergy also attended.

In the course of his address at the opening of the St. Patrick's Day Industrial Exhibition at the Agricultural Grounds, Sydney, his Eminence Cardinal Moran said that every day they read in the press that Home Rule for Ireland was supposed to be equivalent to disloyalty to the Empire. He now, openly, fully, and in the most distinct way, repudiated all such statements, and wished once for all to let it be known that no disruption of the Empire was contemplated by the granting of Home Rule. As an illustration Australia might be cited. There was no country in the world more loyal to the Crown than Australia. Australia's loyalty was caused because she was allowed to manage her own affairs. In advocating Home Rule for Ireland, they only asked the same measure of managing their own affairs. That was as it should be. The accusations uttered every day against the granting of Home Rule were made with an intense malignity and lying misrepresentation which showed the wicked source from which they came.

In summer, when the hat is out,
A good catch is the ball;
Well stopped! we hear the people shout;
Well stopped! cry one and all.
In winter when bleak winds endure
A bad catch is a cold;
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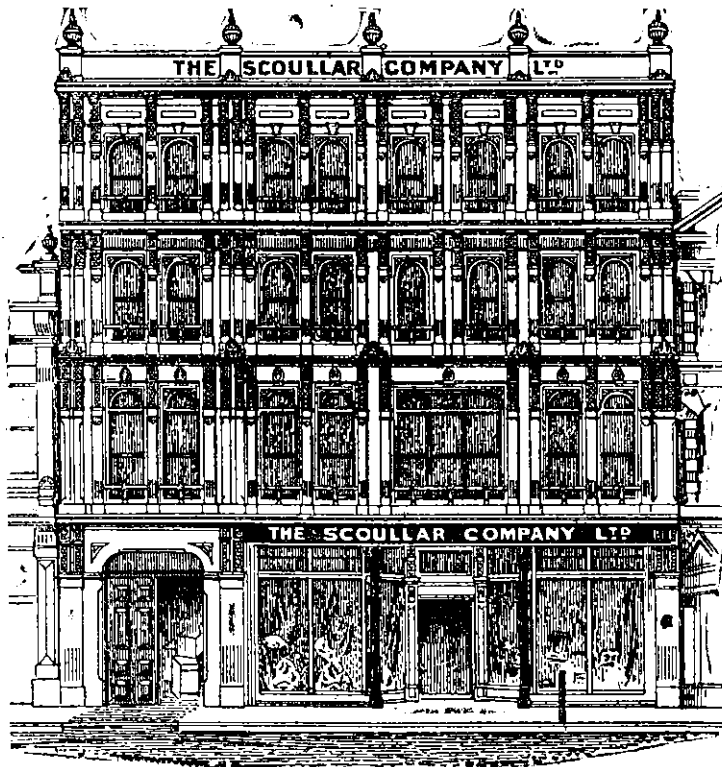
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The Family Circle

WHEN MOTHER GOES AWAY

Says Bobby to mother:
 'I'll be good as I can.'
 'I know you will, Bobby;
 You're mother's little man.'

BUT—

His mother then takes every match from the box;
 The door of the pantry securely she locks;
 Puts the hammer and tacks and the scissors and ink
 In the best hiding places of which she can think;
 And wonders at last, as her hat she pins on,
 What mischief her Bobby will do while she's gone.

ON THE TRAM CAR

Two young women stepped aboard a crowded city street car between five and six o'clock in the evening. They had been chatting together as they stood on the corner, and they were evidently acquaintances. From chance remarks let fall, the listeners might easily have gathered that they were in the employ of the same firm, one as a stenographer, the other in the capacity of bookkeeper.

The conversation drifted from one thing to another. Finally the bookkeeper spoke, with a hint of importance in her tone. 'Miss Boyer, can you keep a secret?'

'Of course.' The other girl looked interested, and so did several of the passengers.

'You won't breathe a word of it to anybody?' In her effort to make herself impressive the bookkeeper raised her voice, and an old gentleman lowered his newspaper to get a good look at her.

'Of course I won't, if you don't want me to.'

'Well, last month we did business at a loss of over a thousand dollars.'

'Did we really?' The stenographer shook her head.

'I know Mr. Hendricks is awfully nervous,' she observed.

'Of course he is. You see he has not been managing the business long, and he knows the company isn't going to stand for losing money. And this month our sales have run considerably under the sales up to the corresponding date of last month.'

'I shouldn't wonder if he'd lose his position,' said the stenographer. And then she bowed smilingly to a young man who had just entered the car. A moment later she reached her transfer point, and as the car emptied, the young man found a seat beside the old gentleman whose attention had been attracted by the conversation of the two girl workers. The two men shook hands, and the older one asked:

'Who were those two girls you bowed to? Where are they employed, I mean?'

'Why, at the Electric Supply Company's office on Potter street. Hendricks, the manager, is a new man.'

'Yes, I know,' said the old gentleman drily, and changed the subject.

This story has a sequel. Less than a year later the bookkeeper in question was looking for a new position. She had hopes of securing employment with a prominent firm at considerable advance over her present salary. But when she came to interview the head of the firm, her hopes deserted her. He glanced indifferently at the names of her references, and dismissed her with a curt assurance that if they decided to act favorably upon her application they would let her know.

The girl left the office with a sinking heart, and the old man looked after her stroking his white beard. 'I listened once,' he said, 'while that girl revealed the details of her employer's affairs in a street car. I wouldn't have her in my office if she gave me her services.' The girl who had violated the ethics of her calling, soothing her conscience by exacting a promise of secrecy, had put a barrier in the way of her own advancement.

USELESS WORRY

Worry is the great disintegrator and foe to the happiness in the home, as everywhere outside. It keeps us crossing bridges before we come to them. The evils that most fret and alarm us are those that are still in the distance, that have not yet arrived. Stop thinking about the bread that you are afraid will not rise in the morning, the new dress you are afraid the dressmaker will spoil, and next month's gas bills. If you will once resolve to worry about nothing except the evil or hardship that confronts you now, this hour or minute, and from which you cannot possibly escape, ninety times out of a hundred you will find there is no such evil or hardship.

DON'T SPOIL THE BOY

The young man who is petted too much at home is seldom any good. What is wanted nowadays is a practical man who can do something else besides smoke cigar-

ettes and twist a cane. The time to learn to work and to learn business habits is in one's youth. He who leads the life of a butterfly until he is twenty-five or thirty years of age and then recognises the fact that he has made an ape of himself, has precious little to recommend him when he applies for a job. This may be a chestnut, but it fits not a few young men in every city.

GIVE THE BOYS A CHANCE

Many parents make great sacrifices to educate their girls, whilst the boys in most part are often obliged to leave school and go to work even before they have acquired a common school training. Now this is not fair. Give the boys a chance—they are to become the permanent wage-earners and bread-winners for the families of the future. The girls may, indeed, be obliged to earn a living, but it is only for a short time—a few years at most, then the great majority of them become wives and mothers—their natural vocation in a normal state of society. Our boys, no matter who or what they are, must make a home sooner or later; consequently they should be thoroughly equipped for the battle. This is a case where 'the fittest survive,' and the boy without a good education is sadly handicapped in the struggle.

REALISTIC

The youngsters had been consigned to the nursery, and strict injunctions had been laid upon them to 'play a nice, quiet game.' In a few moments, however, sounds as of a thunder storm, with a dash of boiler factory, issued from the room, and mother rushed up.

'Mercy on us, children!' she exclaimed; 'whatever are you doing? You must not make such a terrible noise.'

'But, mamma,' explained one of the darlings, 'we are only playing theatre.'

'Theatre?'

'Yes; the scene is a storm at sea, and all of us except Tommy are shipwrecked people calling for help.'

Mamma's attention was thus directed to Tommy, who, crouched in the corner, emitted doleful howls.

'And what is Tommy doing?' she asked.

'Tommy's the scenery.'

'The scenery?'

'Yes; he is the ocean shrieking in the teeth of the storm.'

GOING TO TELL THE TRUTH

A newly qualified judge in one of the small towns of the south was trying one of his first criminal cases. The accused was an old dorky who was charged with robbing a hencoop. He had been in court before on a similar charge and was then acquitted.

'Well, Tom,' began the judge, 'I see you're in trouble again.'

'Yes, sah,' replied the dorky; 'the last time, judge, you was ma lawyer.'

'Where is your lawyer this time?' asked the judge.

'I ain't got no lawyer this time,' answered Tom. 'I'm going to tell the truth.'

CHINESE MANNERS

The Chinese are as fond of sending presents as we are, but not in the same manner. They send a number of articles, but the receiver is expected to take only one; and if an ignoramus should happen to keep the whole collection, the donor would be greatly disgusted with his want of good breeding (writes a traveller in the Orient). With them the left hand and not the right is the place of honor. The host must never sit down before his guest is seated, which, of course, is etiquette all over the world. But the Chinaman must get up every time his guests do, if it amounts to a dozen times a minute. Nor must he sit while any one who is his equal is standing. Inquiries concerning a stranger's personal affairs, a thing we consider the height of vulgarity, is with them the very essence of courtesy. To ask your age and your business and how much money you have, and how much you make and what you intend to do with it, and how much you paid for an article of dress is the polite thing among the Celestials, but it is shockingly impolite to wear spectacles in the presence of a guest or a superior, and the most near-sighted man would never violate this law of etiquette. An English traveller gives a very amusing account of a lawyer in Canton who apologised to the court for daring to put on his spectacles in order to read an official document. Both hands must be used in passing even the smallest article, and both hands must receive it, even a cup of tea. The Chinaman does not shake your hand, but clasps his own hands together, and moves them up and down several times. If he wishes to do you great reverence, he raises his clasped hands to his forehead, bowing at the same time very reverently. The ladies, however, have quite another fashion. They catch hold of the left sleeve with the right hand and make the motion of up and down as they bow.

TAMING WILD BEASTS

Captain Hare, a Devonshire man, brought home on his return from the Peninsula War a wolf which he had caught young in the Sierra Morena. By kind treatment it had become perfectly tame, and had lived with him on the same terms of affectionate familiarity as a favorite dog. During many a mountain bivouac the soldier, his horse, and the wolf had slept together beneath a friendly cork tree or in a sheltered ravine, sharing through campaigns the weariness, the scanty food, and the danger. During Captain Hare's furlough, part of which was passed at Bristol, his pet accompanied him in his daily promenade—it is said somewhat to the terror of the Bristol citizen, who cheerfully yielded the sidewalk. Upon his departure Captain Hare left his comrade in the keeping of Sir Hugh Smith, of Aslton Court. The faithful animal never ceased to sorrow over the separation, pacing before his kennel at the length of his tether the whole day long, and keeping always the sharpest lookout for strangers, in the hope that among them might come at last his old master.

But perhaps the most striking of well-authenticated instances of the wolf's capability of affection and faithfulness is one narrated by Cuvier. In this case the animal was taken young and brought up as a dog would have been. He became familiar with all the household, followed his master, showed sorrow at any absence, obeyed his voice readily, and behaved in no respect differently from a well-domesticated dog. His master, being obliged to travel, presented the wolf to the Menagerie du Roi, where he was received and confined. Here he remained for weeks, uneasy and discontented, pining and refusing food. Gradually he became reconciled to the situation, recovered his health, and attached himself to the keepers. After an absence of eighteen months, his master returned. At the first sound of his voice the wolf sprang up, frantic with joy, and being set at liberty rushed to the master and overwhelmed him with caresses. A second separation was followed by the same symptoms of grief, which again was allayed by time and by the friendship of a dog which had been given him as a companion. Three years passed this time before the master again returned. When he did so, his coming was at night, but again his first word awakened in the wolf the uneffaced memory of a beloved voice, and happy cries came from the cage. When the door was opened the faithful creature rushed forward, placed his forefeet on his friend's shoulders, menacing the keepers who offered to remove him and giving touching evidence of his joyful affection.

FILLING IN TIME

Lady Anne Lindsay, the author of the old poem, 'Auld Robin Gray,' was not only a delightful conversationalist, but she was a great story-teller. This gift made her not only a welcome guest abroad, but a valuable member of the home circle, for it is related in *A Group of Scottish Women* that at a dinner party, which she was giving to some friends an old man servant caused some amusement by saying in a perfectly audible undertone: 'My lady, you must tell another story. The second course won't be ready for five minutes.'

AN OFFER

A man offered recently in a London paper to forward, on receipt of postage stamps, 'sound practical advice that would be applicable at any time and to all persons and conditions of life.' On receipt of the stamps he sent his numerous victims the following: 'Never give a boy a penny to hold your shadow while you climb a tree to look into the middle of next week.'

FAMILY FUN

The Mysterious Paper Bands.—With three paper bands, each about 2ft in length by 1in in width, form three rings or hoops by fastening the ends together before the audience. With a pair of scissors make an incision in the first paper ring and cut round, when it will fall into two separate rings. With the second band repeat the cutting operation, when the surprising result of two separate rings, so interlocked that they cannot be separated without breaking one of them, will be found. Now take the third ring or hoop of paper and divide it in a similar manner to the previous ones, when, instead of two separate or interlocked hoops, one long band double the size of the one just cut, is produced. By cutting this band again in a similar manner a hoop four times its original size is formed. Can you explain by what means these perplexing results are obtained?

This is how it is done: Paste the ends of the first strip of paper evenly together. Twist the second strip of paper twice and paste the ends of that also together. Twist the third strip of paper once. Now cut through with a pair of scissors as indicated, and the desired effects are obtained.

All Sorts

A mob has many heads but no brains.

A mill cannot grind with the water that is past.

A landlord can always raise the rent. That is more than many of his tenants can do.

There is no good substitute for wisdom, but silence is the best that has been discovered yet.

Teacher: 'Now, Harry, can you tell me what an island is?' Small Harry: 'Yes, ma'am. An island is a place you can't leave without a boat.'

'Well,' said Dr. Kidder, 'there's only one way to get rid of insomnia. "And that is?" queried the patient. "Go to sleep and forget all about it."

'Ah, kind friend,' said the moralist, 'it is deeds, not words, that count.' 'Oh, I don't know,' replied the woman. 'Did you ever send a telegram?'

At the commencement of the term in a girls' school, one of the elder pupils was boasting of her home. 'Why, there's a verandah on our house,' she declared proudly. 'That's nothing,' quietly remarked a small newcomer; 'we have a mortgage on ours!'

'There were only three boys in school to-day who could answer a question that the teacher asked us,' said a lad to his mother.

'And I hope my boy was one of the three?' said the fond parent.

'Well, I was,' answered the lad.

'I am very glad; it makes your mother proud of you. What question did the teacher ask, Johnnie?'

'"Who broke the window?"'

As Darwin was walking one day in his garden he perceived a wasp upon the gravel walk with a large fly nearly as big as itself which it had caught. Kneeling down, he distinctly saw it cut off the head and abdomen, and then, taking up with its feet the trunk or middle portion of the body, to which the wings remained attached, fly away. But a breeze of wind, acting on the wings of the fly, turned round the wasp with its burden and impeded its progress. Upon this it alighted again on the gravel walk, deliberately sawed off first one wing and then the other and, having thus removed the cause of its embarrassment, flew off with its booty.

Indignant Passenger (to railway manager): 'Here, I say, I got a cinder in my eye from one of your beastly engines, and it cost me ten shillings for a doctor to get it out and dress the eye. Now, what do you propose to do in the matter?'

Railway Manager: 'Nothing, my dear sir, nothing. We have no use for the cinder, and you are perfectly welcome to it. No doubt, strictly speaking, you did go off with our property—the cinder, of course, was not yours—but we do not care to make a fuss about such a small matter. Pray do not give the incident a moment's thought.'

According to Swiss law no standing army can be maintained within the limits of Switzerland, though every citizen is liable to military service for a period of twenty-five years. In addition to this all able-bodied men between the ages of seventeen and fifty years are enrolled under a special category. The training during the first year is the heaviest; afterwards the man has to practise with a rifle each year, while he is called out for training every alternate year. Each man is compelled to fire a certain number of rounds of ammunition under stringent regulations. In this way, by constant rifle practice, every man knows how to handle a rifle, while a large number are taught to ride, and all have a good knowledge of drill.

The common otter is the most interesting specimen of British carnivora, and is still prevalent all over Britain, where fish exist. It travels great distances from river to river in search of food, often visiting the sea, where crabs, shrimps, salmon, etc.—delicacies the otter likes to feed upon—abound. During severe winter weather the otter will hunt upon land as though he were a fox, killing rabbits, ducks, chickens, and—as spring advances—even young lambs. Foxes are often blamed for the havoc wrought by otters, in spite of the fact that the otter's tracks and strong scent are very evident, and utterly unlike those of the fox. He hunts more by scent and hearing than by sight, and his long tail and outstretched hind legs acting as a rudder, help to direct his movements in the water. No fish stands a chance with him. The animal glides easily and silently through the water. The limbs are short, the toes webbed, the claws small, curved, and blunt. The close, thick fur readily throws off the water, the ears are small and protected by flaps, and the teeth are modified to catch and retain the slippery food on which the animal feeds.

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