

MISSING PAGE

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- May 1, Sunday.—Fifth Sunday after Easter. SS. Philip and James, Apostles.
 „ 2, Monday.—St. Athanasius, Bishop, Confessor, and Doctor. Rogation Day.
 „ 3, Tuesday.—Finding of the Holy Cross. Rogation Day.
 „ 4, Wednesday.—St. Monica, Widow. Rogation Day.
 „ 5, Thursday.—Ascension of Our Lord. Holiday of Obligation.
 „ 6, Friday.—St. John at the Latin Gate.
 „ 7, Saturday.—St. Benedict II., Pope and Confessor.

The Finding of the Holy Cross.

This festival has been celebrated in the Latin Church since the fifth or sixth century. It commemorates the discovery by St. Helena, mother of the Emperor Constantine, A.D. 326, of the Cross on which Our Blessed Saviour suffered. In the words of St. Jerome: 'If the ark was held in such high veneration by the Jews, how much more ought Christians respect the wood of the Cross whereon Our Saviour offered Himself a bleeding victim for our sins? Christ selected the Cross to be the glorious instrument of His victory, and the Cross is the standard under which all His followers must fight His battles.'

The Ascension of Our Lord. Holiday of Obligation.

Christ risen from the dead remained forty days on earth, instructing His Apostles, and proving beyond all doubt the truth of His Resurrection. At the end of that time He ascended into Heaven from Mount Olivet, in full view of His Apostles. Thus He secured for His sacred humanity the happiness and glory which He had merited by His sufferings, and at the same time opened to us the gates of Heaven. From the time of the Apostles this event has been commemorated in the Church by a special feast.

GRAINS OF GOLD

FAITH AND LOVE.

God, Who registers the cup
 Of mere cold water for His sake
 To a disciple rendered up,
 Disdains not His own thirst to slake
 At the poorest love ever offered,
 And because my heart I proffered,
 With true love trembling at the brim,
 He suffers me to follow Him
 Forever, my own way—dispensed
 From seeking to be influenced
 By all the less immediate ways
 That earth, in worships manifold,
 Adopts to reach by prayer and praise
 The garment's hem, which, lo, I hold!

—Robert Browning.

We tarnish the splendor of our best actions by often speaking of them.

A fault which humbles a man is of more use to him than a good action which puffs him up with pride.

Let us have the faith that right makes might, and in that faith let us dare to do our duty as we understand it.

Strength lies in character. Deceit is weakness; sham and pretence are enfeebling. Only the genuine and the sincere are worth while.

The man who prefers to live a quiet life, doing his daily duty faithfully, is more truly successful and happy than he who aspires to reach the heights of fame and riches, but fails to see that a man's life consisteth not in the abundance of the things which he possesseth.

Let each one accept his task—a task which should fill his life. It may be very humble; it will not be the less useful. Never mind what it is so long as it exists and keeps you erect. When you have regulated it without excess, just the quantity you are able to accomplish each day, it will cause you to live in health and in joy.

Good nature is one of the best assets a woman can have. A good-natured woman is always welcome even when she is rather slow-witted, and a woman of the opposite class is to be dreaded and shunned, because whatever brightness she possesses is of the personal kind. Many a woman, brilliant and entertaining, is feared quite as much as she is admired, because even her closest friends are not safe from her wit and satire. Many a social engagement is broken on account of such women. Good nature, like other desirable attributes, can be cultivated. One can be educated to accept little annoyances with complacency. The victory over one disagreeable thing gives strength to meet the next two, and when the philosophy that teaches one to remedy ills when a remedy is possible and accept the incurable ones with fortitude and good nature, is learned, life is comparatively smooth.

The Storyteller

THE CREAMERY GIRL

The Creamery Girl, as Michael Kilrush had learned to call her, going the road to Curraclough Creamery of a May morning, was fresh as the dew and sweet as a May blossom. She was dressed always in cool, clean prints, blue as her eyes or pink as her cheeks. With a sunbonnet a-top of her neat, shining hair and little brogans on her feet, with blue worsted stockings knitted by her own clever hands, she was as pretty as a picture.

Even Michael Kilrush, the hard-headed, shrewd, practical 'strong' farmer—a 'strong' farmer being in Ireland a prosperous one—found the neat figure uncommonly pleasant when he passed it two or three times a week in the early morning, he being on his way to fair or market, while she was at the creamery to receive the milk as it came in and to pour it into the wide shallow pans on the dairy shelves.

'That 'ud be the girl for my money,' the old fellow said to himself one morning, his set mouth relaxing from its grimness. 'If it was to be the like of her now, and not that girl that went to America in the spring, that omadhaum of a son of mine was to be after lookin' to marry!'

It was on the morning when the Creamery Girl had taken a stone out of the mare's foot for old Michael. Michael always drove a rather antediluvian jaunting car, but the mare had a bit of blood in her, and although she was old could yet show a clean pair of heels to her younger rivals.

It was in the first golden hours of the day, with the dewdrops glistening on all the wet grass blades, and Michael, in a great hurry to Tullybrackey Fair, where he had a few bullocks to sell, was fuming while he tried to hammer the stone out with another picked up on the road.

'Is it a stone she's got in the hoof of her, the creature?' asked the softest voice, just by his head.

Michael stood upright, his face very red from his exertion, and stared at the Creamery Girl, who this morning was attired in a lilac print, prettier even than the blue and pink ones, though Michael had thought they could not be improved upon.

'She has,' he said, 'an' I on the way to the fair. Sorra a bit of me can stir the ould stone. What am I to do at all, at all?'

'Let me,' said the girl.

'Is it you?' said Michael, with rough gallantry. 'What would a little girl like you know about how to take a stone from a horse's hoof?'

Whisking her lilac skirt aside, revealing a stout linen pocket suspended from her waist under her skirt, she felt among its contents for what she wanted, and brought out a penknife, which seemed to have many uses besides the ordinary one. She opened something which revealed itself as a kind of hook. Stooping down, she lifted the mare's foot and looked into it. Old Michael stared in amazement. The mare did not usually permit liberties to be taken with her by strangers. Then with a deft twist of the little instrument the stone rattled on the road.

She put down the foot gently, and slipped the knife into her pocket again. Old Michael looked at her in wonder and delight. He had never seen her so close before. She was wonderfully bright and shining, her skin of a satin smoothness of texture, and the waves of hair under her bonnet and about her ears like yellow silk.

'Tis the clever little girl you are,' he said, 'and it's a very nate contrivance you have in that knife of yours.'

'Tis nothing,' she said. 'Twas bought for me in Limerick.'

'Twas a rale box of tools you had in it!' said Michael. 'An' now, my girl, supposin' you get up the other side of the car, an' I'll lave you at the creamery gates in no time. 'Tis wettin' your feet you'll be crossin' the fields.'

'Tis very kind of you, sir,' said the girl, without hesitation, pulling down the other side of the car and stepping up on it lightly.

'I'll give you a lift any time at all I'll be comin' this way,' said Michael. 'Tis a bit of a walk across the fields an' a heavy dew most mornings.'

'Thank you kindly, Mr. Kilrush,' said the girl.

'So you know my name, aushla?'

'Doesn't everyone know Mr. Kilrush?' said the girl, with an air of innocent audacity.

Michael did not object to the flattery. It was true that he was well known and well respected, a man who had a good balance at the bank besides shares in this or that company, and had plenty of gear as well as money. His long low white house with the stockyard behind it was a comfortable sight. He had eight horses for his farm-work, plenty of cattle and sheep and pigs. All his fortune he had made with his own hands and head. And to think that that foolish boy of his had wanted to bring home a girl from a bankrupt family, and had threatened to go away out of it to America after her! He was getting over it, the father thought, though at first he had been sulky and rebellious. As though the man who made the money hadn't a right to a word in its ultimate disposal! Still,

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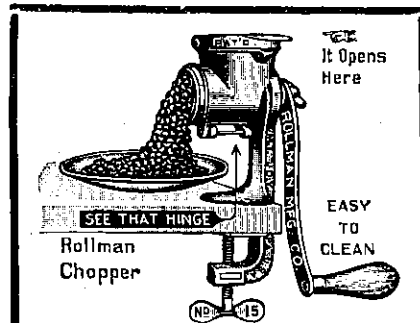
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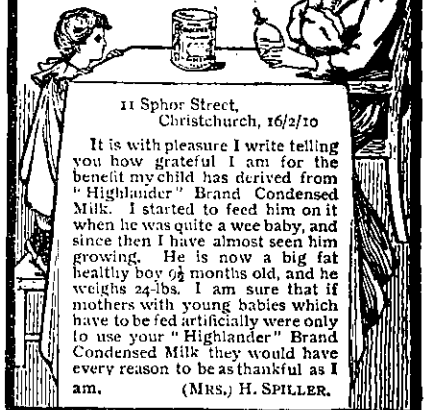
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he was glad Con was getting over it. They had been everything to each other since the mother died. If the boy would only take a fancy to a nice, sensible girl, with a bit of money, if possible, but if not—well, Michael Kilrush had not done as well as he had done without being in some ways a bigger man than his fellows. And he had not liked Con to be estranged from him. Time had been when he had looked to Con to bring home a fortune with a wife. But now, since there had been the cloud between them, he had come down in his demands. If there was a girl desirable in other ways, only lacking the money, a sound, decent little girl, not like the wastrel, bankrupt Gillespies—he would not say no to the boy again.

After that day when the Creamery Girl took the stone from the mare's foot, it became quite a usual thing for Michael Kilrush to give her a lift on the way to the creamery, when it happened that their ways were the same. He soon began to look with some anticipation along the sunny road before him between high hedges white with May blossoms for the pretty figure in the cool-colored prints.

The third or fourth time they drove together he asked her name and where she lived.

'My name is Nora Gillespie,' she returned.

Old Michael gasped.

'Nora Gillespie,' he repeated. 'There was a family of that name over at Glenacappa.'

'Glenacappa's full of Gillespies,' she said; 'I've a lot of cousins over there.'

'There was a family went to America.'

'There was so.'

'They were no great loss. Idle and careless, I heard they were, and not a penny left by the time they got to America.'

'Tis true enough,' said Nora impartially. 'The mother of them died when they were young. They were but a lot of boys and girls together, and the father was a soft, easy man. He died on them, too, and the place was sold over their heads. They maybe weren't so bad all out.'

'And tell me, my little girl, where do you come from?' said Michael Kilrush, turning willingly from the consideration of the other feckless Gillespies to the shining girl the other side of the car. 'Is it far you have to come to the creamery?'

'It might be a mile or two. Do you know Cromwell's Fort, Mr. Kilrush?'

'Ay, well.'

'My brother and I have taken it for seven years. There's a bit of land with it, you know. We'll see what we can make of it. He's a very wise boy, is William, though he's young, and he's cut for a farmer.'

'My poor little girl!' said Michael Kilrush, looking at her compassionately. 'You'll never make anything out of the land. It grows more thistles than any other bit of land in the country. And 'tis the queer old place for you to be livin'.'

'We're stubbing up the thistles fine,' said the girl.

'And it is a queer old place, but we like it. If you're passing by one day—any day after next Tuesday fortnight—and look in, you'll find me at home.'

'Not at the creamery?'

'I'll be done at the creamery then. It was a three months' course of lessons I took. I wanted to learn the dairy work. The nuns didn't teach us butter-making at the school. I'll often think, Mr. Kilrush, how kind you were to me.'

'Indeed, then, I'm not going to lose sight of you,' said Michael Kilrush, feeling a sudden dismay at the thought of the long road without the little figure upon it. 'I'll come to Cromwell's Fort fast enough, though 'tis a good nine miles from my own gate.'

He did find his way to Cromwell's Fort soon after Nora Gillespie had done with the creamery. It was surprising how he missed the little figure the other side of the car, and how much longer the road seemed now that there was no Nora to give a lift to.

He had only known Cromwell's Fort as a thick round tower seen in the distance across the fields, with a low, long cottage fixed at its base. It had seemed an unchancy sort of residence for anyone to his mind, let alone that such old places bore a bad name with the peasantry. He would have said that he despised the superstition of the people, being a hard-headed, dogmatic old man, but he was not really far enough away from them to be uninfluenced by their beliefs. There were things he would not do; for instance, stub up the group of fairy thorns that grew in the middle of his best meadow, making it awkward for the machine, let alone wasting good land. It was no use going against old superstitions and customs, although he didn't believe any harm could come of it—not he.

He paid a surprise visit to Cromwell's Fort on the way back from Tullybrackey. He was agreeably surprised. The Fort was set down in the midst of a field, but a garden was in process of being made. Under the windows of the dwelling house ran two long beds filled with annuals in gorgeous flower.

He looked in over the half-door. There was the sound of churning and a smell of cream. The kitchen was bright and shining. There were scarlet geraniums in the deep window. The floor was ochred bright red. The big dishes and pewter jugs on the dresser winked in the sunlight. There was a round iron griddle with cakes baking on

the fire, and an elderly woman was ironing some of Nora's print frocks. Nora herself was at the churn, an old-fashioned churn in which one worked the dash up and down. Her arms were bare to the elbow, and her hands wet with the milk. She was as sweet and fresh in her enveloping apron of brown holland as she had been when she tripped along the road to the creamery.

Her face lighted up with pleasure when she saw him. She nodded and smiled her welcome, while the elderly woman came forward and set him a chair.

'The butter's just coming,' said Nora. 'I daren't leave it.'

He came and took the dash from her for luck, 'lest the butter should fly away.' She gave a few whispered orders to the elderly woman, who laid her iron aside and moved the griddle a little off the fire.

Michael Kilrush, having relinquished the dash, sat down in his chair by the sunny half-door, and filled his pipe. He was mentally approving. If she had left the churn now she wouldn't have been the girl for his money.

He sat and talked while the churn dash gradually eased off. He looked on while Nora took the butter off the churn, carrying it away into an inner room, which he took to be the dairy. He was mentally contrasting it all with his own uncared for establishment, left to the tender mercies of a slatternly hussy. The scents struck even his uncritical nostrils—the sweet sharp smell of the clove gillyflowers outside, mingled with the smell of the cream and the fresh buttermilk, the browning cakes on the griddle, the warm smell of ironing. At home the hen would be about the kitchen, and the pigs wandering unpleasantly near the door.

The elderly woman came in with a freshly-killed chicken, and proceeded to take the feathers off by the simple process of passing the bird over the red cinders. He escaped from the smell of the burning feathers into the little parlor beyond the kitchen, where Nora, having worked the butter, was now free to entertain him. She had pulled down her sleeves, and wore the peculiarly clean, shining look which was so characteristic of her. While she talked to him she spread a cloth on the table, and set out knives and forks and glasses with a civilisation that Michael Kilrush had known little of at home.

While she talked he gazed about the room. It was very old-fashioned, but very pleasant. The spotted mirror above the mantel, the few engravings, the corner cupboard for china and glass, the big horsehair sofa, the carpet with its sprawling bunches of cabbage roses, were such as might be seen in many best parlors of Irish farmhouses. But there was something added here—perhaps it was the flowers within and without, perhaps it was the window in its deep frame, perhaps the perfect cleanliness. Or—Nora herself.

Michael Kilrush sat to such a meal, daintily served, as he had not eaten for many a day—perhaps never before. It was not the chicken was perfect eating, as only a chicken cooked before it has time to get cold is; it was not the stewed gooseberries and cream, nor the whiskey and water which Nora prepared for him with a miraculous understanding of his liking. No, it was just the colleen herself. As he sat smoking his pipe afterward he acknowledged to himself that she had put the 'comether' entirely upon him. He wanted to see her sitting 'foreinst' him as she was doing to-day all his days—as his daughter, Con's wife.

It might be an unchancy old place, but Nora had banished all the ghosts out of it. She showed him how the door opened just inside the tower, and following her up the winding staircase he looked into her room—a dainty girl's room, such as he had never seen before. He had always wanted a daughter.

Later on he was introduced to Nora's brother, a wise youth, although in years he was only a boy. He discussed the farming with old Michael Kilrush on more than equal terms. Old Michael smiled grimly as the freckled, red-headed boy derided the old ways of farming, and wondered how it was at all they weren't all broke out of it. Ah, well, thought old Michael, he'd learn, he'd learn; and yet the boy had his head screwed on the right way. He showed some of the results of his farming, and Michael Kilrush saw that they were good.

He drove home thoughtfully, so thoughtfully that he passed by more than one old friend and neighbor, who wondered if the age was coming on Michael at last, or what at all he was up to.

He said very little to Con when he got home. They ate the comfortless evening meal, and though he had never thought of such a thing before, he could not help contrasting the dirty, slovenly table with the one at Cromwell's Fort.

Afterward, when Judy Kelly had put her shawl over her head and departed, they sat together by the light of a dirty lamp, which smelled of sheep oil. The last light was dying off the sky. It would soon be time for them to be going to bed.

Con brought out a paper from his pocket.

'Would you like me to read to you, father?'

'Not to-night, Con. Let us step outside for a breath of air. Turn out the lamp—what at all good is it except to show you the misery of this old kitchen?'

Con stared, as well he might, at this new fastidiousness of his father. He turned down the lamp obediently, and followed the old man out into the breen.

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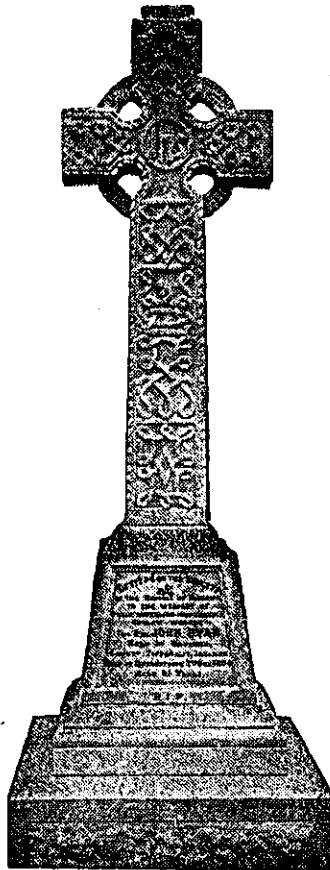
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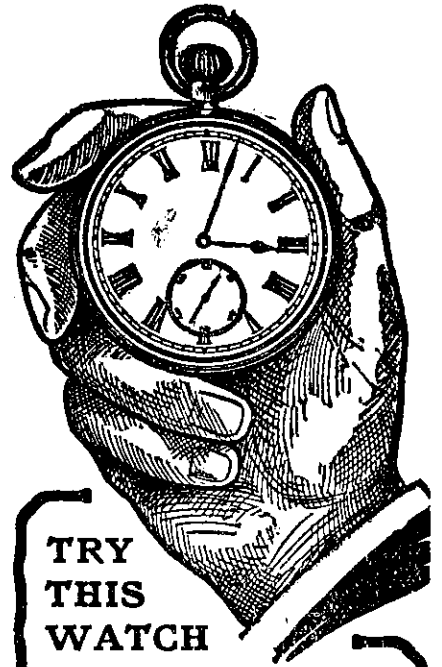
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At a gate leading into the fields they stopped, leaning their elbows on the top bar.

'Con, acushla,' said Michael. His voice had a strange sound of wheedling almost. Con could not see his face for the dusk. 'Con, acushla, I was hard on you in regard to the girl you wanted to marry last year.'

'You were,' said Con, shortly.

'Twas for your good, my son. She wasn't the wife for you. Sure, I'd do anything I could if the girl was the right girl.'

Con was silent.

'Sure, I'd be only too willing for you to bring home a wife,' the old man went on. 'Aren't we lonesome and desolate, the two of us, with only that dirty Judy to do for us! Con, I've seen the very little girl to make you happy—and me, too. Her name is—'

'I won't have my match made,' said Con, sulkily.

'Wait till you see her,' the old man went on patiently.

'You might be puttin' on your new suit o' clothes, an' the blue tic, and we'll drive over to-morrow.'

'I tell you I won't have my match made,' said Con, fiercely.

'Who was talkin' o' match-makin'? I only want you to see the little girl. Her name is—'tis a quare chance, to be sure—the name of the girl you were so took up with—Nora Gillespie. They're from the same part of the country. There do be a good many Gillespies over there. She only has her brother, Bill. He's a comical little chap, Con. The consait of him! They've got Cromwell's Fort beyond at Tallybrackey, an' headad 'tis the nate little place they've made of it. I'm thinkin' if she were only here 'tis the greatest of comfort we'd have in it.'

He was talking by way of smoothing over Con's irritation, hoping too to get him to see Nora. If the boy would only see her, 'tisn't much he'd be thinkin' of the unlucky namesake of hers. He had his heart set on the match—a wife like that would be better than money.

'Father,' said Con in a low voice, 'I didn't mean to deceive you, but—' Norah didn't go to America at all, at all. She and Bill thought they'd stand by the old country. They were the steady ones. I didn't know that you knew her. Sure, she wouldn't let me come to see her, though I knew she was only eight miles away. 'Twas better than America, at all counts. She said you'd come round, and that she wasn't going to have a hole and corner courting. She's the proudest little girl—'

'An' the best, an' the purtiest, an' the sensiblist between the four seas of Ireland,' said Michael Kilrush with what was almost a sob of joy. 'Sure, I've been courtin' for ye, my boy, these six or seven weeks past. She was learnin' more than the dairy work, God bless her; she was learnin' a cross, obstinate old man to love her.'

Con Kilrush was no great scholar to be hurt by this use of a passive for an active verb. He was satisfied with what it conveyed.—Katharine Tynan, in *Benziger's*.

CONFIDENCE

After the dishes had been washed and put away, Mrs. Pratt and her married daughter, Mary, sat down to discuss those things which they really wished to talk about. It is true that ever since Mrs. Pratt's arrival at noon the conversation had never once halted—as was indeed only natural, for mother and daughter had not seen each other since the latter's wedding day, seven years before. But while they had sorted over a wealth of conversational odds and ends, they had tacitly laid on one side all the pieces that interested them the most, until at last, when the evening lamp shed its radiance over the room, mother and daughter sat down and looked at each other attentively.

Very much alike were Mrs. Pratt and her married daughter, Mary. The same perpendicular line marked their forehead, the same tight lines compressed their lips, and each had the same firm chin. But Mrs. Pratt's eyes had twinkles lurking in them, and her mouth displayed many a tender smile—twinkles and smiles which were not visible in Mrs. Pratt's married daughter, Mary.

'Mary,' said Mrs. Pratt, 'John doesn't look so contented as I'd like to see him.'

John's footsteps were still echoing from the sidewalk as he made his way to the grocery store where he had worked for the last ten years.

'No, he doesn't,' said Mary, shaking her head and setting her chin, 'though I'm sure I've done everything I can to help him. But somehow poor old John doesn't seem to get along like other men.'

'M-m-m-m,' said Mrs. Pratt.

'In the first place,' said Mary, 'when I saw that his money wouldn't be enough for comfort, I made up my mind that I'd help, too, for when we got married I had my heart set on two new hats every year and a woman to do the washing. Anyhow, I got John to build me a coop, and I kept chickens and sold the eggs.'

'It didn't pay, though. In winter, when eggs were eggs, the chickens wouldn't lay, though you can be sure I did my best to make them, and in the summer eggs were so plentiful and cheap that it didn't make much difference whether the hens laid or not. Sixteen chickens I had, and when I found out they didn't pay, they lasted us sixteen

weeks—one every Sunday, John declared at last that he wouldn't eat them—but he ate them.'

It would have been difficult to say whether Mary looked the more determined when she told of trying to make the hens lay or when she mentioned that John continued to eat chicken.

'Then I went into a sort of partnership with Mr. Valentine, who keeps the big grocery store where John works,' continued Mary. 'I was to supply him with home-made pies and cakes, he was to sell them, and the profits were to be divided between us.'

Mary's lips tightened at the recollection.

'First off,' she said, 'I made too many, and they nearly all went stale, and when I made only a few it didn't pay.'

'What did John say to all this?'

'He ate the stale ones, but I don't remember that he said anything. I was too busy to notice him much because I was opening the millinery shop just then. I wrote you about that.'

'Yes.'

'Of course, if I'd had a proper stock it would have been different, but I had to do the best I could with what I had. The first two months I paid the rent out of it, and along toward the end of the third month I had a rummage sale and sold everything out. Most women would have been discouraged at that, but I wasn't.'

'It was then that you started your cooking classes?' asked her mother.

'Yes, I wrote you about that, too. But only four joined, and twenty lessons at three dollars a course was only fifteen cents each, or sixty cents for the four, and sometimes they'd spoil a dollar's worth of food in a single lesson. Of course, John ate some of it, but I finally thought it best to give the class up. If I could only give him a little of my ambition!'

'Mary,' said her mother, 'I do believe there's only one thing you haven't tried, and if I were you, I'd try that, too.'

'What is it?'

Looking attentively at her, Mary's mother was silent a moment; then she said, 'Mary, I'd try to make him happy.'

They both sat silent for a time.

'Well,' said Mary, slowly, at last, 'I suppose I might even try that.'

And as Mary's mind busied itself with details, the faintest possible twinkle appeared in her eyes.

The night following the departure of Mary's mother, John came home and found his slippers waiting for him.

It was a little thing, but John's expression was a study as he put on his slippers, and when he walked into the dining-room he held his shoulders back like a man whose slippers had been found for him, and who was consequently conscious of his worth.

The next night John feasted on his favorite vegetable—which was cauliflower—and regaled himself with his favorite dessert—which was cottage pudding.

He was still at the pudding when a neighbor's dog came and howled unpleasantly under the dining-room window. John opened the window and spoke to the dog with such a tone of authority and decision that the dog ceased and went away, abashed.

The next night John found a fire in the open grate, and when he had finished his dinner Mary produced a corn-popper and a bag of corn, and professing ignorance on the subject, she let John teach her how to pop the corn.

A month or so passed, and one noon John came in with the step of a conqueror.

'Mr. Valentine called me into his private office to-day,' he said to Mary. He said that Mr. Wilcox was leaving, and he asked me if I could take his place. The salary is just twice as much as I have been getting, and it didn't take me long to say I'd try it.'

Before Mary's mind rose a vision of two new hats every year, and of a woman doing the washing. Hope, long deferred, swelled in Mary's heart.

'Mr. Valentine said he'd been watching me the last month,' continued John, 'and he said if I kept on as I had been doing he'd be satisfied.'

'John,' said Mary, her voice shaking a bit, 'do you think you can do it?'

'Do you think I can, Mary?' he asked.

'I know you can!' cried Mary.

'Mary! Mary!' whispered John. 'And so do I know I can!'

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Current Topics

The Higher Critics

Those insidious wreckers of religious faith—the higher critics, so called—who talk in large and spacious fashion about the ‘reconstruction of theology’ and the ‘elimination of the archaic elements in religious belief,’ always speak and write as if there was only one possible view of the question, and as if all learning and all culture were on their side. They are *the* people, and when they go, wisdom will die with them. This is, of course, a very one-eyed and lop-sided presentation of the position. As a matter of fact, broadly speaking, the great minds right down the centuries have been on the side of definite faith, as against nebulous unfaith; and no Christian paper—and no Christian professor—which has to deal with the subject is acting honestly with its audience if it fails to place fairly and squarely before the public eye the fact that ripe scholarship, wide culture, and deep piety are represented in the fullest measure on the historical conservative side. In this case, as in most others, a suppression of the truth is distinctly a suggestion of the false.

*

In connection with this aspect of the question, some remarks made by an American secular paper—the *Detroit News*—are very much to the point. Commenting on criticisms directed against a course announced by Dr. Wesley, a professor in the Ann Arbor University, which was recognised to be antagonistic to the fundamental ideas of Christianity, the editorial writer in the *News* says:—‘After all, this matter must turn on the question of dealing fairly with the student. It is not fair to him to allow him to think, to virtually compel him to think, that all scholarship is on the side of the rehashed destructive temper in which religion is handled in the university. The present course in philosophy would appear to be deliberately planned to take from him every spiritual support he ever knew, and then leave him alone and unguided in the stony wastes of negation. The very best a multitude of students can do after this treatment is to struggle back to what Carlyle calls “the centre of indifference,” and drop the matter as nearly as their natures will allow them to drop it. They are not reminded by any circumstance that there is as superb a scholarship in the service of sane faith as there is in that of the destroyers. They are confined to one man’s mood and mind; they are not permitted to see that strong minds have grappled with the same big problems and have drawn light and help from them. Until the student is given a fair statement of both sides of the matter by men competent to do it, no university can ever claim the credit of dealing fairly with him.’

Getting their turn

It makes all the difference in the world whose ox is gored. So long as the tyrannical and grossly unjust French governmental persecution appeared to be directed exclusively against the Catholic Church, Protestants for the most part viewed it with great equanimity—in some cases, indeed, expressed warm and active approval of it. The President of the New Zealand Methodist Conference, for example, went out of his way to officially congratulate the French Government on ‘their determined stand against clericalism’ and expressly endorsed their policy of repression. Now it appears that the same weapons of savage attack and persecution are being turned against the Protestant missionaries in Madagascar, and our Protestant friends do not like it a bit. Madagascar, as everybody knows, is a French possession off the coast of Africa. English Protestant missionaries have been laboring there for some years, but the colonial Government, taking their cue from the home authorities, have lately been riding rough-shod over the conscientious rights of the Protestants, just as in France the officials are oppressing and persecuting Catholics.

*

The *Congregationalist* tells the story, with loud-voiced protest. It tells us that the ‘militant secularism which has been the outstanding feature of French life at home, has even in an exaggerated and apparently malicious and bigoted form done its best to root out Christianity among the Malagasy people altogether. . . . The missionary schools have been broken up, the graduates denied French citizenship, the heathen rites encouraged, Christianity everywhere denounced and repressed.’ We have over and over again pointed out—what has long been patent to careful observers—that the French Government’s war against the Catholic Church is a war against all forms of Christianity, and indeed against all forms of religion. The sects in France have hitherto escaped merely because of their insignificance. Referring editorially to the fact

we have mentioned, the *Boston Herald*, under the heading ‘Anti-Christian France,’ remarks:—‘Evidence accumulates that France, in its reaction from a particular form of Christian truth and policy, has gone far on the way toward anti-religious views of a particularly secular and virulent form. Its State schools, that once were pledged to neutrality in matters of religion, are now, in many cases, agencies for attack on religion as such; and the secular conception of the State and anti-religious tenor of governmental policy have gone forth into the colonies.’ Even in France itself Protestants are now beginning to feel the pinch. A correspondent, writing to the *Catholic Herald* on the situation, says:—‘The effects of the separation of the Church from the State in France are felt very much by the Protestants as well as by the Catholics. During last year the deficit in the incomes of their churches was 160,000 francs, and the prospect in the near future does not look much brighter. It may also be mentioned that the number of students entering upon the study of theology in the two Protestant faculties in Paris and Montauban is diminishing considerably.’ Now that our Protestant friends are, to some slight extent, companions with us in misfortune, they will probably take a truer and broader view of the position in France.

A Scientist's Confession of Faith

The shallow talk about the incompatibility of science and faith, and about the difficulty which the scientific mind is alleged to find in ‘swallowing’ religious dogma, is for the most part the cackle only of the very small fry in the scientific world. The really great scientist—the man who is raised by genius above his fellows—is always a humble man, usually a deeply religious man, and at the least and worst is a man with the bump of reverence well developed. Some interesting and striking illustrations of this truth are supplied in a recent work published by the Fordham University Press, New York, entitled *Makers of Electricity*, by Brother Potamian, F.S.C., D.Sc., London, Professor of Physics in Manhattan College, New York; and James J. Walsh, M.D., Ph.D., LL.D., Dean and Professor of Nervous Diseases and of the History of Medicine at Fordham University. Dr. Walsh refers to Galvani, the discoverer of animal electricity; Volta, who reduced it to a science; Ampere and Ohm, whose names are perpetuated in electricity’s peculiar measurements; Faraday, the great experimenter, and Maxwell, who gave mathematical precision to its control; all of whom, giants of earth and air, were humble, gentle, God-fearing men. Of Galvani Dr. Walsh tells how his skill as a surgeon was freely given to the poor, while the rich he refused to treat, saying they could afford to hire other physicians. He was buried in the habit of the Third Order of St. Francis. Regarding Ampere, whose name will ever be inseparably linked with the science of electro-dynamics which he founded, we are told that he learned by heart almost the whole of a Kempis’ *Imitation of Christ*. Pasteur, when questioned as to his religious faith, is reported as having replied: ‘The more I know the nearer my faith approaches to that of the Breton peasant—did I know all, it would doubtless be like that of the Breton peasant’s wife.’ A similar spirit had been shown, a century before, by the great Volta—the inventor, at the early age of thirty, of the electric pile which first produced the electric fluid in an even, easy, controllable stream. According to Dr. Walsh, Volta knew the value of daily Mass, and was known by his neighbors for his devotion to the Rosary and his visits to the Blessed Sacrament.

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When he was at the very zenith of his fame and all Europe was ringing with his praises, it was spread about among the ‘scholars’ of France and Italy that so great a scientist could not be, as was said, a religious man. To his lasting honor, Volta put in black and white, for all the world to see and read, a plain and explicit statement of his belief. Volta’s confession of faith ran as follows:—‘If some of my faults and negligences may have by chance given occasion to some one to suspect me of infidelity, I am ready, as some reparation for this and for any other good purpose, to declare to such a one, and to every other good person, and on every occasion and under all circumstances, that I have always held, and hold now, the Holy Catholic Religion as the only true and infallible one, thanking without end the good God for having gifted me with such a faith, in which I firmly purpose to live and die, in the lively hope of attaining eternal life. I recognise my faith as a gift of God, a supernatural faith. I have not on this account, however, neglected to use all human means that could confirm me more in it and that might drive away any doubt which could arise to tempt me in matters of faith. I have studied my faith with attention as to its foundations, reading for this purpose books of apologetics as well as those written with a contrary purpose, and trying to appreciate the arguments pro and contra. I have tried to realise from what sources spring the strongest

arguments which render faith most credible to natural reason and such as cannot fail to make every well-balanced mind, which has not been perverted by vice or passion, embrace it and love it. May this protest of mine, which I have deliberately drawn up, and which I leave to posterity, subscribed with my own hand, and which shows to all and every one that I do not blush at the Gospel; may it, as I have said, produce some good fruit.—Signed at Milan, January 6, 1815.—Alessandro Volta.' Dr. Walsh says:—'Volta lived twelve years after writing the above, and was looked up to as one of the great thinkers of Europe and as one of the most important men of Italy of his time.'

More 'Fablegrams'

Of late there have been frequent complaints on the part of even secular papers regarding the onesidedness and biassed nature of the 'news'—political and otherwise—transmitted by the cable agents. If the patrons of the dailies in question had suffered one-tenth as often or as much as Catholics have from the same cause, they would have good reason to be restive. Here is the latest sample of the 'crammer's' penchant for anti-Catholic canards. A recent Reuter's telegram to the Home papers reads as follows:—'The *Imparcial*, in a leading article, implies that difficulties have arisen between the Vatican and the Government (supported by the Crown) with regard to the modification of the Concordat proposed by the latter. The Vatican, according to this story, at first gave a flat *non possumus* to the suggestions put forward by the Spanish Government. After the reply of the Spanish Government that if such was the attitude of the Vatican, they would present a Bill to the Cortes reforming the Concordat as they deemed fit, without preliminary negotiations with Rome, the Pope addressed himself through the intermediary of the Nuncio to King Alfonso, with a view to preventing the status of the relations between Spain and the Vatican being in any way assailed. The King considered the refusal of the Vatican to enter into negotiations with his Government, which, he said, enjoyed his entire confidence, to be unjustified. He remarked, while protesting his submission to the Church, that a modification of the Concordat was possible now, as it had been at other times, and that he, as a recognised Constitutional monarch, had to bow to the wishes of his people, expressed by his Government.'

At the most the condition of things described is only 'implied' in the *Imparcial* article; but of course the cable agent did not feel under any obligation either to himself investigate the truth of the story, or to wait until its accuracy had been otherwise established. As a matter of fact, the yarn is, purely and simply, a fabrication of the anti-clericals. The *Correspondance de Rome* positively denies that the Vatican has at all addressed King Alfonso, either directly or indirectly, and recalls the fact that, since the time of the Maura Cabinet, there exists at Madrid a Commission formed by the representative of the Holy See and the Spanish Government to study the possible modifications of the Concordat. The official *Osservatore Romano* publishes, in addition, the following denial:—'We are authorised to oppose to the biassed information of the *Imparcial* a most emphatic denial. The Holy See has never refused to enter into amicable negotiations with the Spanish Government about the Concordat or other disputed points, in conformity with Article 45 of that Concordat.' It is not in the least likely that Reuter's representative troubled to transmit a word of the express and explicit refutation of the lie which he had been in such a hurry to put into circulation.

During the week two similarly fishy-looking stories have appeared in the cable columns of the daily press. They read as follows:—'Rome, April 20.—M. Jansen, a Belgian priest stationed in Italy, is said to have been ordered to resign his Vatican offices and to retire to a monastery for three months because he spontaneously wrote thanking Mr. Roosevelt for his services to Catholics in America. It is also unofficially reported in Rome that the Nuncio at Vienna has been recalled for visiting Mr. Roosevelt when the ex-President was in that city.' Here again the story has no better foundation than the gossipy 'it is said,' or 'it is unofficially reported'; yet the cable agent rushes to blazon it to the ends of the earth. It is comforting to reflect that by the time the Rev. Dr. Cleary returns a beginning, at least, will have been made towards the establishment of a Catholic News Agency, which will enable us to squelch such canards as these before they have time to do very much harm.

'Away from the Church': A Protestant Problem

According to the New York *Independent*, the number of those who in recent times have officially and legally severed their connection with the Protestant churches in

Germany has grown at such an alarming proportion that the Church authorities, synods, and conferences are seriously discussing this burning problem. 'In Berlin alone,' says the *Independent*, 'the daily average of those breaking away from the Church is 300, and in the *Cultus Ministerium* five extra clerks had to be engaged to attend to this new business alone.' The stream of defections appears to be most marked in connection with the working classes. There has all along, for some thirty years, been a small contingent, ranging from 1000 to 2000 annually, who broke away from the State churches. 'But in 1906,' says the same authority, 'there was a sudden jump all at once to 12,007 in Prussia alone, although the year before it had been 9158, and 8802 in 1904. It is principally the working men who are affected by this away-from-the-Church agitation, and in Berlin alone, during the past three years, more than 17,000 working people have left the Church for good. At the present rate the losses to the Protestant churches are at least 30,000 per year.'

Apparently the causes of this wholesale exodus are not very easy to define. 'The Social Democratic hostility to the Church,' continues the *Independent*, 'is only in part the cause of the trouble. . . . The reason assigned by most applicants is that they want to be freed from paying further Church taxes (*Kirchensteuer*), which they can do through such a declaration, and which is the only tax which the German can in any way escape. Conservative papers express their surprise that the number who sever their connection with the Church is not larger, as those who do, it is claimed, are only dead branches of the Church at any rate, and had not internally been members for years.' If that be so, the proportion of dead branches—30,000 per year—is surely tremendously large. 'Many hesitate because, by making such a declaration, they forego all claims on the Church, such as the services of a minister at baptisms, marriages, and funerals, pastoral visits for the sick and dying, participation in Communion, and the like. As in recent years the payment of the Church taxes has been obligatory on not a few who before this had been excused because of their small incomes, it is thought that the sudden increase of these Church insurgents is attributable to this cause. Both religious and social conditions combine to produce this agitation. Radical religious thought . . . and the failure of the Protestant Church to do justice to the social problem, especially among the working men, are all factors in the trouble.'

Although the Conservative papers profess to regard the defaulting members as 'dead branches,' they are nevertheless seriously concerned at the position. 'Some Protestant periodicals profess to be fairly pleased with this insurgent propaganda on the ground that it rids the Church of undesirable members; but it is very evident that they nevertheless are worried, and ask, What next? So far at least the crusade has not brought forth any disestablishment project, and Church and State seem to be more closely united than ever in trying to stem the tide of an inner break-up of some of the Protestant State churches of the Fatherland. Liberal theologians, as well as conservatives, are trying to stem the tide.' As far as the facts are available, it would appear that the great majority of the defections are due to monetary considerations—the gaining of exemption from particular taxes—rather than to any question of principle or religious conviction. At the same time, it is evident that an exceedingly large number of Protestant Church members in Germany must hold their religious beliefs very lightly. It is an outrageous thing that the Government system of taxation should be so arranged as to offer what is practically a bribe to poor people to give up their Church, and it is matter for regret that Protestant Church membership should be depleted from such a cause. The loss to Protestantism is a gain only to the ranks of unbelief. Catholics have suffered too much from 'Souperism'—both official and individual—not to be able to sympathise with others who are similarly victimised.

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THE CHURCH IN CHINA

ITS HISTORY AND PROGRESS

The news of serious rioting in Chiangsha, where several mission stations have been destroyed, has again drawn attention to China and its internal affairs. There is no country in the world to-day (says the *Boston Pilot*) which offers greater possibilities for development than China. The people of this vast empire are slowly awakening to the consciousness of their own strength, and they command the attention of all thoughtful men. The Catholic Church is deeply concerned with the future of China. The blood of her martyrs is deep in that soil, and ever-ripening grain is ready for the harvest.

The total population of China is exceedingly difficult to estimate. A few years ago the Chinese Government issued an official estimate of 407,233,029, but it is well known that in many districts the reckoning was far short of the actual numbers, and to-day 450,000,000 is not considered wide of the mark. In its scenery, soil, and climate, in navigable rivers and varied products, China will compare favorably with the most habitable portions of the earth. The Chinese call it the Middle Kingdom, as occupying a central place among the nations.

The story of the Catholic Church in this vast empire of the East is an interesting one, too little known. Father Moidrey, S.J., divides the history of the Church in China into three periods.

The First Period.

Of the first period Father Moidrey simply says that it is uncertain whether St. Thomas the Apostle ever preached in China. There is no Chinese document to prove that he did so, although the Chaldean breviary says that he did. The only known document relating to the first appearance of Christianity in China is the famous stone of Si-ngan-fou, discovered in 1625, on which an inscription, in Chinese and Syrian characters, states that the priest Olopei carried the religion of Christ into China in 635. Late research seems to prove that these early missionaries were Nestorians (schismatics). The Chinese Annals are silent on their work and make no reference to Christianity until 1264, when an imperial edict taxed all Christian priests.

The Second Period.

This period begins with the Franciscan missionaries in China. John of Plano Carpini, who left Lyons for this mission in 1246, founded the great Christian settlement of Pekin, and in 1308 another John—de Monte Corvino—was consecrated Archbishop of Pekin with seven suffragan Bishops. This prelate baptised 30,000 pagans before his death seventeen years later; and the Emperor, though not converted, sent an embassy to the Pope, requesting additional missionaries. Before these priests could arrive in China, the reigning dynasty was overthrown and the Christian Church, cut off from its fountain head, gradually disappeared.

Third Period.

More than two hundred years afterwards, in 1552, St. Francis Xavier died at Sancian Island on his way to China. His brethren took up the work which he had planned and they were helped by Dominicans and Franciscans. Father Matthew Ricci, S.J., was practically the founder of the Chinese mission which exists to-day. This noted priest made his first visit to Pekin in 1595. His learning was so remarkable that he gained the good-will of the court, so that high mandarins often accompanied him and his priests on their journeys. The faith spread 'far and wide' under this patronage.

A primer was issued last year in China under the authority of the Viceroy of Chih-Li (of which Pekin is the capital) for use in all the schools. From this textbook may be observed the succession of events from the days of Father Ricci. It was translated for the North China *Daily News*, published at Shanghai, from which the following summary was made for *The Field Afar*. The Chinese compilers of the primer have begun with 1581, and have, therefore, omitted all reference to the earlier propaganda made by Catholic missionaries. The dates do not always agree with those found in other documents, but the series of events will make interesting and instructive reading.

1581.—An Italian, Father Matthew Ricci, S.J., entered Shanghai.

1602.—He went to Pekin and was very favorably received by the great officials of the court. Ricci wrote many books explaining the doctrines of the Church, which were widely circulated. Afterwards the preachers of the faith gradually increased and other books were published. The Imperial Board of Astronomy suggested that the foreigners, Fathers Diego Pantigo and Sabbatin de Ursis, should prepare the calendar. The faith was also preached at Nankin, and a great number of officials and people entered the Church. A high official petitioned the Emperor to stop this and the Emperor sent Fathers Valignano and Pantigo back to Canton with instructions to return to their own country. The two priests went to the province of Kuangtung, but delayed departure.

[The most distinguished of Father Ricci's converts was a celebrated Doctor Paul Sin, who belonged to Shanghai,

and to whom many Catholics, living to-day in that city, owe, under God, the blessing of their faith. Dr. Sin's tomb is at Zi-Ka-wei, the headquarters of the Kiang-nan vicariate, about five miles from Shanghai itself. This tomb was restored a few years ago, and the 300th anniversary of Dr. Sin's baptism was observed with great solemnity. Several of his descendants belong to different religious communities.]

1638.—From Pekin the faith spread to each province, and chapels were erected everywhere. At the end of the Ming dynasty, 1638, Christianity had greatly prospered and established itself in China.

1644.—The present dynasty was established. Fathers Schall and Verbresi were asked to enter the imperial board of astronomy.

1688.—Foreigners were expressly permitted to establish their Church in Pekin, but were forbidden to exhort Chinese to become members.

1670.—Orders were issued against the propagation of the faith.

1718-1719.—Similar orders were given.

1723.—Foreign teachers were obliged to establish themselves at Macao. The churches were transformed into imperial residences.

1724.—The Viceroy of Liang-Kuang reported that Macao was too small for this purpose, and petitioned to allow temporarily the opening of a Catholic chapel in Canton. Such as wished could return to their own country; others might remain, provided they would not secretly propagate the faith. He also ordered inland residents who had embraced the faith to abandon it.

1736.—The propagation of the faith was again forbidden under penalty of imprisonment for life.

1741.—The foreign preachers who had been imprisoned were liberated by the Emperor. Such as wished to return to their own country were escorted to Canton; the others were allowed to reside in their chapel at Pekin during good behaviour.

1812.—New edicts were issued against the propagation of the faith and foreigners were forbidden to buy or sell property in the interior. These instructions were incorporated in the Chinese Code of Laws.

1842.—Up to this date these laws had not been abrogated; from the beginning of the dynasty (1644 to 1842) it was an offence against the law to propagate the faith. Christians could live in China, but might not spread their faith. The primer states that propagation was forbidden, not with any intention of controverting the belief of the foreigners, but lest those who believed, and the people should be led into mutual doubtings, and from that disturbances arise.

1841.—On account of the importation of opium, there was a war with England.

1843.—In the treaty of peace, there was a paragraph relating to the propagation of the faith, and from which time the restrictions against such propagation were withdrawn. Yet it was not clearly stated that the Chinese could be allowed to embrace Christianity.

1846.—The Viceroy of Liang-Kuang, at the petition of some Frenchmen, asked that the restrictions against Chinese entering the Catholic Church be removed. The latter was referred to the Board of Rites, and it was enacted 'that at the ports Catholic churches might be established and the Chinese become Christians.' Yet, still it was not clearly stated that the propagation should be permitted in the interior.

1859.—Treaties were made with France, Russia, England, and America. In that of France were inserted clauses which permitted missionaries to preach in the inland places, and the officials were required to treat them well and to protect them.

1861.—Another clause was added to the treaty with France, requesting an imperial edict to be published throughout the Empire allowing the inhabitants of every province to become Catholics and missionaries to hire or purchase property.

1862.—The French Minister petitioned that Catholics be freed from paying taxes in all matters relating to idol worship, theatrical performances, or religious ceremonies. This petition was granted.

1871.—The Board of Punishment revised the code of laws, removing all former restrictions against the propagation of the faith.

Although complete statistics for the past year have not yet been received, it is certain that there are now (1908) more than one million and twenty thousand Catholics in China—probably nearly one million and forty thousand. In the returns so far made it has been noted that there have been gains in every vicariate. In Pekin, alone, the increase was 14,533. There are in China about 1800 priests, of whom 1200 are Europeans. These are figures which ought to interest every Catholic. The Chinese people are becoming conscious of their strength; they are beginning to study the spiritual and intellectual forces of the world. The Catholic Church, the Guardian of God's revelation to man, can alone direct the mind and heart of this vast nation which embraces from one-third to one-fourth of all mankind.

It is gratifying to note the progress already made, and these results should certainly stimulate the Catholic body to even greater activity in this direction.

A most acceptable Christmas Box is a Box of Hondai-Lanka Tea. It gives genuine pleasure and delight.

'A Guid New Year! An' may ye hae plenty o' Handai-Lanka Tea tae slocken yer thirst.'

Father Moidrey believes that the extraordinary movement for Western ideas since the late war will profoundly modify the conditions of apostolic work.

'God alone knows,' he added, 'what this new page in the history of the Chinese mission will produce, but the solid, serious qualities of the race, the number and zeal of the missionaries, the constancy of the neophytes, above all the Divine blessing inseparably attached to persecution, all abundantly permits of our carrying our hopes to the height of the dream of Xavier and Ricci—the greatest nation of the East, adoring and serving our Lord and Saviour, Jesus Christ.'

SCANDALS IN FRANCE

HOW THE CHURCH LIQUIDATORS WORK

The French Government, when introducing the measures for the suppression of the religious Orders and the liquidation of their properties, promised that the proceeds would be utilised for providing old-age pensions. So far the results have not in many cases been sufficient to pay the official liquidators and lawyers engaged in the work, and the recent revelations go to show that the object of the Government was apparently to purchase political support by entrusting the liquidation to their friends and supporters, who were not slow in availing themselves of the opportunities thus offered. The following account of the Duez frauds by the Paris correspondent of the *London Standard*, which appeared in *Saturday's Evening Star*, will give our readers an idea how the property of the persecuted religious has been squandered:—

The excitement and indignation of the French public over the details which are pouring in from every side concerning the embezzlements in connection with the liquidation of church properties increase hourly. With the exception of one or two ultra-Government organs, which affect to treat the disappearance of what is now known to be nearly half a million sterling as an every-day occurrence of no importance, the whole press are unanimous in condemning the incredible slackness of the authorities, who, by their own admission, were fully aware of the guilt of M. Duez nearly two years ago. It is not easy to give English readers an idea how this gigantic swindle was perpetrated, and it is evident that there must have been widespread and influential collusion. An example or two will best show the *modus operandi*.

In the case of a property belonging to the Redemptorists, Duez let the whole buildings to a certain musician for £400 a year on a lease for nine years, at the option of the lessee only with option of purchase for £10,000. This works out at a price of about 34s a square yard for the land only, whereas the chapel alone cost £40,000 to build. Next came upon the scene an 'expert' architect, who confirmed the valuation of the land, and valued the chapel at 10d, though the lead roof alone was worth £2800. The buildings rented by M— for £400 have been sublet by him for £1200. In the case of the famous College Stanislaus, where Rostand and so many famous Frenchmen were educated, which was sold for £80,000, Duez asserted that the costs of liquidation (which, supposing they were incurred, ought to be paid by the liquidators) amounted to £6000, and that another £1800 was necessary to pay off people who had claims on the property; and he insisted on having these sums paid over to himself. In the balance sheet of the college they figured as 'miscellaneous expenses paid to M. Duez.' Not only were these sums never paid into the Treasury, but the £80,000 for the college was never paid.

The tribunals charged with the control of the operations of the liquidators, of whom M. Duez was one, knew these facts two years ago, yet allowed him to continue his career of embezzlement up to the present day without the slightest attempt to check it. Well may the *Figaro* say ironically: 'We can no longer accuse our Administration of lack of vigilance and perception, since they say that they knew all about these embezzlements more than two years ago.' It is impossible at present to say how far the network of confederates extended. Duez himself is reported to have said that most of the money went to the *bande noire*, as a clique of judicial officials with political support are styled. One of his principal agents was a clever attorney's clerk, who, before the liquidation, was earning £10 or £12 a month. Lately he has bought a princely chateau, surrounded by a magnificent park, in the Nièvre, which is the rendezvous for large and fashionable house parties, and where he has rented one of the finest shootings in the province.

M. Duez himself began life as an assistant in one of the great Paris emporia. He then entered as a clerk the service of M. Imbert, a judicial administrator, and one of the Panama liquidators. Through the influence of his employer Duez had himself included in the list of judicial administrators, who are not properly speaking Government officials, but representatives of the court entrusted by it with the administration and liquidation of successions and estates. Duez seems always to have been influentially backed, and to have been given large affairs with which to deal, although he confessed to his intimates that he was an ignoramus in accounts.

M. Albanel, the examining magistrate, who has charge of the case, searched the apartments and offices of the liquidator in the Rue Bonaparte. Duez had here a large establishment, and employed no fewer than 40 clerks, including 30 typewriters. A large crowd gathered round the building, and hooted the prisoner when he left, accompanied by the magistrate and two detectives. M. Albanel seized a large quantity of papers and account books, which filled a taxi-cab. They were taken away to the central police office, whilst M. Albanel and his two secretaries drove to the Department of Finance to consult about the financial experts who are to examine the monetary affairs of the prisoner.

Although there is no doubt that Duez profited personally to a very large extent, no one believes for an instant that he has pocketed a great part of the vast sums which it is now known have disappeared from the public fund. Undoubtedly he had to pay very lavishly in order to silence those who could not but understand the irregularity of his dealings. Everybody connected with the liquidation was paid very handsomely, and although it is known that Duez did not pay the amounts which he set down as lawyers' fees, it is proved, on the other hand, that the legal profession came in for a considerable proportion of the proceeds derived from the convent buildings, and the fees in every case were on a lavish scale. In one instance £560 was paid for the services of two lawyers in a case about which very little was heard in the newspapers; in another £800, and in a third £350 was paid for cases which are generally admitted not to have required such costly legal consideration.

HISTORY OF MEDICINE IN IRELAND

In an interesting address at the opening meeting of the thirty-fourth session of Dublin University Biological Association, Dr. T. G. Moorhead, the president, dealing with 'The History of Medicine in Ireland,' pointed out that, although the records were scanty, there is sufficient evidence to show that the early Irish medicine men occupied a most important position in the country. In the earliest centuries following the introduction of Christianity into Ireland numerous students came from abroad to acquire the medical education that Ireland could afford. During the period between the eleventh century and the sixteenth the profession of medicine was hereditary in certain families, the son being educated by the father, and being finally left the possession of the hereditary text-book, which was transmitted as a family heirloom from generation to generation. Many of these text books survive, and are, for the most part, compilations of the knowledge of the ancients.

Before the twelfth century Theology and Medicine were often practised together, but when the Council of Tours forbade the shedding of blood by the clergy the profession became separated, and surgery fell into the hands of the barbers and wigmakers. In 1446 the barbers of Dublin were established as a guild, the earliest medical guild in the United Kingdom, and the precursor of the Royal College of Surgeons, which was finally established as a separate body in 1784.

When Medicine and Surgery were Separated.

From the time when the barber surgeons first became recognised, a body of men who practised pure medicine as distinct from surgery, and who disdained the humbler wielders of the knife and razor, began to come to the fore as the educated physicians of the country. Some of these men studied abroad, but many belonged to the hereditary families already referred to. They are the lineal ancestors of the College of Physicians, which was founded in Trinity Hall as an adjunct to Trinity College in 1667, under its first president, John Shawe, a Fellow of and Professor of Hebrew in Trinity College. The newly-formed college soon showed its independence, and came to blows with Trinity College over the question of the election of a Catholic president. The breach was, however, healed, and after Sir Patrick Dun, a distinguished Dublin physician, had bequeathed the greater part of his estate for the purpose of paying a Professor of Physic in Dublin, the union between the two colleges became closer than ever, and the professors appointed by the Physicians were ordered to lecture within the walls of Trinity College, Dublin. In the course of time the estate of Sir P. Dun increased in value, and at the same time the want of a hospital in Dublin, where clinical lectures might be given, became acute; so that an Act of Parliament was sought for and finally obtained, which, neglecting the wishes of Dun, sequestered a portion of his estate for the building and upkeep of the hospital now known as Sir Patrick Dun's.

In addition to the schools of the College of Surgeons and College of Physicians, many private schools existed in Dublin from an early date, and though they have now disappeared, their place has been taken by private teachers, who, though unrecognised by the chartered schools, continue to exercise an important function as scientific teachers of medicine.

The clinical schools of medicine in Ireland have for centuries been famous throughout the world. There is hardly a single chapter in the whole of medical science which does not bear testimony to the work done by Irishmen

in Ireland. The names of Graves, Stokes, and Corrigan are household words wherever medicine is taught, and to these may be added, from amongst many others, the names of Abraham Colles, Joliffe Tufnell, Shackleton, and Robert Adams; while last, but by no means least, we must not forget that Oliver Goldsmith and Charles Lever were both products of the Irish medical schools. Professor James Lindsay, Belfast, said the history of Irish medicine was one of the few pages of Irish history which all Irishmen might contemplate with pride and satisfaction.

Amongst the many claims to their regard which that ancient city of Dublin possessed few, he thought, were stronger and better founded than the fact that she had during many generations given so freely of her wealth and her brain power to the science and art of medicine. She had added many honorable names to the roll of medicine and she had been the Mecca to which many pilgrims had directed their steps.

Had Irish medicine any special characteristics? He thought that if they referred to the lectures of Graves and the works of Stokes as models they might fairly say that Irish medicine had always been distinguished for a distinctly practical tendency, a leaning to the teachings of experience, and a preference for clinical observation rather than pathology. If he were to claim for Irishmen that they were noted for their practical tendency, their adhesion to fact, their reliance on experience, he might be suspected of irony. But these claims might be put forward for Irish medicine without exaggeration and without paradox.

NEW YORK SKYSCRAPERS

Mr. William Bulfin, editor and proprietor of the Buenos Aires *Southern Cross*, whose death was recently reported in the *Tablet*, spent a few weeks in New York on his last trip to Europe. He was much impressed with the many changes that had taken place in that city since his previous visit five years before. New York (he wrote) is changing, growing year by year, day by day. During the five years that have gone by since my first visit it has soared skyward some hundreds of feet and spread out for miles. New skyscrapers pierced the clouds and deep canyons of brick and mortar opened in bewildering vistas through the murk of the winter's evening as our ship steamed to her berth. The spire of Trinity Church has ceased to be a feature of the scene. We caught a glimpse of it hidden away between two immense cliffs of tawny building which overtopped it by several storeys. Amongst the monsters that have reared their heads into the clouds since my first visit the new Singer Building stands conspicuously out. It is over 600ft high. Step off a length of 200 yards on roadway of sidewalk and imagine it standing on end straight up into the sky! It is a triumph of engineering, and it is also a triumph for two Italian masters who lived 600 years ago. One of them was Giotto di Bondone, the other Andrea Pisano. One designed the Florentine Campanile, the other finished its construction. The Singer Building is a glorified Campanile. It is very graceful and symmetrical, like the Florentine structure after which it was designed. But Giotto's Campanile is only 275½ft high. The Singer Building is 612ft above the sidewalk. It has no fewer than 49 storeys or floors. It has 9½ acres of floor space, 15 miles of steam and water piping, and 15,000 electric lamps.

But there is another Campanile higher still. It is the new Metropolitan Life Building, on Madison square. Its height above the sidewalk is 658ft. It is not so handsome in design as the Singer tower, but it is more imposing. The building of which it is the main feature occupies the entire block between Madison and Fourth avenues, and Twenty-third and Twenty-fourth streets. This building has a floor area of 25 acres, all told. It is all occupied by offices.

The skyscraper is not a mere freak. It is born of sheer necessity. The business centre of New York is geographically circumscribed as to ground space by the water which surrounds Manhattan Island, and as the architects found no room upon which to erect new office buildings to meet an ever-increasing demand for premises they were obliged to go skyward. Hence the evolution of the skyscraper. In the ordinary course of things an average office building, erected on the site of a skyscraper, would accommodate three or four hundred people. A skyscraper accommodates as many thousand.

Engineers hold that the limit of the skyscraping building has not yet been reached. They see no mechanical difficulty in the way of running up a hundred storeys. There are two important reasons for supposing they are right; and these are the two reasons that have made the building of 50 storeys possible. Both are mechanical. One is the system of steel cage construction. The other is the passenger elevator, which renders access to the highest floors quite easy.

The steel cage construction is a great frame work of steel girders bolted together and riveted with hot rivets hammered by pneumatic strikers. The frame goes up first and the walls are put in afterwards. There are stairways, but they are rarely used. An average skyscraper has four or five elevators, and they are constantly on the run up and down. There are express elevators which go without

stopping to the upper floors, and then there are 'locals,' which stop at each floor as desired. One of these colossal office buildings is a little world in itself. It has a manager who is governor. It has its own uniformed police, and an army of sweepers and cleaners. It has also its own post office, its telephone service, its barber's shop, restaurant, its own electric power and light plant, its own heating plant. The basement storeys of these monster buildings are filled with machinery, boilers, furniture, power, light, and heat generators; and if there is any spare room it is generally rented out as a safe deposit for valuables. In 20 or 30 seconds you can ascend by an express elevator from the basement story to the utmost floor; and here is a list of the professions, arts, crafts, trades, etc., which you may pass en route. I take it at random from two or three ascents I happened to make. First a restaurant, then a bank, next an insurance company. Then there are several lawyers, a magazine, a weekly newspaper, various stock brokers, a tailor, a wholesale fur dealer, a doctor, a dentist, a detective agency, a piano teacher, an express agency, a lawyer again, a stenographic and typist bureau, a firm of mining engineers, a soap maker, a paper manufacturer, and an advertising agency.

Office rent in Central New York is not charged by the set of rooms, nor by the single room. It is charged at the rate of so much per square foot. For chambers on lower floors rent runs as high as 11 dollars and 12 dollars per square foot per year. On the upper floors rents run to about 2 dollars per square foot per year. At the rate of 12 dollars per square foot a room 15ft x 12ft would cost 2160 dollars per year, or 180 dollars per month. The rent includes light, heat, sweeping and cleaning, and the service of the elevator. It does not include the telephone. Roughly speaking, I should say that office rent in New York costs as much per month in gold as it costs in Buenos Aires in paper currency.

Illness of Two Australian Prelates

A cable message under date April 20 reports the illness at Rome of the Right Rev. Dr. Corbett, Bishop of Sale, and the Right Rev. Dr. Reville, Bishop of Sandhurst. Bishop Reville was reported to be suffering from pneumonia, and his condition was considered critical. His Holiness the Pope sent both prelates his apostolic blessing. Their Lordships left Melbourne for Europe on January 25, and were joined at Adelaide by the Right Rev. Dr. Dunne, Bishop of Wilcannia. Their itinerary was to include a tour through Palestine and Egypt, and after the visit *ad limina* were to spend some time in Germany and Spain. Prior to returning to Australia they were to visit Ireland, and then go to Canada in order to take part in the Eucharistic Congress.

Bishop Reville, who is sixty-six years of age, is a native of Wexford, and a member of the Augustinian Order. He has been forty-two years a priest, and in March last was twenty-five years a Bishop. He was appointed coadjutor to the first Bishop of Sandhurst, Dr. Crane, in 1885, and succeeded to the See on his death on October 21, 1901.

The diocese of Sale was erected in 1887, and the Right Rev. James F. Corbett was appointed its first Bishop. He was born in Limerick in 1840, and at the invitation of Dr. Goold, the first Archbishop of Melbourne, he volunteered for service in the archdiocese.

The Chrysanthemum Fair in aid of the Dominican Convent, Bluff, opens on May 4, and will be continued until May 7. Ticket holders are requested to return blocks at the earliest possible date...

Messrs. Davis and Clater, mercers, hatters, and hosiers, shirt makers, and general outfitters, Lambton quay, Wellington, pay special attention to clerical orders and make ladies' blouses and skirts to order...

THINGS THAT PROLONG LIFE.

Among those beneficial agencies that tend to prolong life, and to sweeten until its sun finally sinks behind the hills of Time, are Good Digestion, Sleep, Contentment, Joy, Cleanliness, Cheerfulness, Laughter, Hope, Serenity, Good Food. All those things, in fact, that we usually associate with perfect health. In other words, if you want to prolong life try to keep as close to the Goddess of Hygiene as possible. Don't neglect the least disturbance of the processes that lead to good health, of which digestion is by far the most important. Dr. Ensor's Tamer Fruit Pills will keep your stomach and digestive machinery in A1 condition. They are purely vegetable, and are both a laxative and tonic. To live long and live well try ENSOR'S TAMER FRUIT PILLS. They cure Constipation, Pains in the Back, Sleeplessness, Biliousness, Palpitation, Heartburn, Flatulence, Anæmia, Nervous Disorders, Dyspepsia, Neuralgia, Acidity, Sick Headaches, Stomach, Liver, and Kidney Complaints. Procurable from all chemists and medicine vendors throughout the Dominion. Price, 1s 6d and 3s 6d per box.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 23.

Mr. J. J. Devine was appointed hon. treasurer to the Wellington Hospital and Charitable Aid Board at the meeting held on April 22.

The parish schools at Kilbirnie and Seatoun, which have only been started since the commencement of the year, have now 80 and 30 children respectively on their rolls.

The Very Rev. Dean Regnault, S.M. (Provincial), left Wellington on Monday for Wanganui. Afterwards he will proceed to Meeanee to take part in the ordination of six priests next Sunday, April 24.

On Tuesday evening, April 18, the literary and debating branch of the St. Anne's Catholic Club held its first meeting of the season. There was a splendid attendance of members, and a syllabus was drawn up for the coming month.

The Particular Council of the St. Vincent de Paul Society, Wellington, will hold its next meeting at St. Mary's presbytery on Wednesday, May 4, when it is expected that representatives from all the city conferences and proxies for the country conferences will be present.

On May 4 the Catholics of St. Anne's, Wellington South, intend holding a social gathering in aid of the funds of the parish in the Victoria Hall. An energetic committee has taken the matter in hand, and everything augurs for a successful function.

The euehre party and musical evening in aid of the St. Francis' Church, Island Bay, took place in the Tutane-kai Hall, Berhampore, on April 20, and was well attended. A very pleasant evening was spent, and the energetic committee, with Miss Ethel Casey as secretary, is to be complimented on the success of their efforts.

The Very Rev. Dr. Kennedy, S.M., Rector of St. Patrick's College, compiled a very interesting table regarding the movements of the comet, and its position with regard to the earth, and accompanied by a diagram. This table has been published by the local papers, and has been found very useful by those on the look-out for our long-expected visitor.

A branch of the Hibernian Society is to be opened at Carterton as soon as a dispensation has been granted by the district executive. A movement is also on foot to establish a branch at Petone. A requisition to the district is now being circulated, and it is anticipated that there will be sufficient names forthcoming to establish a strong branch there.

At the SS. Peter and Paul's Church, Lower Hutt, on Saturday, 16th inst., Miss Myrtle Mabel Cudby was married to Mr. W. Goldney Rees, of Christchurch. The Very Rev. Father Lane performed the ceremony. Miss Ethel Cudby acted as bridesmaid, and Mr. Edward Jones as best man. The wedding breakfast was held at the residence of the bride's parents.

At the fifth annual meeting of the delegates to the Wellington Provincial Literary and Debating Societies' Union, which was held on Monday, April 18, Mr. M. O'Kane, of the Wellington Catholic Club, was re-elected hon. treasurer of the union. There are now fourteen societies in the union, ten of whom took part in the annual debating tournament. The Wellington and St. Anne's Catholic Clubs are affiliated to the union.

The Very Rev. Father O'Shea, S.M., V.G., has been on a visit to Wanganui to confer with the Very Rev. Dean Grogan, S.M., regarding the building scheme of the Church properties there. The St. Mary's Church and St. Joseph's Convent in Victoria avenue are to be pulled down, so that the land may be leased for business purposes, and new buildings will be erected on the sites recently secured in Guyton street.

The St. Mary's ladies' branch of the Hibernian Society is now being reorganised, and through the efforts of the Rev. Father Venning, S.M., the spiritual director of the society, some twelve new members have been initiated. The following officers have been elected:—President, Sister K. Robinson; vice-president, Sister L. Butcher; treasurer, Sister A. Grant; secretary, Sister G. O'Flaherty; warden, Sister F. O'Flaherty; guardian, Sister M. O'Callaghan; sick visitors, Sisters Gosling and M. O'Callaghan.

In connection with the opening of the hockey season a pleasant evening was spent on Tuesday evening, 19th inst., at Mrs. Mellor's residence, Goldie's Brae, by the members of the Celtic Ladies' and the St. Patrick's College Old Boys' Hockey Clubs. The early part of the evening was devoted to competitions, which were won by Miss O'Leary and Mr. Gamble. Musical items and recitations and an amusing 'adjective' letter made up an enjoyable evening, which was brought to a close by singing 'Auld lang syne.'

Thorndon seems destined to become the wool quarter of Wellington. A contract has just been signed by Campbell

and Burke, builders, for the erection of a new wool store, consisting of three storeys and basement, for the New Zealand Loan and Mercantile Agency Co., on Thorndon quay. The contract price is £18,500, and the building is to be completed in time for next season's local sales, opening in November. The new store will be exceptionally well lighted for the display of wool, especially the top floor, which will measure 146 by 112 feet. The building will be of steel framing filled in with brick.

On Monday night the Sailors' Rest was crowded with a large and enthusiastic audience of seafaring men and waterside workers, who thoroughly enjoyed the entertainment which was given under the auspices of the St. Patrick's Conference for Seamen of the Society of St. Vincent de Paul. An excellent programme was gone through, the following contributing items:—Misses A. and M. Frith (songs), McKenna (song), E. Strickland (song), Tregouning (song), Master and Miss Rowell (song and sailor's hornpipe), and Messrs. Cormack (song), Doherty (song), T. Dwan (song), Lansdowne (song), Lewis (song), Moriarty (recitation), W. Scrimgeour (pianoforte solo), Sharpe (song), and Verne (song). The accompaniments were played by Misses Q. Doherty, Frith, and Ryan.

A most pleasant evening was spent by about 200 persons who were present at the invitation progressive euehre party held under the auspices of the members of St. Gerard's choir in Carroll's tea rooms on Wednesday evening, April 20. At the conclusion of the games light refreshments were partaken of, musical items being contributed by the members of the choir. Prizes were won by Miss O'Sullivan and Rosegrave. The successful function was managed by a committee consisting of Mrs. Oakes, Misses K. McCusker, A. Sullivan, and Messrs. J. Elliot, A. St. Clair, and A. Amodeo (secretary), members of the choir. As the function was such a decided success, it is intended to hold a euehro party every month.

The funeral of the late Sergeant McGuire took place on Sunday, April 17, and was the largest seen in Wellington for some considerable time. The remains were taken to St. Joseph's Church, Buckle street, where the first part of the burial service was read by Rev. Father Hurley, S.M., assisted by the Very Rev. Dean Regnault, S.M. (Provincial), and Rev. Fathers Venning, Herring, and Eccleton. The Very Rev. Father O'Shea, S.M., V.G., preached the funeral sermon. He said: 'We are met here to pay a last tribute of respect and reverence to the mortal remains of the late Sergeant John McGuire. I see around me evident signs of genuine mourning and sorrow, and assuredly grief was never more fully justified. For there has been taken from us a good man, an upright citizen, a Christian gentleman, and a loyal and devoted son of the Church. He was too a courageous officer of an important public service, a loving son, a devoted husband, a zealous member of the Society of St. Vincent de Paul in this parish. But the causes of grief are many; there is also a bright side, there are many reasons for rejoicing. We have the knowledge that he lived a useful and active life. We may hope that the sympathy which goes out to the bereaved will help to soften the blow.'

If ever there was a modern saint it was John McGuire. In saying this I do not exaggerate. From my personal knowledge I can vouch for its truth. He was gentleness and kindness itself. It was his unwillingness to hurt or to harm a fellow-creature that prompted him to go unarmed into unknown danger. His charity was marked for its breadth. His whole life was spent in doing good to others. When, after his day's work was done, when most men would reasonably claim a little time for self and recreation, he spent his hours in visiting the hospitals and homes where were the poor and the suffering. . . . When at last a bullet laid him low they found him clinging to that Rosary he loved so much, and reciting the words that he held so sacred. How bravely he died you have heard. He had no reason to fear death. . . . The interment took place at the Karori Cemetery. The funeral procession was nearly three-quarters of a mile in length, while the public in large numbers lined the road for many chains at either end of the route. Among those present at the funeral was the Chief Justice, the Minister of Justice, and members of both branches of the Legislature. The Very Rev. Father O'Shea officiated at the graveside.—R.I.P.

DIocese OF CHRISTCHURCH

(From our own correspondent.)

April 22.

The Feast of St. John the Baptist, patron of the diocese, will be observed in the Cathedral on Sunday, June 26. His Lordship Bishop Grimes will be celebrant of the Pontifical High Mass, and the occasional sermon will be preached by his Grace Archbishop Redwood.

The formal opening of the new Nazareth House is fixed for Sunday, June 26, when his Grace Archbishop Redwood will preside. His Lordship Bishop Grimes will also be present, and a very large gathering is anticipated. The Sisters of Nazareth are now in occupation, all the old people and children having been transferred from the old to the new institution. Visitors to the opening ceremony will have the opportunity of seeing this great and noble charity in full operation.

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The net result of the national entertainment in celebration of St. Patrick's Day is £102 14s. The Rev. Mother Superior of Nazareth House, in accepting a cheque for the amount towards the funds of the institution, desires to return her sincere thanks to his Lordship the Bishop, the Very Rev. Father Price, Adm., those who contributed to the programme, and all who assisted in any way in connection with the event.

In his episcopal visitation of the Westland portion of the diocese, his Lordship the Bishop left Greymouth by a small coastal steamer for Jackson Bay district. In a telegram to the Very Rev. Administrator, the Bishop states that last Thursday night was passed taking shelter under Open Bay Island, a safe landing being effected next morning. On Sunday his Lordship was at Okura, the 'farthest south' settlement in the diocese, and on next Sunday is to open a new church at Waitangi. A visit to Ross follows, where he remains over May 8.

The ordinary meeting of St. Patrick's branch of the H.A.C.B. Society was held on last Monday evening in the Hibernian Hall. Bro. M. Grimes, B.P., presided over a large attendance. Three brothers were reported on the sick fund and one was declared off. Sick pay amounting to £2 6s 8d was passed for payment. Two new members were admitted, one by clearance and one by initiation. A clearance was granted to one brother, and seventeen candidates were proposed for membership. It was decided to accept the invitation of the Christchurch Catholic Club to a card tournament on May 17. Bros. Dobbs and Doolan, delegates to the triennial conference of the society, gave a report of the business transacted at the conference, and at a late hour the discussion on the report was held over till the next meeting. Accounts for £11 1s 7d were passed for payment. The receipts for the evening amounted to £9 6s 3d. The president and vice-president reported on the recent most successful canvass for members at the suburban churches. At Addington the members of the branch approached the Holy Table in a body, and afterwards interviewed all the eligible men of the Sacred Heart congregation, with very satisfactory results.

Speaking in the Cathedral on Sunday, the Very Rev. Father Price, Adm., referred as follows to the recent improvements in connection with the boys' school, of which the teachers, pupils, and parishioners generally are justly proud:—'In this Cathedral parish for many years the boys' school was in a lamentable state of disrepair, and the site on which the building stood was often referred to as a most disgraceful corner. At a general meeting held some time ago it was resolved to deliver Christchurch from the reproach of possessing one of the worst schools in the diocese, and it was agreed that the building should be raised and put on concrete foundations, thoroughly repaired and completely refurnished, including the convenient and up-to-date dual desks. You may form an idea of the value of the old forms and desks when you are told that the best offer we could get for the lot was £1. It was also agreed to substitute a corrugated iron fence for the old pickets. These improvements have cost roughly £550. At a second meeting of the committee it was decided to continue the iron fence to the end of the school section, to ensure greater privacy, and to asphalt that part of the playground near the school as it was felt that it was quite impossible to keep a clean school if the boys were obliged to take their recreation in mud up to their ankles. These additional improvements will make our total liability in connection with the boys' school about £700, and it is to clear this that I appeal to your generosity to-day. You have now a splendid school, thoroughly equipped and in every way suitable for its great purpose. Envelopes for your offerings will be given to you after all the Masses and Vespers, and you are asked to hand them in on Sunday next if possible, or at latest on Sunday week. A list of donors and of their contributions, together with a detailed statement of the school account, will be printed and distributed at the doors of the Cathedral. I take it that you have a deep and practical sympathy with the good work done by the Brothers for the secular and religious education of your boys. Give generously; give from a motive of duty and a motive of gratitude.' Quite a large number visited the school during the day and expressed pleasure at the improvements effected.

CATHOLIC EDUCATION.

Addressing the congregation at Mass in the Cathedral on Sunday (writes our Christchurch correspondent), the Very Rev. Father Price, Adm., spoke as follows on the subject of Catholic education:—'Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.' These words were addressed by Moses to the Israelites before entering the promised land in reference to the wonderful heavenly gift called manna with which they were miraculously fed in the desert. They have always struck me as being peculiarly applicable to the question of religious education of children, because they seem to me to explain and define the attitude of Catholics with regard to the education question. Not on secular instruction alone can your children be reared so as to thrive and develop into full-grown, matured, Christian men and women, for this, important as it is, only has reference to one side of man's nature and leaves the spiritual aspect of man's

character totally unprovided for. Let it not be supposed that we are indifferent with regard to secular education. We are anxious to obtain the best secular instruction that it is possible to procure, for it is of great interest to all that the national system of education should be made as perfect as possible in order that we may maintain our commercial prosperity. Commercial success is, however, not the only thing necessary for the prosperity of a Christian nation, so that over and above the necessity that the best secular education should be imparted to our children, it is necessary that they should have an undiluted, un-mutilated, Christian instruction. We hear a good deal in this Dominion about undogmatic Christianity and about religious instruction of an unsectarian character. The absurdity of these terms is apparent. To be a Christian in any sense of the word you have to commence with a dogma of the most startling and tremendous kind—the Incarnation of the Son of God, upon which dogma is reared the whole superstructure of the Christian religion. An undogmatic creed is as senseless as a statue without shape or a picture without color. Unsectarian means un-Christian. Therefore it is because Catholics are convinced of this, and fully realise the fact that if religious instruction was left to the State schools religious education in the country would be doomed to extinction, and because we are convinced also that no greater calamity could befall the land than that Christianity should lose its hold on the people we are united in our determination that definite, precise, dogmatic, religious instruction shall be imparted to our children. It is this desire to give our children in our own schools the bread of secular education and the manna of religious instruction that has inspired the Catholic clergy and people of this Dominion to make such heroic sacrifices for their schools. To form man and prepare him to serve his country in the various social offices he may some day, during his career on earth, be called on to fill, and thus in a higher conception prepare him for eternity by elevating his present life, is the work as it is the end of education. In no schools is this lofty ideal of true education so well attained as in those which are taught by religious. Such are the schools of the nuns, the Marist Brothers, and the Christian Brothers. The devoted Brothers leave father and mother and home, and they give their lives to the education of your boys. They do their work zealously and well. They give sound education according to the mind of the Catholic Church, whose educational policy has been consistently the same for nearly 2000 years. Briefly it is: A Catholic education for every Catholic child. The Brothers' schools, however, differ from all others in this respect; they receive no State aid of any kind. But the building of Catholic schools is a work, the difficulty of which has never been considered insuperable to the courageous zeal and robust faith of our Catholic people. The Catholic schools are the threshold and nursery of the Catholic Church. Nor if she can help it, will she allow her children to be reared in any other nursery; on no other training ground can they be taught, in all their purity, her divine truths, or be imbued with the fulness of her spirit. And to no duty, perhaps, in her unbroken existence of over 1900 years has the Church manifested such unswerving fidelity as to the question of the education of the young; in nothing, since the days of Pentecost, has she so fully inherited and displayed the spirit of her divine Founder as in her unwearying care and love of little children.'

Ashburton

(From our own correspondent.)

April 24.

The St. Mary's Tennis Club closed their season on Thursday last with a handicap tournament, which proved very interesting. As this is the club's first season, the play shown by many of the contestants was indeed creditable. Afternoon tea was dispensed by the ladies, and the thanks of the club are due to them for their great generosity in providing refreshments throughout the season.

The weekly meetings of the Catholic Young Men's Club have been well attended of late. The progressive euchre evening proved very enjoyable, the prize being won by Mr. T. Purcell. At the last meeting of the club a very interesting and well-written paper entitled 'Military Sketch and Downfall of Napoleon' was read by Mr. M. J. Burgess. Mr. Ramsay also contributed an Irish reading, which was much appreciated by the members. The club has started a branch for junior members, who meet on Thursday evenings. They are in charge of Messrs. P. Pritchard, R. Ramsay, and M. J. Moriarty.

My 'pipes' are all choked, said the plumber,
And I seem to do nothing but sneeze,
May the Fates change the winter to summer,
And the grocer joined in with 'Hard Cheese!'
While there's life there is 'soap,' I am sure, sir,
And of all the good goods that I sell,
There's Woods' Great Peppermint Cure, sir,
Sure as eggs! it will soon put you well.

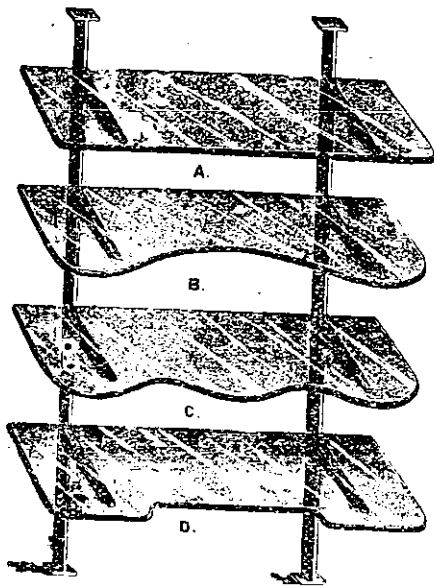
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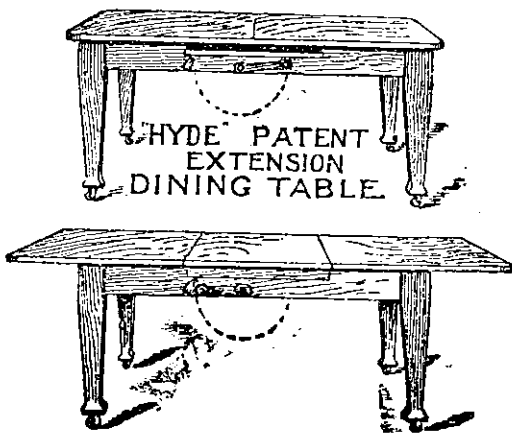
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RAVEN TEA

Commercial

PRODUCE

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

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue was a full one, and was cleared at good competition at satisfactory prices. Values ruled as under:—

Oats.—Only limited quantities are coming forward, and for all good to prime lines of Gartons and Sparrowbills there is ready sale at prices a shade in advance of late values. Medium and inferior lots are not so strongly competed for. We quote: Prime milling, 1s 11d to 2s; good to best feed, 1s 9½d to 1s 10½d; inferior to medium, 1s 7d to 1s 9d per bushel (sacks extra).

Wheat.—Towards the close of the week the demand for milling wheat slackened slightly, probably in consequence of reports from London and other markets. The quantity offering here is now much reduced, and although temporary checks may occur, values are not likely to suffer to any extent. Although millers are not disposed to operate so freely, values are practically unchanged. We quote: Prime milling, 3s 10d to 3s 11d; velvet, to 4s; medium to good, 3s 8d to 3s 9d; best whole fowl wheat, 3s 4d to 3s 6d; medium do., 3s to 3s 3d; broken and damaged, 2s 3d to 2s 9d per bushel (sacks extra).

Potatoes.—The market is moderately supplied, and prices have a weakening tendency. Shippers, however, are still taking all suitable lots at a slightly reduced price. Medium and inferior samples have little attention. We quote: Prime Up-to-dates, £4 to £4 2s 6d; medium to good, £3 12s 6d to £3 17s 6d; inferior, £2 10s to £3 per ton (bags included).

Chaff.—Prices for prime quality show no change, although heavier supplies have come to hand. Medium and discolored lots, however, are more plentiful and are difficult to quit. Straw chaff is scarce, and has ready sale for winter feeding. We quote: Prime oaten sheaf, £3 10s to £3 15s; choice, to £3 17s 6d; medium and discolored, £3 2s 6d to £3 7s 6d; inferior and straw chaff, £2 5s to £2 10s per ton (sacks extra).

Straw.—We quote: Wheat, 25s to 27s 6d; oaten, 30s to 32s 6d per ton (pressed).

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

We held our usual weekly auction sale of grain and produce at our stores on Monday, when we offered a large catalogue to a good attendance of buyers. Competition was keen, and we cleared our catalogue at the following range of prices:—

Oats.—The market during this last week has shown a firming tendency, particularly for A Gartons suitable for seed, considerable quantities of this class going north for that purpose. Other lines participate in the firmness, though not to the same extent. Farmers are not ready sellers, and what lines are offering at market rates are taken for North Island shipment. There is no oversea demand, and the market depends at present upon local conditions. Prime milling, 1s 11d to 2s; good to best feed, 1s 9d to 1s 10½d; inferior to medium, 1s 7d to 1s 8½d.

Wheat.—Prices hold about the same as last week's quotations, but buyers are not keen to operate in the face of weaker markets at Home and in Australia, consequently the market has an easier tendency. Choice velvet, however, meets with ready sale at quotations, and demand is not keen. Prime milling, 3s 10d to 3s 11d; extra choice velvet, up to 4s; best whole fowl wheat, 3s to 3s 6d; broken and damaged, 2s to 2s 9d per bushel (sacks extra).

Potatoes.—Choice thoroughly sound lines are readily taken at top quotations for shipment. Inferior and blighted lines are hard to place. Prime Up-to-dates, £4 to £4 5s; medium to good, £3 5s to £3 15s; inferior, £2 to £2 5s (sacks extra).

Chaff.—Heavy consignments have come to hand this last day or two, and prices are a shade easier. Prime oaten sheaf, £3 12s 6d to £3 15s; choice, to £3 17s 6d; medium to good, £3 5s to £3 10s; inferior, £2 to £2 15s (sacks extra).

Straw.—Oaten, 27s 6d to 30s; wheat, 25s (pressed, ex truck).

Messrs. Stronach, Morris, and Co., Ltd., report for week ending April 26 as follows:—

Oats.—There is a good demand for all prime Gartons and Sparrowbills. Medium and inferior lines are not in request. Quotations: Prime milling, 1s 11d to 2s; good to best feed, 1s 9½d to 1s 10½d; inferior to medium, 1s 7d to 1s 9d per bushel (sacks extra).

Wheat.—Owing to the decline in the London market, millers are not keen to do business. There is not very much offering, and very little business is passing. Quotations: Prime milling, 3s 10d to 3s 11d; Velvet, to 4s; medium to good, 3s 8d to 3s 9d; best whole fowl wheat, 3s 4d to 3s 6d; medium, 3s to 3s 3d; broken and damaged, 2s 3d to 2s 9d per bushel (sacks extra).

Chaff.—Supplies during the last week have been very heavy, and there is a slight decline noticeable. Medium

and discolored chaff is hard of sale. Quotations: Prime oaten sheaf, £3 10s to £3 15s; medium and discolored, £3 2s 6d to £3 7s 6d; inferior and straw chaff, £2 5s to £2 10s per ton (sacks extra).

Potatoes.—The market is fairly well supplied, and prices are hardly so good as at last week's sale. Medium and inferior samples have very little attention. Quotations: Best Up-to-Dates, £4 to £4 2s 6d; medium to good, £3 12s 6d to £3 17s 6d; inferior, £2 10s to £3 per ton (bags in).

Straw.—Wheat, 25s to 27s 6d; oaten, 30s to 32s 6d per ton.

WOOL

Messrs. Stronach, Morris, and Co. report as follows:—

Rabbitskins.—Our next sale will be held on Monday, May 2.

Sheepskins.—We held our weekly sale to-day, when we offered a large catalogue. There was good competition from a large number of buyers, and prices were much the same as at last week's sale. Quotations: Best halfbred, 9d to 9½d; medium to good, 8d to 8½d; best fine crossbred, 8d to 9d; coarse crossbred, 7d to 7½d; best pelts, 5d to 6d; medium, 4d to 5d; inferior, 1d to 3d; best merinos, 7½d to 8d; medium to good, 5½d to 6½d; lambskins, 6½d to 7½d per lb.

Hides.—Our next sale will be held on Thursday, 28th inst.

Tallow and Fat.—All coming forward is readily disposed of at quotations. Best rendered tallow in casks, 20s to 23s; medium to good, 18s to 20s; best tallow in tins, 18s to 20s; medium to good, 14s to 16s 6d; best rough fat, 16s to 18s; good, 14s to 15s 6d; inferior, 12s 6d to 13s 6d.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

The entry for last Saturday's sale was a very good one, and included several high-class mares, fillies, and geldings, while spring-carters and hacks were a rather poor lot. The attendance of the public was very good, and included the usual muster of town carters and contractors, as well as a large number of farmers, who competed keenly for well-bred mares and fillies. Several of the horses were above the average quality. One five-year-old gelding of good size and quality changed hands at £47 10s, a bay mare six years old realised £45, a three-year-old filly £38, and quite a number of ordinary farm sorts were sold at prices ranging up to £34 10s. Whilst a good many spring-carters went to new owners, we have no prices which can be considered high. Light-harness horses were also a poor lot, our highest price in this class being £15. Draught mares and geldings, young, sound, and staunch, showing a dash of quality, are very scarce in this centre at present; in fact, the supply falls far short of the demand. We quote:

Superior young draught geldings, at from £40 to £45; extra good ditto (prize-winners), at from £45 to £50; superior young draught mares, at from £50 to £60; medium draught mares and geldings, at from £30 to £40; aged, at from £10 to £15; strong spring-van horses, at from £25 to £30; strong spring-carters, at from £18 to £25; milk-cart and butchers' order-cart horses, at from £15 to £25; light hacks, at from £8 to £13; extra good hacks and harness horses, at from £13 to £25; weedy and aged, at from £5 to £7.

Palmerston North

(From our own correspondent.)

April 24.

The Young Men's Catholic Club opened their session on last Monday, but there was not a large attendance. It was decided to hold a card tournament next Monday evening.

A special meeting of the H.A.C.B. Society is summoned for Tuesday night to elect a president in place of Bro. W. Scanlon, who has left the district, and also an auditor.

At the usual meeting of St. Patrick's Conference of St. Vincent de Paul Society, held on Thursday last, votes of condolence and sympathy were passed with the relatives of the late Sergeant McGuire.

At the recent bazaar in aid of Rev. Mother Mary Joseph Aubert's Home held in Shannon the very pleasing and satisfactory amount of £166 2s 3d was realised over and above all expenses, and duly sent by cheque during the week. The valuable set of vestments fell to the lot of the Ven. Archdeacon Devoy, S.M. Mrs. Moynihan, with her large army of assistants, is to be congratulated on the great success which attended the undertaking.

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Regular Monthly Trips from Auckland.

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WEDDING BELLS

MURPHY—CONAGHAN.

A quiet but pretty wedding took place at St. Columba's Church, Balfour, on April 19, when Mr. Jeremiah Murphy, second son of Mr. John Murphy, Kerriytown, was married to Miss Margery J. Conaghan, eldest daughter of Mrs. J. Conaghan, Balfour. The ceremony was performed by the Rev. Father Keenan, in the presence of a number of relatives and friends of both parties. Misses Johanna and Mary Conaghan (sisters) were bridesmaids, and Mr. Frederick Murphy (brother) was best man. The bride, who was given away by her brother (Mr. W. Conaghan), wore a costume of cream embroidered voile, and the customary wreath and veil. After the ceremony the party drove to the residence of the bride's mother, where the wedding breakfast was laid, and at which Rev. Father Keenan presided. The customary toasts were duly honored. The bride and bridegroom were the recipients of several useful and valuable presents. In the afternoon Mrs. and Mr. Murphy left for Dunedin on their way to Timaru, where the honeymoon is to be spent, taking with them the best wishes of their many friends.

RYAN—O'CONNELL.

A pretty wedding took place in St. Patrick's Church on April 20 (writes our Masterton correspondent), when Miss Vida Mildred O'Connell, fourth daughter of Mr. M. C. O'Connell, of 'Kingswell', Renall street, Masterton, was married to Mr. Patrick J. Ryan, of Napier, second son of Mrs. E. Ryan, of Mitchelltown, Wellington. The bride, who was given away by her father, looked very becoming in a lovely robe of white silk taffeta, trimmed with chiffon embroidery. She wore a most beautifully hand-embroidered veil falling from a coronet of orange blossoms, and carried an exquisite bouquet of white roses, lilies, and dahlias, and maiden-hair fern. The bride was attended by Miss Elsie O'Connell (sister) and Miss Bessie Hammond as bridesmaids. Mr. G. Henderson, of Wellington, was best man, and Mr. P. Cooke, also of Wellington, acted as groomsmen. The ceremony was performed by the Very Rev. Dean McKenna, assisted by the Rev. Father Sanderson, a Nuptial Mass being celebrated in connection with the event. The church had been beautifully decorated for the occasion by the numerous girl friends of the bride, and as Mr. and Mrs. Ryan left the church Mendelssohn's 'Wedding march' was played on the church organ by Mrs. A. R. Bunny. A reception was subsequently held at the residence of the bride's parents, at which there was a very large gathering of friends and relatives. Dean McKenna, in proposing the toast of the 'Bride and Bridegroom,' voiced the sentiments of all present for the happy couple's future welfare and prosperity. The bridegroom presented the bride with a very handsome turmaline and gold pendant and gold bangle, to Miss E. O'Connell he gave a gold brooch and ring, and to Miss Hammond a pearl and amethyst brooch. The large number of costly presents the young couple received testified to the high esteem in which they were held by a large circle of friends. Mr. and Mrs. Ryan left by the afternoon train for Wellington, en route to Australia, where the honeymoon is to be spent.

Otaguhu

(From our own correspondent.)

April 22.

A social held here in aid of the convent funds was a great success, the hall being well filled.

On Sunday, April 17, a meeting for the purpose of starting a Catholic Young Men's Club in this district was convened by Rev. Father Paterson, who has recently taken charge of the parish. On the motion of Father Paterson it was decided to form a club in Otaguhu. The following officers were elected for the ensuing year:—Patron, Right Rev. Mgr. Gillan, Adm.; president, Rev. Father Paterson; active vice-presidents, Messrs. J. Stackpole and G. Haydon; hon. secretary, Mr. J. O'Connell; hon. treasurer, Mr. C. Brady; executive, Messrs. J. Haydon, H. Doyle, N. McEvoy, F. Willsted, G. Rogers, T. O'Connell, E. Freeman, and D. O'Connell; auditor, Mr. N. McEvoy. The appointment of hon. vice-presidents was deferred. Several rules and by-laws were considered and adopted. Ways and means of raising funds, etc., were also considered.

Hokitika

The substantial set of rooms which St. Mary's Catholic Club has recently erected in Stafford street, Hokitika, were formally opened on the evening of April 20 (says the *West Coast Times*), when the building was crowded with an enthusiastic gathering of the members and their friends in honor of the occasion. Early in the evening Bishop Grimes made his appearance, in company with the Very Rev. Dean Carew (Greymouth) and Rev. Fathers Ainsworth, O'Connor, and Hyland, and shortly before 8 o'clock his Lordship performed the opening ceremony. Father Ainsworth briefly explained the nature of the evening's proceedings, and introduced his Lordship to the gathering.

In the course of an eloquent speech, the Bishop pointed out the many advantages which an active men's club conferred on the congregation in which it existed, and he mentioned the expansion of the club movement among Catholics in all parts of the world, particularly in New Zealand, where every year they were increasing, and already between twenty and thirty of them had joined the Catholic Clubs' Federation. It was therefore a great pleasure to him to be with them on the present occasion, and to see that the Catholics of Hokitika had come into line with those of other similar towns in establishing their club on a solid basis by providing it with club rooms. This work, and then the new presbytery likewise, certainly showed that their pastor, Father Ainsworth, had made excellent use of his time among them, and it was very evident from the various improvements he had effected that their good priest's administration of the parochial affairs had been crowned with great success. He had no doubt, however, that the several good works which Father Ainsworth had already accomplished would not be the last he would carry out in Hokitika. He wished St. Mary's Club a most successful future, and had much pleasure in declaring their admirable club rooms open.

After the Bishop's address the committee speedily had the euchre tournament in progress, the social room being completely occupied with the numerous special card tables, which the club has procured. When the results were ascertained it was found that the lady's prize fell to Miss A. Owens, and the gentleman's to Mr. P. Daly. Supper was served by the ladies' committee, assisted by the club committee. Father Ainsworth, prior to the conclusion, on behalf of the club thanked all who had assisted in promoting the success of the gathering, and announced that the club had that day contracted for a billiard table to be installed in the rooms as speedily as possible.

Interprovincial

It is stated that the Land Purchase Board has decided to purchase 600 acres of good agricultural land from Mr. M. J. Corrigan at Makikihi (South Canterbury). The land is suitable for close settlement.

There was a big sale of Angora goats at Napier recently, 250 animals being offered. The prices realised for the purebreds were: Billies, 10 guineas; nannies, 4½ guineas. Of the total number, 150 were purchased by four Taranaki farmers.

The secretary of the North Island Beekeepers' Association states that there are 74,400 hives in the Dominion, and not half the odd 4400 are under inspection. He complained to the Prime Minister that no other industry was so much neglected by the Government.

On Thursday morning of last week an accident which proved fatal occurred at the Deep Creek farm of Messrs. Frost Bros., of Studholme Junction (says the *Waimate Advertiser*). Mr. Michael Frost, aged over seventy, along with his son and a farm hand named Green, were engaged carting straw. Mr. Frost, sen., was riding upon a loaded spring cart, seated at a considerable height, when he appeared to fall head first to the ground. He was picked up unconscious, and medical aid was summoned. Dr. Barclay, who attended, found that Mr. Frost had sustained hemorrhage of the brain and paralysis. Mr. Frost remained unconscious, and expired at 9.30 o'clock in the evening. Deceased was a highly-respected settler, and had, with his brother, been in the district for many years. In the early days they were road contractors. His family will have wide sympathy.—R.I.P.

The banking returns recently issued were referred to by Mr. Harold Beauchamp, chairman of directors of the Bank of New Zealand, in the course of a conversation with a *New Zealand Herald* representative. The returns, Mr. Beauchamp said, disclosed a complete reversal of the position as it was twelve months ago, when, owing to the serious drop that had occurred in the value of the Dominion's primary products—wool, frozen meat, etc.—customers were leaning so heavily on the banks. The present satisfactory position had been brought about by the magnificent prices realised during the late season for wool and other products. 'It will be remembered,' continued Mr. Beauchamp, 'that six or seven months ago mutton and lamb in the London market were selling at practically 40 per cent. lower than the prices now obtaining, and it is gratifying to hear that, despite the heavy shipments in transit, the values are likely to be maintained. With regard to wool, I think it will be shown that the estimate I formed at the commencement of the present season will be realised—namely, that we shall obtain at least £2,500,000 more for last season's clip than for the clip on the one immediately preceding it. Further, the large amount of money now available for investment is also due to the great falling-off in imports from the United Kingdom and the Empire. I shall probably deal fully with this point at the next general meeting of the Bank of New Zealand, which takes place in June, when the figures for the year ended March 31 will be available.'

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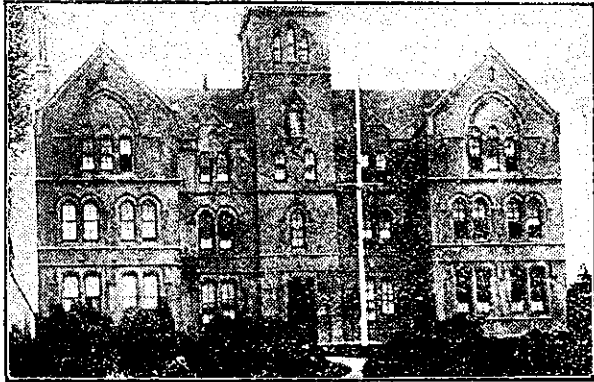
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Prospectuses on application to the

BROTHER DIRECTOR.

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Students twelve years of age and upwards will be admitted.

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

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

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

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

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

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

The College reopens on Tuesday, February 15.

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

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MARRIAGE

MURPHY—CONAGHAN.—On April 19, at St. Columba's Church, Balfour, by Rev. M. Keenan, Jeremiah, second son of John Murphy, Kerrytown, to Margery J., eldest daughter of Mrs. J. Conaghan, Balfour.

ST. MARY'S ART UNION, NELSON

RESULT OF DRAWING.

Ticket No. 1405, prize 15; 2930, 1; 127, 9; 1351, 10; 2306, 17; 1739, 20; 2776, 8; 132, 12; 1735, 4; 178, 14; 1240, 22; 1259, 3; 2518, 18; 1719, 16; 1060, 19; 1229, 7; 2551, 23; 1742, 21; 189, 6; 1204, 5; 1253, 13; 1038, 22; 1741, 11.

J. A. STRINGER,
G. MILLER,
Secretaries.

KUMARA ART UNION

The Drawing of Art Union Prizes in aid of St. Patrick's Church, Kumara, took place at the Adelphi Hall. The following Numbers secured Prizes:—

Prize 1, No. 5072; 2, 2713; 3, 4573; 4, 8256; 5, 257; 6, 2279; 7, 7360; 8, 5962; 9, 1131; 10, 869; 11, 1118; 12, 2850.

Rev. Father Creed returns thanks to all who contributed in any way to make the Art Union a success.

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

EDITOR'S NOTICES.

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

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

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

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

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

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ 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 28, 1910.

BIBLE-IN-SCHOOLS AGITATION



URING the past few weeks there has been, both in Australia and in New Zealand, a marked recrudescence of the Bible-in-schools agitation. In Queensland, where the advocates of Bible-reading are extremely well organised, a referendum has just been taken on the following question:—'Are you in favor of introducing the following system into State schools, namely: The State schoolmaster, in school hours, teaches selected Bible lessons from a reading book provided for the purpose, but is not allowed to give sectarian teaching. Any minister of religion is entitled, in school hours, to give the children of his own denomination an hour's religious instruction on such day or days as the school committee can arrange for. Any parent is entitled to withdraw his child from all religious teaching if he chooses to do so.' This is practically what is known as the New South Wales system; and according to a late cable the voting resulted as follows:—'Yes,' 45,282; 'No,' 29,185. In New Zealand—especially in the cities of Auckland, Wellington, and Christchurch—the agitation has taken the form of a special effort in connection with the school committee elections to secure the return of committees favorable to the adoption of what is known as the Nelson system. The Nelson system is simply a device for getting round the legal and much-vaunted 'neutrality' of our public schools. Our Education Act—Section 135, Sub-section b—provides that the schools shall be kept open five days in each week for at least four hours each day, and that during school hours 'the teaching shall be entirely of a secular character.' As a matter of fact, most schools now meet for five hours a day. All that is necessary in order to get to windward of the Act is for the Education Board to give the school committee permission to reduce the school hours by half an hour once a week. The remaining half-hour then ceases to be 'school hours' within the meaning of the Act, and the school committee, if favorable to Bible-in-schools, can set this half-hour aside for Bible-reading. The special effort on Monday night—so far as information is yet to hand—appears to have met with varying measure of success. At some of the meetings of householders at Christchurch, Wellington, and Auckland resolutions in favor of the Nelson system were adopted, but these meetings were poorly attended; and in the Auckland city district the meeting refused, by 300 votes to 12, to allow any resolution in reference to Bible-in-schools to be put.

So far as Catholics are concerned, the introduction of the Nelson system, so far from settling the education difficulty, would only replace one grievance by another. We object to the paganising of the public schools. But we object also—so long as Catholic money is used for the maintenance of them—to the Protestantising of these schools. And this—as has been over and over again demonstrated in these columns—is the necessary result of introducing Bible lessons. Even if the lessons are given without explanation, the objection holds. In that case the school child is left to exercise his own judgment, as best he may, on what he has read. Here we are at once adopting the bedrock principle—that of private judgment as against the authority of a divinely appointed Church—which separates all the Reformed Churches from the Catholic. Catholics hold that

the Bible—as Newman has expressed it—is the depository, not the organ, of God's revelation to men, and that it requires an interpreter. From the Catholic standpoint, therefore, the reading of the Scripture lessons, without explanation or comment, would at once mean the acceptance by the State of a Protestant principle in the schools—i.e., it makes them, in a wide sense, denominational. It would appear that under the Nelson system the Scripture lessons are explained by the State school teachers; but this does not mend matters. Such explanation is necessarily, in the vast majority of cases, given by Protestants, of various shades of belief, and it must naturally be tinged with their peculiar views and prepossessions. We must also take into serious account the instances in which the comments will come from the lips of atheists and agnostics. There is a multitude of oft-recurring Scripture terms which have a Protestant as well as a Catholic meaning. Take, for instance, such words as 'baptism,' 'Church,' 'penance,' or 'repentance,' 'forgiveness,' 'grace,' 'salvation,' 'faith,' 'good works,' etc. Here again, in the act of explaining even the meaning of the commonest terms of Scripture, you may, under the aegis of the State, as effectually denominationalise a public school in certain matters of doctrine as if it were the Sunday school of a particular sect. As a matter of fact, there is no such thing as 'unsectarian' or 'undenominational' religious instruction. In his letter of January 14, 1904, to Mr. Younger, Mr. Balfour, dealing with the 'confusion of ideas underlying "undenominational" teaching,' said: 'It is clear that, from the point of view of the Jew, all Christian teaching, and from the point of view of the Roman Catholic, all Protestant teaching, is denominational in the one sense relevant to the present issue.' The doctrinal or dogmatic element may be more or less watered down; but the religious instruction of the Nelson system—and of all Bible-in-schools systems—is a hopelessly sectarian thing, being, in reality, nothing less than Protestantism in a 'reduced' or diluted form.

We shall be told, of course, that Catholic children are protected, either by a conscience clause—framed, presumably, when the Education Board grants the necessary permission to the committee—or by provision for the formal dismissal of children who do not wish to take the lessons prior to the assembling for religious instruction. There is something almost hypocritical in all this smug talk about a 'conscience clause.' As if the conscience of a Catholic, or a Jew, or an Infidel, was not as much violated by being compelled to assist in supporting by taxation what they deem to be religious error, as by being compelled to listen to it! And yet it is gravely argued that because the Protestant Christians are a majority in the community they have the right, in effect, to take the common fund, contributed alike by all of every creed, Protestant, Catholic, Jew, and Infidel, and use it for instructing their own children exclusively in their own religion, saving the consciences of their neighbors by telling them that if they cannot consent to that kind of religious education for their children they can either go without or provide it elsewhere at their own expense! So far as protecting Catholic children is concerned, we have again and again shown that the so-called 'conscience clause'—as usually framed—is hopelessly ineffective, the inevitable result being that a percentage of Catholic children are brought within the influence of non-Catholic teaching through the mere indulgence of their parents in not complying with formalities. The provision for the formal dismissal of the school, or of those of the children who are not to take part in the religious instruction lessons, is even more unsatisfactory. How it works out—or at least may work out—in actual practice may be judged from what occurred a few years ago in some of the Melbourne schools under a similar arrangement. Mr. Francis H. Rennick, head teacher of Rathdown Street State School, when examined before the Victorian Commission on Religious Instruction, stated that 'the teachers in a school generally welcome any religious teacher coming in, and do all in their power to assist him.' Then he added: 'I know very few cases in which the school has been dismissed; the Act is worded in that way, but teachers have, to a large extent, disregarded that.' The same witness told the Commission that it was only occasionally that a Catholic child was absolutely withdrawn. Naturally children will not withdraw when they know that their withdrawal will expose them to the displeasure of the teacher or the derision of their fellow-pupils. The danger to the faith of Catholic children under such an arrangement as the Nelson system is obvious and real.

*

Catholics cannot accept as satisfactory for their children any system which provides some or any form of religion at some set hour *only*, while God and religion and the play of religious principles and religious influences are excluded from the remainder of the working hours of the school. They cannot, therefore, accept for their children

any system that subordinates—as the Nelson system does—religious training to secular instruction, nor can they for a moment pretend to countenance an arrangement under which Catholic money is applied to the work of Protestantising our State schools. If, in spite of our protests, the Nelson system continues to be permitted and adopted, Parliament will be bound in all justice and consistency to give consideration to Catholic claims. As the Rev. Dr. Bevan, the Victorian Congregationalist leader, expressed it in an interview published in the Presbyterian *Outlook* a few years ago: 'If we have Bible-reading and Bible lessons in the schools given by the State, I do not see how we can resist the claims of our Roman Catholic fellow-citizens. If we satisfy the Protestant conscience in this way, we shall have to satisfy the Roman Catholic conscience also.' The objection of the average citizen, the average politician, the average journalist to every form of Bible-in-school proposal is that their adoption would be an absolute violation of the neutrality of the system, and would necessarily open the door to denominationalism. The objection is well taken. If the authorities allow the Nelson system to obtain a footing as a recognised part of our education system, the Catholic claim to State aid will, on every principle of honesty and fair dealing, be irresistible.

Notes

St. Patrick's College

As intimated in our columns a fortnight ago, the silver jubilee of the well-known and ever-popular 'St. Pat's' occurs on 1st June of this year, and the authorities have decided to commemorate the occasion by raising a fund to be applied (1) to the building and equipment of science laboratories in connection with the institution, and (2) to the reduction and, if possible, the complete extinction of the existing debt on the college. With regard to the first object, it is pertinent to point out that the gifted Rector of the College (the Very Rev. Dr. Kennedy) is a man of European reputation as a scientist, and, given reasonably adequate facilities, there is every reason to anticipate that St. Patrick's would achieve very special distinction in scientific work. Regarding the general work of the institution, we recall the pregnant saying—uttered recently at a prize distribution by the Bishop of Goulburn—to the effect that the Church's greatest need at the present day was leaders for the laity. 'Give me officers,' said the great Napoleon—'I can get soldiers any day.' 'It is the leaders,' added Bishop Gallagher, after quoting this story, 'not the many, who make a party, an army, a people, a nation.' It is the special function of our colleges to supply the need referred to by the Australian prelate. In this work—so capably carried on by all our Catholic secondary institutions in the Dominion—St. Patrick's College has borne a more than honorable part, and throughout New Zealand the ranks of the priesthood, the law, the medical profession, and other important and influential callings are today graced by men who received the most important portion of their moral and intellectual training within its walls. Under such circumstances a benefactor to the College is a benefactor to the Church at large, and we hope that the efforts of the very representative committee who have charge of the movement will meet with the full measure of success which they deserve. All communications are to be addressed to either of the secretaries, Rev. J. Tynons, S.M., St. Patrick's College, Wellington, or Norman J. Crombie, 5 Tasman street, Wellington.

Catholic School Successes

One of the noticeable features of the recent Inspectors' Conference was the friendly and appreciative tone in which various speakers referred to the work being done by the Catholic schools; and it was evident that the respect manifested was begotten of a close and first-hand knowledge of the facts. Our Catholic teachers do their work quietly and unostentatiously, but ever and anon little incidents are recorded which indicate in a striking way what excellent grounds Catholics have for being proud of their schools. Only last week our Oamaru correspondent chronicled the fact that Miss Annie J. Lynch, pupil of the Dominican Convent, had been successful in securing an exhibition of six guineas awarded by Trinity College, London, to the candidate gaining the highest marks in pianoforte in intermediate division. The merit of the achievement is indicated by the fact that the exhibition was competed for by candidates in New Zealand, Tasmania, and Canada. In 1908 the same young lady carried off the junior prize of six guineas. Our correspondent added that Miss Maggie Twomey, of the same school, had also secured a national prize of £5 awarded by Trinity College to the candidate obtaining, in the same year, honors in both practical and theoretical work in the senior division.

In the same issue we reproduced from the Greymouth *Evening Star* the full text of the Grey Education Board inspector's examination report on the Greymouth Convent School, which was read by Bishop Grimes at the close of an entertainment tendered to him by the convent pupils. The Grey inspector—Mr. E. A. Scott—in point of practical teaching experience is one of the best qualified inspectors in the Dominion, and he is a non-Catholic. When, therefore, Inspector Scott says that the convent school work is 'such as to compel admiration' the tribute means something. We quote a portion of the report, allowing the facts recorded to speak for themselves. 'This school has this year surpassed even the exceptionally high record established at my previous examination, and it is the barest justice to those in charge to say that the work is such as to compel admiration. Spelling was excellent, every scholar but one in Standard VI. obtaining full marks, and the average over all the standards being only a mark or two below 100 per cent. Writing and drawing were almost uniformly excellent. The work in Standard VI. arithmetic establishes something like a record—every pupil in the class (which numbered twelve) getting absolutely full marks. The results in Standard VII. geography were almost equally remarkable, every pupil but one obtaining over 90 per cent., and the average of the class, minus the exception noted, 95 per cent. . . . Order, attention, and manners were all that could be desired. It only remains to be added that the very excellent results shown above were obtained easily and smoothly, without any special spasmodic effort, and without overdriving and undue pressure of any kind.' Such a report is creditable alike to the teachers whose success it chronicles, and to the inspector, who was just and manly enough to give—in such unstinted measure—honor where honor was due.

DIOCESE OF DUNEDIN

The euchre party in aid of the funds of St. Joseph's Harriers, which had been arranged for May 4, has been postponed to May 20.

On Friday evening a lecture will be delivered in the Garrison Hall, Dunedin, by the Rev. Brother Brady on 'Rotorua and Its Surroundings.' The lecture, which will be in aid of the funds of the various clubs in connection with the Christian Brothers' School, will be illustrated with lantern views, and interspersed with musical selections by Miss Fraser, Messrs. J. McGrath and J. H. Brennan, and the Christian Brothers' choir. The lecture will, we are sure, be a literary treat, and should prove most interesting and instructive to those who have not visited the wonderland of the North Island.

The opening run of St. Joseph's Harriers was held on Saturday from the residence of the Hon. J. B. Callan, Roslyn, there being a good attendance of members. O. Swanson and L. Coughlan were despatched with the bags, and laid an exceptionally good trail, which struck up Fraser's Gully for about half a mile, and then took a turn to the right, coming out near Ashburn Hall. Here the trail led over some two miles of beautiful harrier country, till a circuit was made to the left, and after crossing paddocks the trail eventually came out at Brockville, where a turn was made for home. A number of new members were present, and showed surprisingly good form. After the run the members were kindly entertained by Mr. and Mrs. Callan.

Advice has been received from London that Miss Winifride Hawridge, whose name appeared last December as the winner of the Plunket Medal with a percentage of 97 marks for practical music in the Senior Division, Trinity College, has also been successful in securing the local exhibition, value £9 9s. This is the fourth year in succession that this distinction has been conferred on the pupils of the Dominican Nuns, Dunedin. These exhibitions are awarded on the results of the local examinations held in 1909, and provide for the further musical education of the winners for twelve months at their respective centres, the instruction being continued in each case by the teacher who successfully prepared the candidate for examination. The exhibitions number 62 in all, of values varying from £9 9s to £3 3s, and they represent a total disbursement by the college of £450. They include the subjects of theory, singing, pianoforte, organ, violin, and violoncello.

A meeting of ladies of the Cathedral parish is called for this (Thursday) evening for the purpose of taking steps to organise towards the end of the year a bazaar on behalf of St. Dominick's Priory. The Rev. Father Coffey, Adm., in making the announcement on Sunday at St. Joseph's Cathedral, said that the Dominican nuns had been in Dunedin for nearly forty years, and during that time they had only made a few appeals to the people in the way of bazaars, the last being over sixteen years ago. There was at present a heavy debt on the convent, which the nuns did not see any way of reducing except by a bazaar, as they had as much as they could do to meet the interest on that debt. The people were greatly indebted to the Dominican nuns for what they had done for education in Dunedin, and

he trusted that all, especially those who were educated at the convent, would take an active interest in the undertaking, and bring it to a successful issue.

The adjourned annual meeting of St. Joseph's Men's Club was held in St. Joseph's Hall on Friday evening. The Rev. Father Coffey, Adm., presided, and there was a very large attendance of members and intending members. After a few introductory remarks from the Rev. Father Coffey and the Rev. Brother Brady, the meeting proceeded with the election of officers, which resulted as follows:—Patron, his Lordship Bishop Verdon; president, Rev. Father Coffey, Adm. (re-elected); vice-presidents, Messrs. J. Hally and E. W. Spain, with the local clergy and Rev. Brother Brady *ex officio*; secretary, Mr. W. Higgins; committee, Messrs. J. B. Callan, T. Laffey, T. J. Hussey, M. Rosshotham, and B. Ryan; auditor, Mr. T. Deehan; representatives on the hall executive, Messrs. Spain, Higgins, and Hally. On the motion of Mr. E. W. Spain, it was unanimously decided to change the meeting night from Friday to Monday, the session to open on Monday evening, May 2. On the conclusion of the business, the rev. president congratulated the members on the excellent attendance and on the choice of officers. Everything augured well for the prosperity of the club during the current year.

The members of St. Joseph's Ladies' Club held their annual meeting in St. Joseph's Hall on Wednesday evening of last week, Rev. Father Corcoran presiding. The report and balance sheet were read by the secretary. The committee in their report stated that the past session of the club had been most successful. The financial members numbered 59. The meetings were well attended, and some very enjoyable euchre tournaments and social gatherings were held. The dramatic class was a great success, and the members are to be congratulated upon the success of the entertainment held in September last. The amount paid to the executive committee last year was £19 14s. On behalf of the members, the committee return their sincere thanks to their president (Miss Staunton) for her generosity and kindness in giving up so much of her time for the benefit of the club. The Rev. Father Corcoran congratulated the club upon its past success, and complimented Miss Staunton, to whom the success of the club was due. It was decided to hold an invitation euchre and social evening on Wednesday, May 4. The election of officers resulted as follows:—President, Miss Staunton (re-elected); secretary, Miss K. Hannagan (re-elected); committee, Mrs. Jackson, Misses Milligan, Fogarty, and Dochig.

Invercargill

(From our own correspondent.)

At the annual meeting of the Children of Mary held in St. Joseph's schoolroom on Sunday afternoon, Miss M. Waterston was re-elected president. Miss Waterston has now held the position for a number of years.

A social gathering in aid of the funds for the forthcoming bazaar was held in Ashley's Hall on Wednesday evening, there being a fair number present. The early part of the evening was devoted to progressive euchre. The following were the prize-winners:—Lady's, Miss Dwyer; gentleman's, Mr. H. Fraser. It was announced during the evening that another social would be held on May 25.

At the usual fortnightly meeting of the local branch of the Hibernian Society held on Friday, over which Bro. J. Mulvey presided, the delegate to the recent triennial meeting presented his report. He spoke in glowing terms of the hospitality extended to the delegates by the Wellington Hibernians, who, he said, entertained them in a real Hibernian manner. The Rev. Father Kavanagh, on presenting a clearance from the Gore branch, was unanimously elected a full-benefit member of the branch. Six nominations for membership were received.

The annual meeting of the Invercargill Catholic Club was held in the club rooms on April 19, Mr. Jas. Collins (president) being in the chair. There was a good attendance of members. The committee in their annual report stated that the past year had left the club in the soundest position it had ever occupied. The financial position of the club was encouraging. During the session the hon. treasurer received the sum of £50 5s 3d, and disbursed £28 9s 10d, the year ending with a credit balance of £21 5s 5d. The following items merit special notice:—The assets increased by £14 16s 11d, and the liabilities decreased by £24. The cost of maintenance decreased by £6 9s 1d, although accounts to the amount of £1 9s 10d from the previous year were paid off. The membership of the club at the end of the year was 70. The attendance prize (donated by Mr. J. Collins) was won by Mr. P. Scully, who gained the possible. The intellectual side of the club's work was well provided for in the syllabus. The first inter-club debate with the Y.M.C.A. was held during the year, and resulted in a meritorious win for the club. During the year a literary competition was held, the best item contributed to the literary journal being from the pen of Mr. M. Scully. The revenue from the billiard table was not so large as formerly, only £9 11s 9d being received. Several lectures and entertainments were held, and the attendances often severely taxed the accommodation of the hall. Under the direction of the Rev. Brother Alfred, the

'Merchant of Venice' was staged. The net proceeds of the performance amounted to £11 3s 3d. The committee thanked Messrs. G. W. Woods, J. Shepherd, jun., and A. Fitzgerald for the return of debentures, all who assisted to make the Shakespearean play a success, the press, and Mr. Mehahey for acting as judge of elocution. Regret was expressed at the departure of three highly esteemed members—Rev. Brother Alfred and Messrs. L. W. J. Morton and P. S. Byrne. The annual Communion of the club was largely attended, and the ladies who assisted at the Communion breakfast were specially thanked. In conclusion, the committee stated that the club is the centre of much social improvement in the community, and as such it can be recommended to the support of those who are not fully acquainted with the valuable work it is doing.

The president, in moving the adoption of the report and balance sheet, congratulated the club on its sound position, and said the balance sheet was sufficient evidence, without any words of his, of the continued prosperity of the institution. The motion was carried with acclamation. The members of the committee-elect were recommended to take into consideration the advisability of adding another room to the building in which to place the billiard table.

The election of officers for the ensuing year resulted as follows:—Patron, Very Rev. Dean Burke, V.F.; president, Mr. T. Pound; vice-presidents, Messrs. G. W. Woods, M. Scully, and Rev. Brother Arthur; spiritual director, Rev. Father Kavanagh; secretary, Mr. R. J. Timpany; assistant secretary and treasurer, Mr. A. J. Keane; sub-editor, Mr. E. Prendergast; trustees, Very Rev. Dean Burke and Mr. J. Collins; auditor, Mr. J. Mulvey; general committee, Messrs. W. McGoldrick, P. Scully, M. Scully, J. Hannan, C. Mitchell, P. Maloney, J. O'Brien, and J. McMullan.

A vote of thanks to the chairman concluded the business of the evening.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

April 25.

Mr. P. J. Nerheny is a candidate for the Auckland Mayoralty. The contest, which comes off next Wednesday, is creating great interest, each side working hard to secure the election of its candidate.

The Rev. Father Wright, at the last meeting of the confraternity of the Holy Family, gave a highly instructive and interesting lecture on the 'Moon.' The hope was expressed that he would give further lectures on astronomy.

Rev. Father Hunt, C.S.S.R., arrived last Thursday morning from Wellington by express, and left the same evening by steamer for Tauranga, where he opened a mission yesterday. When he finishes there he will proceed to Hamilton, to conduct a fortnight's mission.

At the Masses at the Cathedral yesterday the Rev. Father Holbrook spoke earnestly and strongly on the Bible-in-schools question. He said circulars had been sent surreptitiously to those likely to support this scheme by ministers of various denominations. Catholics, who paid their quota towards the maintaining of the present secular system, had a right to some consideration. Why should their money be used to inculcate doctrines in which they did not believe? He knew what was going on, and he exhorted every Catholic householder to attend school committee meetings to-morrow night and vote against this proselytising scheme. It was a deliberate attempt to turn the State schools into Protestant Sunday schools. Catholic teachers in public school would, if this were carried, soon be discharged, because they would not be able to teach to orders. The suggested conscience clause would entail upon Catholic children in State schools many insults. As soon as the Bible-in-schools proposal was carried then no longer could State support be withheld from Catholic schools, which now saved the State £60,000 annually.

The new buildings for the Sisters of the Sacred Heart, which was referred to recently, will be a very handsome structure of Gothic design, consisting of three storeys and a basement, with a frontage of 115ft and a depth of 100ft. It will be built of pressed Melbourne bricks, faced with Oamaru stone, and will consist of a central block and two side wings. The interior will contain a number of studies, recreation rooms, and class rooms, also a library and school refectory, while the chapel will occupy the whole of the second floor of the wing. The floors and partitions are to be built of reinforced concrete, thus rendering the convent fireproof. There is at present a wooden building on the site, and this will temporarily be used as a residence for the Sisters. It can be taken down when need may arise, and replaced by a wing in harmony with the new building, which has been designed by Messrs. Edward Mahony and Son, architects. The estimated cost is £20,000.

Rotorua

(By telegraph from our own correspondent.)

April 25.

Rev. Father Cahill (Dannevirke), who has been spending a few weeks in Rotorua recuperating, left last week for Auckland en route for his parish.

The tourist season is nearly at an end, and the town is beginning to assume its winter aspects. On the whole, the season was not equal to past ones.

Very Rev. Dean Lighthart returned to Rotorua on Saturday, after an absence of about a month in the north. His parishioners were pleased to hear that he had almost recovered from the severe attack of influenza which detained him a fortnight in Auckland.

Rev. Father Dunne, of Wilcannia, celebrated the 10 o'clock Mass at St. Michael's Church on Sunday, and preached an instructive sermon. In the evening, in the presence of a large congregation, Rev. Father Kennedy, O.F.M., who had intended leaving Rotorua the previous day, but in response to an appeal from Father Wientjes remained over Sunday, preached a beautiful discourse. In the course of his sermon, Father Kennedy emphasised the necessity of approaching the Holy Table regularly—daily, if possible, this being the wish of the Holy Father—for the conversion of mankind from the dangers of infidelity. The preacher quoted statistics which showed that Christianity was being undermined by infidels, and that it was the opinion of learned writers that at the end of another century there would be but two great forces in the world—Catholicism and infidelity.

Westport

(From our own correspondent.)

April 18.

The debating branch of St. Canice's Club opened its winter session on Tuesday evening last, there being a good attendance of members. The subject for debate was 'Should bachelors be taxed?' Mr. G. E. Simon led for the affirmative, and was supported by Messrs. J. A. Ryan, T. Reece, W. Smith, E. Nosley, J. Radford, and F. O'Gorman, whilst the negative was upheld by Messrs. A. M. Bourke (leader), P. Malloy, T. Parkin, C. Reece, F. Ryan, J. Hughes, and P. Hughes. At the conclusion of the debate the judge (Rev. Father McMenamin), after reviewing the speeches, gave his verdict in favor of the affirmative. On Thursday evening, April 14, a highly successful euchre tournament was held in St. Canice's Club rooms. Mrs. De Vere won the lady's prize, and Mr. John Spillane the gentleman's.

Waimate

A handsomely illuminated address, the text of which is as follows, will be presented to the Rev. J. Tymons, S.M., on his intended visit to the Waimate district next month (says the *Waimate Advertiser*):—

'Dear Rev. Father,—Widespread and truly sincere was the regret at the rumor that you were going away from us to control the commercial course at St. Patrick's College. During four years of curacy you proved yourself a zealous priest, an able administrator, and a true lover of the people. As minister of God, you celebrated Holy Mass Sunday after Sunday, enduring tedious drives, long fasts, and trying weather. In the administration of the Sacraments no official hardness and indifference, never wearied, always kind and courteous. Upon the sick, at home, and in the hospitals you bestowed special care and attention, late and early bearing them the consolations of religion, ever affable and serene with encouraging words, with a delicate and appropriate sympathy. The children in the country schools remember you as loving, patient, determined to brave all and dare all to teach them the catechism and prepare them for the Sacraments. Eager for the beauty of the temple of God, you devoted much energy in decorating, repairing, and improving the church property, especially at Morven; providing the sanctuary with artistic altars, vestments, and furniture; and this without fuss or apparent expenditure or special collections, but in a manner all your own. Efficient in financial management, you formed your plans carefully, quietly, described them to the people, and as quietly put them into execution, always achieving magnificent results, though few suspected your own personal labors undergone to reach the desired end. Look at the bazaars, the Hibernian Society, the clubs, the school concerts, Dean Regnault's presentations, parochial social gatherings, children's excursions, altar societies, and the orchestra, all finely organised, and conducted with vigor and crowned with brilliant and triumphal success. Gratitude, love, admiration, lead us to make this presentation, though you fled to avoid it. Wishing you continued success in your new sphere, we are, the Catholics of Waimate.'

The results of the drawing of St. Mary's art union, Nelson, are published in this issue....

A list of winning numbers in the art union in aid of St. Patrick's Church, Kumara, appears in this issue....

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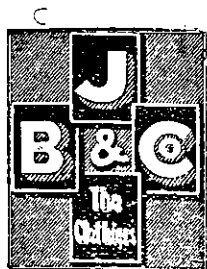
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Irish News

ARMAGH—Very Old Butter

The workmen employed by the Irish Peat Development Company at Derryland, near Portadown, dug up in the moss a cask of butter, which must have lain embedded in the peat any time from 500 to 2000 years. The butter, which is in a fair state of preservation, is enclosed in a firkin hollowed out of a tree stump, and covered by a lid having a neatly worked handle carved out of the same piece of wood as the lid. For the find a very large price has already been offered.

CORK—Warm Appreciation

Mr. F. W. Mahony, Blarney, Cork, in forwarding a subscription of £20 to the Parliamentary Fund, has written in warm appreciation of the action of Mr. Redmond and the Irish Party.

A Destructive Fire

A very destructive fire broke out early in March at Castle Freke, near Clonakilty, County Cork, the residence of a leading family, the existing representatives being Lady Carbery and her son, aged eighteen years. It is a very big pile of buildings situated round an extensive courtyard. At the time of the outbreak, which was at first noticed at 7 o'clock in the morning by the Galley Head coastguards, the Castle was in the occupation of the steward and his wife. In a short time the entire roof was alight. The farm laborers and attendants employed on the estate, to the number of thirty, were soon on the scene, and fire appliances, with hose and a good water supply, were put into immediate operation, but it was evident that the fire had such a hold of the upper premises, where it broke out, that there was little chance of saving the Castle. The employees rescued valuable property in the shape of antique furniture, paintings, and the tapestries. These were chiefly on the ground floor, and the salvage was most successful, including a valuable Vandyck, which has been an heirloom of the family for generations. A great effort was made to save the notable oak-room, a spacious chamber built of solid oak, where the pictures and tapestries were located, but beyond the rescue of the most valuable pictures the efforts of the helpers were unsuccessful, and the magnificent hall was completely destroyed, including a beautiful organ which has been in Castle Freke for many years. The Cork Fire Brigade were summoned from Cork, and they rendered some good service, but the destruction of the Castle was complete, and nothing now remains but the bare walls. The fire is attributed to a defective flue. It is assumed that some of the old timber joists, which usually find their way into these flues, got gradually ignited and led to the conflagration. The loss is estimated at £25,000, which is covered by insurance. There was a valuable collection of silver, which was stored in a strong room on the ground floor, and this was intact.

DUBLIN—A Distinguished Scientist

The death is announced of Dr. Edward Perceval Wright, F.R.C.S.I., J.P., F.L.S., which occurred at Trinity College, where he continued to reside after resigning the Professorship of Botany in 1904. Dr. Wright, who died at the advanced age of 76 years, was a very well-known public man, who will be remembered by Nationalists as the founder of the Irish Protestant Home Rule Association, a man who adhered consistently and courageously to his Nationalist principles, while to the learned world Dr. Wright is known as a man of the highest scholastic attainments. A native of Dublin, Dr. Wright was associated with Trinity College throughout his career.

A Canard

On March 8 a most influential and representative meeting of citizens of Dublin assembled in the Round Room of the Mansion House in response to a circular issued by the Lord Mayor in connection with the Parliamentary Fund in Dublin. The Lord Mayor presided. The proceedings were private, and numerous letters were read enclosing subscriptions. Sergeant Moriarty, K.C., wrote enclosing a cheque for £25. In opening the proceedings, the Lord Mayor stated that the object for which he had called that meeting was to inaugurate in the City of Dublin a collection for the Parliamentary Fund for the year 1910 in response to the appeal of the National Trustees. A resolution was proposed by Surgeon MacArdle, seconded by Lorean Sherlock, T.C., and unanimously adopted, strongly pledging the meeting to support the Irish Party, and cordially approving of the party's action under Mr. Redmond's leadership. The collections from the city wards announced at the meeting amounted to over £1000. Mr. Joseph Devlin, M.P., in supporting the resolutions, said he was proud to be there that night to witness as fine a manifestation of public spirit and National confidence as it had ever been his good fortune to experience. He had been engaged in National work in every part of the English-speaking world; and never had he seen such prompt and noble generosity. He was amused by the statement that had appeared in some of the papers that evening that there were 'differences of opinion' existing between leading members of the

Irish Parliamentary Party in regard to matters of National policy. This was a figment of a disordered imagination. Mr. Redmond spoke for the Irish Party; and Mr. Dillon, Mr. O'Connor, and himself were absolutely in agreement with Mr. Redmond in that policy. Mr. Redmond spoke not only for Mr. Dillon and Mr. O'Connor, but for every member of the Irish Party, who realised that not only was the course he adopted wise and statesmanlike, but that he had handled the Parliamentary position with magnificent skill, and had raised himself higher than ever in the estimation of the Irish people.

An Appointment

Sir Thomas Myles, M.D., B.S., has been appointed one of the honorary surgeons to his Majesty in Ireland, in room of the late Sir William Thomson, K.C.B., M.D. Sir Thomas is the son of Limerick and Tipperary parents, and is 53 years of age. He is a member of the Council of the Royal College of Surgeons, in which he is a Professor of Pathology; was appointed house surgeon of Steeven's Hospital in 1881, and was secretary to the Dublin Hospitals Commission in 1885. He was also examiner to the Conjoint Board of the Royal Colleges for several years.

A Well-known Business Man

The death on March 3 of Sir Ralph Cusack at his residence, Furry Park, Raheny, removes one of the best known figures in the commercial life of Dublin. Born in 1822, he lived his long life in Dublin, and took a prominent part in many public movements. He was chairman of the Board of Directors of the Midland Great Western Railway Company of Ireland from 1866 to 1904, when he retired.

Temperance Legislation

The Workmen's Temperance Committee held a meeting on Sunday, March 6, to demand the closing of licensed premises on St. Patrick's Day. Father Alphonsus, O.S.F.C., in a stirring speech, which was enthusiastically received, spoke of the former legislators of our country, who were so famed for their wisdom, and although their enactments formed the basis of the wisest laws ever made in civilised communities, yet our present-day masters did not consider that we were fit or wise enough to indulge in the experiment of law-making. Had we the power of making laws, there would have been no necessity for that meeting. Resolutions affirming the necessity of closing licensed houses on St. Patrick's Day were unanimously adopted.

School Extension

His Grace the Archbishop of Dublin presided on Sunday, March 3, over a meeting held in St. Joseph's Church, Glashule, with the object of raising funds for the erection there of new national schools. The Very Rev. Canon Murray, P.P., having made a statement showing the urgent necessity for better school accommodation for the children of the parish, speeches in support of the object of the meeting were made by Mr. J. J. Clancy, Q.C., M.P., the Solicitor-General, Mr. P. J. Brady, M.P., and others. The Most Rev. Dr. Walsh, in putting the resolutions from the chair, said that of all the parochial work that could be set on foot in a district such as that he knew of none so important, or that had so strong a claim on the practical sympathy of the Bishop of that or any other diocese, as that of providing sufficient and suitable school accommodation for the children, especially for the children of those who, if left unaided, would be unable to provide that accommodation themselves. Having paid a warm tribute to the generosity of those who contributed their pennies weekly, often out of their poverty, to the work of religion and education, his Grace subscribed £100 to the building fund, and said he hoped to give another £100 before the work was finished.

FERMANAGH—A Long-lived Family

Michael Keenan, who is 101, and his son Patrick, 75, reside at Parsons Green, Newtownbutler, County Fermanagh. Both are old-age pensioners. They come of a long-lived family, an uncle having died at the age of 115. The elder Keenan, who is deaf, but otherwise in possession of his faculties, took the Father Mathew pledge in 1843.

GALWAY—The Bishop of Clonfert

The Right Rev. Dr. Gilmartin, Bishop of Clonfert, paid his first official visit on March 6 to the parish of Ballinasloe, where he was presented with a number of addresses. In the course of an eloquent speech his Lordship said he believed in the policy of supporting a pledge-bound party in the House of Commons, who should of course take cognisance of the views and sympathies of their constituents. He was not going to sit in judgment on the supporters of the few Independent Nationalists who had broken with the Party. It did not become a novice to lecture his elders. But he would say it was a pity that all honest Irishmen did not see their way to fall into line with the National forces and lend to their ranks the solidarity and power of a disciplined organisation. Dealing with the language movement, he said he was not going to assume that anybody present would maintain that the Irish language should not be taught in their elementary, secondary, and University schools. He thought the governors of the National University had made very generous provisions within their means for the higher teaching of Irish subjects.

He only hoped that the enthusiasm which had had such a phenomenal success would not die of disappointed hopes. What was needed mostly just now was united action on parallel lines. He could not see what the politician had to fear from the industrial movement or from the language movement. All might, he thought, be combined in a Sinn Fein policy, that was a policy of supporting themselves along every available avenue. The Bishop's remarks with regard to the necessity of unity will, it is certain, have excellent effects.

ROSCOMMON—Serious Bog Slide

As we were informed by cable message at the time the incessant rains during the last week of February were responsible for a disastrous bog slide at Castlereah. On March 2 portion of two thousand acres of bog at Cloonfellee, on the Worthington estate, broke away, and, moving several hundred yards, inundated the houses and small farms on the lowlands, causing the occupants and their families to fly for their lives. A gang of men were set to work to cut open drains to allow the surplus water to escape, and, by relieving the pressure, stop the movement, but this work was necessarily slow, and the danger to the men was considerable. The people in the locality were in a state of panic. Some of the people reported the slide to Mr. Fitzgibbon, who at once telegraphed for the County Surveyor. A couple of years ago a most disastrous bog slide occurred near Castlereah at Cloonsteeven.

WATERFORD—Death of a Religious

The death occurred on February 27 at Waterford of Sister Mary Benedict, of the Order of St. John of God. Deceased contracted fever while ministering to the sick, to which she succumbed. She was a daughter of the late Mr. Kenny, Ballycannon, County Kilkenny, and became a member of the community twenty-eight years ago, being connected with the Waterford branch since its establishment in 1893.

GENERAL

The Promotion of Temperance

By direction of the Irish Bishops, the novena in honor of St. Patrick, which opened on Tuesday, March 8, was offered for the further extension of the temperance movement now making such headway throughout Ireland.

Good Advice

Mr. Frank MacDermot (brother of The MacDermot), in sending a contribution to the Irish Parliamentary Fund says that Nationalists at the present time should accord their financial support to the Irish Party and reserve expression of opinion, thus according to their spokesmen at Westminster a little of the genuine confidence which English political parties accord to their leaders.

Old Age Pensions and Pauperism

The Old Age Pensions scheme has greatly lessened pauperism in Ireland. An official return just issued shows that the number of paupers in Ireland has decreased by 2163, and the number of persons receiving outdoor relief by something over 1000.

Cottage Industries

The annual meeting of the Royal Irish Industrial Association held recently at Londonderry House, London, under the presidency of the Marchioness of Londonderry, was largely attended. Mr. J. S. Wood, in the absence of Lord Arthur Hill, read the report, in which it was stated that the Sheffield sale in October was the most successful ever held in the provinces since that in Liverpool in 1905. The gross takings were £2807 5s 11d. Since the Association was established over £174,164 worth of ware from the hand of industrious Irish peasants had been sold through the London branch up to December last. The sales at the Depot last year reached a record figure. With reference to the St. Patrick's Day's sale at Grosvenor House, the report stated that the King and Queen had given their patronage, and the Princess of Wales, at the request of Lady Londonderry, had consented to open the sale.

Sales of Towns and Villages

The extension of the demand for the inclusion of towns and villages in the sale of estates is attested by the correspondence read at the meeting of the Executive of the Town Tenants' League. This question (remarks the *Freeman's Journal*) no longer presents insuperable difficulties. Atheryn has been sold to the tenants and five hundred acres have been divided among them; the sale of Thurles is approaching completion, and in Kilfinane, Emly, and Hospital arrangements have been practically perfected. The letters read at the meeting show that in no fewer than twenty-two centres this movement commands support. It would have national dimensions once it was understood that the existence of the towns and villages depends upon the solution of a problem that has saddened all observers of conditions in those communities. And wherever sales have been carried out decay has been arrested and new life infused into the purchasing tenants.

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People We Hear About

Mr. P. J. Dillon, a well-known and prominent Queensland Catholic, has been appointed secretary to the State Agent-General in London.

Mr. W. J. Denny, at one time editor of our Catholic contemporary, the *Adelaide Southern Cross*, retains the position of senior member for Adelaide, topping the poll with 10,324 votes.

Canon Gadanne, of the diocese of Cambrai, is generally acknowledged to be the oldest priest in the world. The Canon was born at Lille in 1806, ordained in 1832, made Curé of Raches in 1846, and has still charge of that parish. This shows the venerable priest to be 104 years old.

In recognition of his share in the success of exactly determining the reappearance of Halley's Comet Mr. Andrew Crommelin, of Greenwich Observatory, is to receive the honorary degree of Doctor of Science from Oxford University. Mr. Crommelin is a Catholic, and is a native of County Antrim, Ireland.

Dr. Goldwin Smith, who is recovering from a serious illness, is 86 years old. For a long time he has been one of the most widely known men of Canada, and his home in Toronto has been an intellectual centre. In England he is ranked among the great men of the nation. He was the tutor of the present King of England. He was personally antagonized by Disraeli, and counted as a friend Lord Palmerston. He has been a leader of thought, and often in a different line from other Englishmen.

It appears (says the *Dublin Leader*) that two Irish politicians are tattling about one another's wealth; at least 'Sweet William' stated that it was 'Honest John' invented the story of William's fabulous wealth. William now says that his income is little more than half that of Dillon's. William says that to his own knowledge John Dillon is the richest man in all Connaught. We all know that Mr. Dillon is a man of large money bags, but it is news to us that he has nearly twice the income of Mr. O'Brien. However, in a case a fresh General Election is precipitated shortly, it is well for the Party to have an extremely wealthy man like Mr. Dillon in their ranks.

Mr. Andrew Fisher, the prospective Prime Minister of the Commonwealth, worked in an Ayrshire coal-pit from the age of thirteen—his father and brothers were colliers—he comes from a collier's family in a colliers' village of Crosshouse, near Kilmarnock. The pit is one of many small pits in the neighborhood, worked on a limited scale for generations. At twenty-two he came to Queensland. On his arrival in Brisbane he looked round the Ipswich collieries, then got work in pits at Wide Bay—always striving for more freedom and better wages. At Gympie he lost his miner's job in a strike. He qualified as mining engine-driver at £3 a week, and became president of the Engine-drivers' Association. Then he was elected, senior of two Labor representatives, to the Queensland Legislative Assembly in 1893. In 1896 he was defeated, and went back to mining. In 1899 he was again elected, and held office in a short-lived Labor Ministry. In 1901 he was elected to the Commonwealth Parliament, as representative for Wide Bay, and again in 1903 and 1906. He held office for four months as Minister for Works in the Watson Cabinet, 1904, and as Prime Minister for six months, 1908-9.

Our Catholic contemporary, the *Southern Cross* of Buenos Aires, referring to the death of Mr. W. Bulfin, whilst on a visit to Ireland, says:—William Bulfin was a remarkable figure in Buenos Aires. Physically and mentally a giant, he was a man who would call attention among thousands. His bright smile was familiar, and his ready wit was proverbial. Gifted with a keen sense of humor, he had the faculty of winning laughter from others, and in every social gathering which he attended he was the centre of a joyous circle. A powerful writer, he would undoubtedly have won fame in the higher walks of literature or in journalism in such a country as the United States, where there are millions of readers and where his articles and stories won unstinted praise from the literary critics. As it is he had, indeed, won world-wide celebrity, for his name is known wherever Irishmen are to be found. Few writers have his facility of expression, his originality, his picturesqueness of style, or his rapidity of judgment in analysing a situation when writing the articles of the day. Varied were the gifts of our dead chief, but his time and energies were absorbed by the work of the *Southern Cross*. He was a poet as well as a journalist, and his knowledge of European and American literature was extensive. Endowed with a marvellous memory, he was a veritable encyclopedia of information. It was often said of him that he knew everything.

The skipper had an awful cough,
The night was fierce and dark;
The rocks were close, the sea was rough;
The skipper—'lost his bark.'
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I avail myself of this welcome occasion to assure your Grace of my very profound esteem, etc., etc.

(Signed)

R. CARD. MERRY DEL VAL.

Rome, December 1, 1907.

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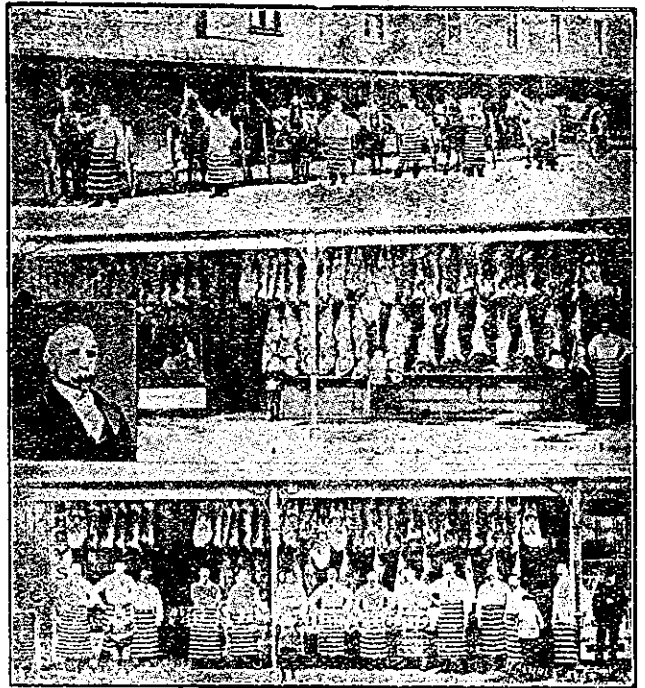
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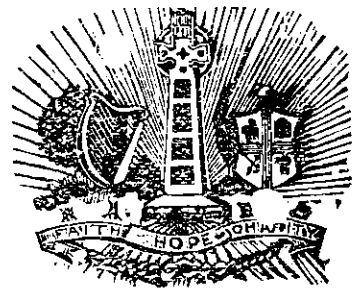
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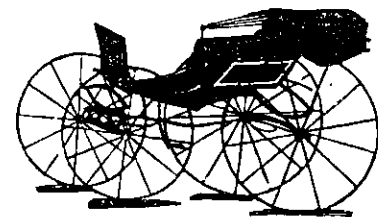
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The Catholic World

BELGIUM—Missionaries in the Congo

The missionaries of the Belgian Congo, in a letter which has been made public, state that 325 missionaries and 130 Sisters are devoting themselves to the work in the Congo, where, at present, there are 35,270 Christians and 74,080 catechumens.

CANADA—The Eucharistic Congress

The finance committee of the Montreal Eucharistic Congress, of which Sir Thomas Shaughnessy and Mr. Rodolphe Forget are joint chairmen, at a meeting in the Archbishop's palace appointed a sub-committee for subscriptions to defray the expenses of the Congress. About seventy leading Catholic laymen were present. It was agreed that one hundred thousand dollars would be the outside limit of the estimated expenses. Of this sum about two-thirds has already been subscribed. The Sulpicians have given 25,000 dollars, Lord Strathcona 5000 dollars, his Grace the Archbishop of Montreal 5000 dollars, the Congregation of Notre Dame 5000 dollars, and other direct contributions to his Grace amount to 25,000 dollars.

A New Diocese

His Holiness Pius X. has ratified the decision of the Consistorial Congregation, which, on the recommendation of the Bishops of the Ecclesiastical Province of St. Boniface, Canada, has created a new diocese at Regina, and also an Apostolic Vicariate at Keewatin.

ENGLAND—Invitation Accepted

The Archbishop of Westminster has accepted an invitation to attend the coming Eucharistic Congress in Montreal. His Grace will travel out in the same ship as Cardinal Vannutelli, who will again be Papal Legate at the ceremony.

Catholic Successes

As a result of the L.C.C. election, London Catholics have secured three representatives on that body: Baron de Forest and the Hon. C. Russell gaining seats in the South of London, while Mr. Mathew secured election in St. George's in the East, in which division another Catholic candidate—Mr. J. W. Gilbert—was defeated.

Westminster Cathedral

His Grace Archbishop Bourne has received a communication containing a promise of £1000 towards the extinction of the debt of £6000 on Westminster Cathedral, on condition that the remaining £5000 is provided by the end of April.

FRANCE—Liquidation Scandals

In Paris early in March took place the arrest of M. Duez, the judicial liquidator who had charge, among other affairs, of the liquidation of several large religious associations. He is accused of misappropriating large sums (says the *Catholic Times*). M. Duez was brought before M. Albanel, the examining magistrate, and charged with grave embezzlement. M. Lemarquis, another judicial liquidator, has been entrusted provisionally with M. Duez's duties. M. Duez was succeeded in March, 1909, by two other liquidators for the winding up of several religious congregations, but he still held the post of judicial liquidator to the Seine Court. He had asked for several delays in presenting his accounts. The *Temps* declares that the common law liquidations laid before M. Lemarquis on Monday night showed a deficit of £50,000, and that in the matter of the religious congregations, which M. Lemarquis had not yet had time to examine, M. Duez had admitted a deficit of £200,000. An order of the court replacing M. Duez in his post as liquidator of religious congregations was preceded by a letter from M. Duez asking to be relieved of his duties owing to ill-health. M. Duez was asked for explanations, and he declared that within twenty-four hours he would produce the money he was charged with embezzling. He did not keep his promise, and was subsequently arrested. It is now conclusively proved that M. Duez's deficit amounts to five million francs. He attributes his defalcations to unlucky speculations on the Bourse.

Anti-Catholic Tactics

It might be imagined (remarks the *Catholic Times*) that having succeeded in imposing a fine on Cardinal Luçon for having signed the joint Pastoral Letter against the 'neutral' schools, the supporters of the French Government would not fear a discussion in the Chamber on the education question. The Paris correspondents of the daily papers, however, inform us that it is a subject which they are anxious, at almost any cost, to avoid. When the House, having passed the Budget, decided to devote two days to the discussion of the school laws, many members of the Ministerialist party indulged in violent protests. Scuffles took place on the floor of the Chamber, and one member broke his desk to use the pieces as drum-sticks. Cardinal Luçon has addressed to the French public a

message to the effect that neither penalties nor trials will deter the bishops from the discharge of their duty; for they feel they must obey God rather than man. It is pretty apparent that his Eminence, who, had he consented, would have received ten times the amount of the fine from generous fellow-countrymen, has inspired his opponents with fear by his indomitable spirit. The Catholics of France will, it is to be hoped, not only defend their prelates with vigor, but will also during the approaching elections carry the war into the enemies' camp.

Secularising the Churches

The destruction of the parish church at Grisy-Suisnes, in the Brie district of the Department of Seine-et-Marne, France, through the action of the municipality, elicited from M. Maurice Barrès a few months ago a public protest in the form of an open letter to the Premier, by means of which attention was called to the danger that in many parts of the country Catholic congregations may be deprived of places of worship and churches may be demolished by municipal bodies hostile to Christianity. M. Barrès, at the same time, gave notice of an interpellation on the subject in the Chamber (says the *Catholic Times*). As the interpellation cannot come up during the present legislative period M. Briand has sent M. Barrès a long communication in reply to his letter. The elections being close at hand, M. Briand uses soft words. The churches, he argues, are in no danger, because now, as under the Concordat, they cannot be secularised unless public worship has ceased to be celebrated in them for a period of at least six months. Yes, but the uncertainty of the congregations as to whether they shall be permitted to retain possession of the churches effectually checks the flow of subscriptions for the purposes of repair. Fabrics are accordingly falling gradually into decay, to the delight of secularising municipalities, who in this fact discover their opportunity. Despite M. Briand's plausible phrases, there is good reason to suspect that their sentiment is shared by the Government.

ITALY—Centenary of the Late Pope's Birth

Though the centenary of Pope Leo XIII. was observed on March 2 in Milan and Rome, the celebrations were naturally more enthusiastic in Carpineto, the family seat of the Peccis, for Italians never forget an illustrious fellow-townsmen. For an hour the bells of Carpineto rang out, prior to the assembling of the people in the largest church to listen to an account of the childhood of Leo XIII. Beneath the statue erected to that Pontiff the members of the Pecci family were seated. So moved were the audience by the discourse on the Pope that they finally found it too difficult to restrain applause, with the result that the entire body rose to their feet with the cry of 'Viva Leone XIII!' at the conclusion of the lecture. In the evening the people marched in processional order through the town, which was brilliantly illuminated and decorated with banners, carrying torches, amid the strains of music and scenes of intense enthusiasm. In addition to the telegrams received from several Cardinals, bishops, and other notabilities throughout Italy, a message came from the Holy Father, through the medium of Cardinal Merry del Val. It ran as follows: 'The Holy Father, pleased with the filial gratitude shown to-day by the people of Carpineto to their illustrious fellow-citizen and munificent benefactor, Leo XIII., cordially blesses them and the clergy who in the occasion will find a new reason for devotion to the Vicar of Christ.'

ROME—The Sultan and the Secretary of State

His Majesty the Sultan of Turkey has conferred upon the Papal Secretary of State the Grand Cross of the Imperial Order of Osman. On several occasions Mahomet V. has been heard to express admiration for the business capacity and diplomatic skill of Cardinal Merry del Val.

Sicily's Verdict on Vatican Work

Much has been said and written on the work done by the Holy Father for the benefit of the orphans and survivors of the Calabrian and Sicilian earthquake of 1908 that made two cities things of the past, but it is to Sicily itself many have looked for an adequate idea of what Pius X. has done for that region and its people (says the Rome correspondent of the *Catholic Times*). The *Giornale di Sicilia* gives us the verdict of the southern journals and people. Speaking of the aid afforded by the Vatican in the first hour of trial, the Sicilian paper says: 'Perhaps never has a work been done with such rapidity and so unceasingly, and never has succor been given in such silence. While at Rome Government, municipal, and private committees contended in miserable fussiness about the survivors and wounded; while the means of help were being discussed, arguments raised, and plans confused, the Vatican hospices noiselessly opened their gates. We saw this with our own eyes, just as others have seen arise in Sicily and Calabria, as if by magic, numberless refugees for the wounded, the orphans and religious persons charged with their care. And all was done without clamor. Thanks to the order and silence observed, the work of succor performed by the Vatican has been executed with such celerity and efficacy.' In reference to the action of the Pope in publishing a balance sheet, the Palermo journal goes on to say that nobody ever expected his Holiness to go to such trouble, but as the step has been taken, the example might be opportunely followed in other quarters.

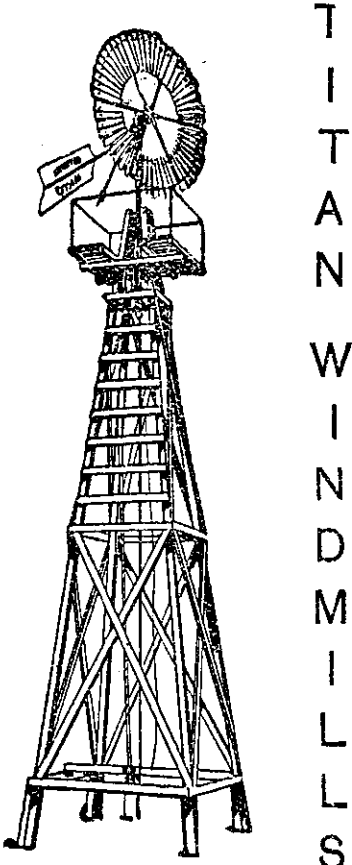
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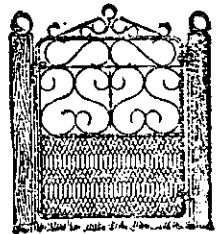
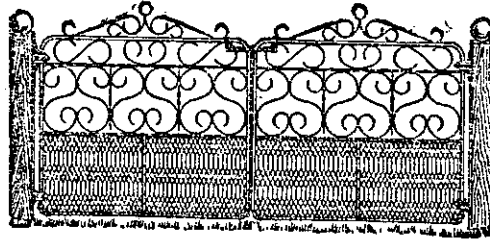


FIG. 19.

DOUBLE DRIVEWAY GATE.

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11 ft. "	75/-
12 ft. "	80/-

FIG. 18.

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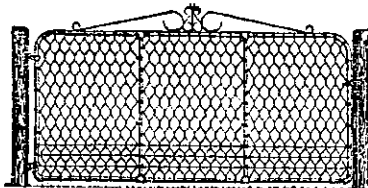
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4 ft. "	27/6
5 ft. "	35/-

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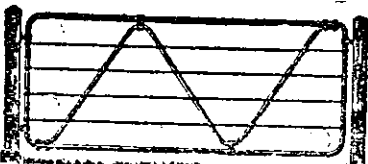
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10ft., 37/6 11ft., 41/- 12ft., 45/-
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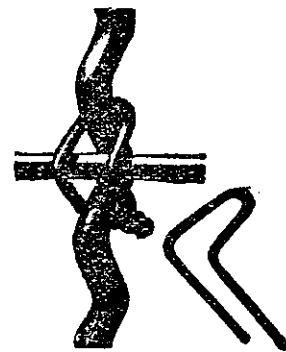
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40 "	80/-
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NEW BOOKS

From the Ave Maria Press, Notre Dame, Indiana, we have received *The House of Mourning*, by the Very Rev. R. O'Kennedy. This is a pathetic little story—a literally true narrative of what passed before the author's eyes in the parish of Patrickswell, near the city of Limerick. Ave Maria Press; paper, pp. 28; price, 10 cents.

The Fruits of the Devotion to the Sacred Heart is the title of a volume of sermons for the first Fridays of the year by the Rev. William Graham, forwarded by Joseph F. Wagner, New York. A study of the twelve admirable discourses contained in this volume cannot fail to increase devotion to the Sacred Heart of Our Lord, and inspire the highest and holiest thoughts. The author says in his introductory remarks: 'Devotion to the Sacred Heart . . . has come upon the world like a sunburst. The unerring instinct of the faithful has seized upon it as one of the greatest helps in getting near to God in and through Our Lord. It has swept away and outlived the fiercest opposition, and is still spreading.' Joseph F. Wagner, New York; cloth, pp. 119; price, 3s.

The latest publications by the Australian Catholic Truth Society are *The Admissions of an Anglican*, by the Rev. M. H. MacInerny, O.P., and *A Simple, Popular, and Conclusive Proof of the Divinity of Christ*, by his Grace the Archbishop of Wellington. In the first-mentioned pamphlet Father MacInerny quotes extensively from Canon Knox Little's latest work, *The Conflict of Ideals in the Church of England*—a work which fairly bristles with admissions in favor of Catholicism. In the second publication his Grace the Archbishop of Wellington says that the cardinal dogma on which the whole body of Christian evidences stands is the divinity of Jesus Christ. This is the axis round which the other Christian doctrines revolve, or, to use another simile, the keystone of the whole Christian arch. Instead of proving the divinity of Christ by setting forth a vast array of arguments derived from prophecies, miracles, and testimonies, his Grace appeals to two main lines of argument, equally simple, popular, and conclusive—the existence and affirmation of the Christian world.

From Joseph F. Wagner, New York, we have received the third volume of *A Pulpit Commentary on Catholic Teaching*, being a complete exposition of Catholic doctrine, discipline, and cult in original discourses by pulpit preachers of our own day. This volume treats principally of the Means of Grace, such as the sacraments, prayer, works of charity, pilgrimages, etc., and contains upwards of fifty sermons. It has the imprimatur of the Archbishop of New York, and among the preachers whose discourses go to make up the volume are the Right Rev. Dr. Bellord, Right Rev. J. S. Vaughan, Right Rev. Dr. McDonald, Rev. T. J. Gerard, Rev. F. Girardy, etc. These sermons cover a wide range of Catholic doctrine, are lucid, and highly instructive. The book contains a great deal of solid reading matter, the perusal of which cannot fail to produce the highest spiritual results. New York: Joseph F. Wagner; cloth, pp. 406; price, 8s.

We have also received from Joseph F. Wagner, New York, *A Year's Sermons*, being a complete course of original discourses, chiefly on the Gospels, for all Sundays and the principal feast days of the year, by well-known preachers of our own times. As may be easily understood, the sermons deal with a variety of subjects, all of vital importance. This volume has also the imprimatur of the Archbishop of New York, and among the contributors are the Right Rev. Dr. Bellord, Right Rev. J. S. Vaughan, Rev. Fathers Gerard, Doyle, etc. The first discourse is on the Feast of All Saints, and the last for the eighteenth Sunday after Pentecost. The discourses are appropriate to the occasion, such as 'The Light of Men' for Christmas Day, 'The Lenten Observance' for the first Sunday in Lent, 'Thoughts on the Passion' for Passion Sunday, 'The Inspiration of Christ' for Easter Sunday, 'The Nature of God' for Trinity Sunday. New York: Joseph F. Wagner; cloth, pp. 382; price, 6s.

The Rev. Dr. Rentoul, speaking at the annual meeting of the local branch of the British and Foreign Bible Society in the Brighton Town Hall, Victoria, is reported to have said:—'He heard all about him to-day empty talk about Protestantism that was in danger from some political influences. It was in danger, but from no political influences. They could not touch it. It was in danger in the churches from the sons and daughters of Protestants. It was in danger—if they would pardon him for saying it in their teeth—from themselves. They talked about sending the Bible to un-Christian lands, but they did not read it themselves; they did not study it; they did not make it their vade mecum, as they did some medical book, from day to day. That was the danger Protestantism was in now and all the time.'

My 'pipes' are all choked, said the plumber,
And I seem to do nothing but sneeze,
May the Fates change the winter to summer,
And the grocer joined in with 'Hard Cheese!'
While there's life there is 'soap,' I am sure, sir,
And of all the good goods that I sell,
There's Woods' Great Peppermint Cure, sir,
Sure as eggs! it will soon put you well.

Domestic

By MAUREEN

Earthenware.

Put new earthenware into cold water, to heat and boil gradually; then let it grow cold again. While the water is boiling throw into it a handful of rye-bran. This preserves the glazing, so that it will not be affected by salt or acid. Boiling earthenware toughens it.

For a Strain.

Camphor, the size of a pigeon's egg, dissolved with a few drops of spirits of wine, the white of one egg, a small teacup of vinegar, well mixed and beat up together, when it forms a sort of lather. This rubbed in two or three times a day after inflammation has subsided has been known to effect remarkable cures.

A Furniture Hint.

To remove the bluish cast that comes on highly-polished furniture in damp weather wipe the furniture with lukewarm water in which there is a tablespoonful of ammonia to a gallon of water. Rub thoroughly dry with a soft cloth and heat the room if possible, for the dampness of the room is what causes the discoloration. A fire in the room once a week in damp weather would probably be sufficient.

Cement for Mending Broken Vessels.

To half a pint of milk put a sufficient quantity of vinegar in order to curdle it; separate the curd from the whey and mix the whey with the whites of four eggs, beating the whole well together; when mixed add a little quicklime through a sieve until it acquires the consistency of a paste. With this cement broken vessels or cracks can be repaired; it dries quickly, and resists the action of fire and water.

How to Clean an Oil Painting.

I have an old family portrait—an oil painting—which had become so grimy and discolored by the accumulated dirt and smoke of years that the face was almost indistinguishable. Taking a valuable painting to a professional cleaner is a hazardous proceeding, and I thought I would first try my own hand at cleaning it. I took a common raw potato and cut the end off square. Then I proceeded to rub the painting with it—not too hard. As soon as the potato became soiled I cut off a thin slice and went on rubbing. After I had gone over the entire painting I wiped it off carefully with a soft cloth, and then repeated the potato treatment. The effect was magical. The colors came out nearly as fresh and clear as when they were first laid on, and the painting was not injured in any way, as is often the case when chemicals are used.

How to Clean Wax Floors.

A hardwood floor, which has been finished with wax only, is easily cleaned and refinished if polished with a brush every morning. But if it is neglected for weeks at a time the surface of the wax grows dim and sticky, and dust clings to it, accumulating until it forms blackish streaks or spots, especially under rugs or near windows or in other places exposed to dust. Washing with water or ammonia will not remove these spots, and will injure the floor, raising and roughening the grain. Instead of this, the floor should be rubbed with fine sandpaper, No. 1 or No. 0, dipped in turpentine. The turpentine will soften the wax without injuring the floor, and the sandpaper will remove the dust. If the floor is too thickly coated with wax, the sandpaper clogs quickly, so that steel wool, dipped in turpentine, is more convenient. When the floor has been sufficiently cleaned, a fresh dressing of wax may be put on and rubbed in the usual manner.

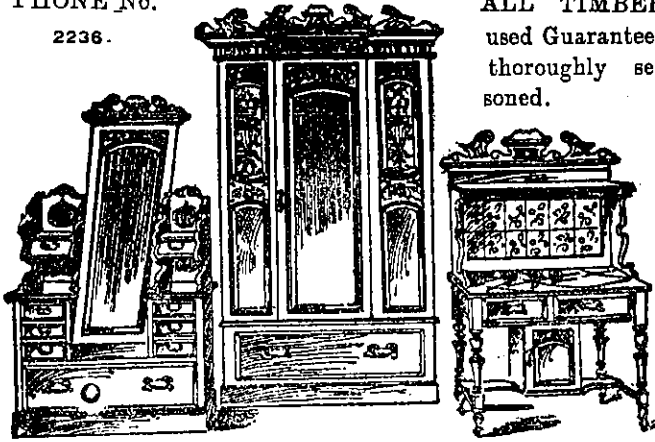
Food for Infants.

Slice a stale loaf very thin, put it in a saucepan with as much water as will cover the bread, let it simmer, but not boil, then strain off the water immediately, care being taken not to break the bread, then add more water as before; boil up for five minutes, and beat it very fine with a fork, pour it into a clean basin for use. A sufficient quantity should be made for two days in summer, and three in winter, beyond which time it will not be fit for use. It becomes a jelly when cold, but readily dissolves in the pap saucepan when put on the fire. This food, when prepared as above, never produces acidity or flatulence; a few caraway seeds may be added if the child can be persuaded to take the pap with them in it.

Gruel.—If it be required thick, mix well together by degrees in a pint basin two tablespoonfuls of oatmeal with three of cold water; if thin, only one spoonful of oatmeal. Put in a saucepan a pint of boiling water, add this by degrees to the oatmeal, mixed as above directed, return it to the saucepan, let it boil five minutes, stirring it all the time to prevent from burning, skim and strain it through a hair sieve. A little sugar or salt may be added, according to the patient's wish.



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unrivalled accommodation to tourists, visitors, and travellers.
The bedrooms are well and comfortably furnished, and the fittings
are all that could be desired.

Travellers called in time for early trains.

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Good Stabling. Horses and Buggies for Hire.
Hot, Cold, and Shower Baths.

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Also, Musical Boxes, Instruments, Billiard Pockets, Guns,
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Coal Tar Dyes.

If a pound of coal is subjected to a dry distillation and the products and residual treated chemically—the process for obtaining the well-known coal tar colors—it will yield enough magenta to color 500 yards of flannel, vermilion for 2560 yards, aurine for 120 yards, and aliarin sufficient for 155 yards of red cloth.

The Softness of Lead.

Lead (according to *Cassier's Magazine*) is said to act like steel at ordinary temperatures in liquid air. It will serve as a helical spring, for example. This behaviour of soft, non-elastic metals is very interesting. It shows how very important temperature is. Just as iron is soft and inelastic at a high red color, so lead is dull and soft at ordinary temperatures, for it is well on its way to be melted.

Ice Caverns.

The water produced by the melting of glacier ice in summer flows down through crevices to the bottom of the glacier, and forming a channel by erosion, emerges often as a large stream. In the Arctic regions these phenomena take place on a very large scale. The Danish expedition to the north-east coast of Greenland, conducted by Mylius and Erichsen, discovered and explored vast caverns thus formed by glacial streams. Some of these caves are sixty or seventy feet in height and more than a mile long. In winter the streams cease flowing, but the caverns or tunnels remain ready to receive the streams of the following summer.

Seasons on Mars.

Some important changes on the surface of Mars strongly tending to confirm the theory that the planet enjoys changes of seasons similar to those experienced on the earth have been detected by Dr. Friedrich Archenbold, director of the Treptow Observatory in Berlin. The alterations, which occur in the vicinity of the Martian south pole, were first discovered as the result of a series of highly successful photographic experiments in 1894. The white spot known as the polar cap on the southern half of Mars disappeared from view. It has been conjectured that since that time a period of summer had been prevailing there, for the white spot has now again become visible, as is shown by Dr. Archenbold's photographs, which reveal at the polar axis a well-defined white area bearing strong resemblance to the ice-fields at the terrestrial poles.

Glass Bricks.

The use of glass bricks for building purposes is growing in popularity in many European cities. As a means of admitting light to dark hallways and basements, these transparent blocks have been most satisfactory, and there has been no loss in stability of construction when they have been substituted for the ordinary clay brick. They are especially adapted for any building where cleanliness, light, and a uniform temperature are desired. Hot houses, hospitals, ice factories, railroad stations, and partitions in the interior of houses are a few examples in which the efficiency of the glass brick has been thoroughly tested. In the city of Hamburg in a number of instances they have been utilised in place of windows, thus admitting light in walls which police and fire regulations would otherwise have required to be blank. For fireproof walls the bricks are made with a wire coating to prevent the shattering of the glass when subjected to extreme heat.

Early Clocks.

Since celebrations are the order of the day, why not observe the sixth centenary of the introduction of clocks? It was, we are told, in 1309 that the first clock known to the world was placed in the tower of San Eustorgio, in Milan. The greatest astonishment and admiration were manifested by crowds who came to see the timepiece. In 1344 a clock was installed in the palace of the nobles at Padua. This was a wonder of mechanism indeed, for, besides indicating the hours, it showed the course of the sun, the revolutions of the planets, the various phases of the moon, the months and the fetes of the year. The period of the evolution from the clock to the watch was 71 years, not so very long, all things considered, and the record of the first watch is 1380. A half-century later an alarm clock made its appearance. This, we are told, was looked upon by the people of that age as 'un instrument prodigieux.' The fortunate possessor of this clock was Andrea Alciato, a councillor of Milan. The chroniclers have placed on record that this clock sounded a bell at a stated hour, and at the same time a little wax candle was lighted automatically. How this was done we are not told, but it must not be overlooked that until about 70 years ago we had no means of obtaining a light other than the tinderbox, so that the Milanese must have been centuries ahead of us in this respect. Not much progress was made with the watch until 1740, when the second hand was added.

The only certain protection from the effects of a bad cold or harassing cough is TUSSICURA.

Intercolonial

The Irish National Friendly Societies of Melbourne are taking steps towards the formation of an Irish Regiment.

The *Freeman's Journal* says that there are no less than eight Catholic hospitals in the archdiocese of Sydney, not one of which receives any subsidy from the Government.

The Catholic candidates returned at the recent State election in South Australia were Sir Jenkins Coles, Hon. J. V. O'Loughlin, Hon. L. O'Loughlin, and Mr. W. J. Denny. Sir Jenkins Coles is a Conservative; so is the Hon. L. O'Loughlin. The other two are Laborites.

Rev. Brother Hughes, who is at present in Queensland, collecting for the building fund of the new Novitiate of the Christian Brothers, has met with considerable success in the archdiocese of Brisbane, where he has received a letter of commendation from his Grace Archbishop Dunne.

The Rev. Brother Barrett, of Nudgee (writes the Brisbane correspondent of the *Catholic Press*), who is often designated the grand old man of the Christian Brothers in Queensland, is leaving next week for Europe on a business trip. He expects to be back before the end of the year.

The Rev. Father Dunne, who recently passed through a very severe illness, was at Wellington (N.S.W.) recently presented by his parishioners with a purse containing 100 sovereigns, to recoup him the expense incurred by his illness, and at the same time as an expression of appreciation of his work, especially amongst the sick.

The Cardinal's health (says the *Catholic Press* of April 14) has much improved, and his medical adviser, Dr. MacCarthy, is quite satisfied with the progress towards recovery made by his Eminence, but insists on rest for a few more weeks, at the end of which he expects the Cardinal will be able to resume duty as actively as ever.

The many friends of the Rev. J. O'Neill, pastor of Castlemaine, will learn with regret (says the *Advocate*) that the rev. gentleman is at present in a low state of health. Some two years ago he had a twelve months' trip to the Old Country. He returned last April in improved health, but has suffered a relapse. His Grace the Archbishop has granted him another twelve months' holiday. Father O'Neill's trip has, on medical advice, been cancelled, and the farewell social which had been arranged is abandoned.

At a meeting held recently in Armidale his Lordship the Bishop, who presided, stated that the Cathedral building fund now amounted to £7550 cash in hand, and that when the additional donations that were promised were handed in the total would be £9213. Several districts, he said, had not yet been visited by him, but he had no doubt but that the result of his forthcoming appeals in these places would advance the funds over another £1000. He explained that some changes had been made in the original plans, and that the dimensions of the proposed building would be 115ft by 60ft, and the spire would be 152ft in height. When constructed there would be ample accommodation for about 1500 people.

On Sunday, April 10, death removed from the ranks of the Australian clergy the Right Rev. Mgr. Hand, V.G., of the diocese of Maitland, where he had labored for forty years. The passing away of this kind-hearted and cultured priest (says the *Freeman's Journal*) is a heavy blow to the priests and people of the diocese. He had been suffering for some years with a serious throat affection, which gradually increased in its seriousness until, at the end of January, he was compelled to give up his priestly work and to place himself in the hands of his medical adviser, Dr. John Harris, and Sisters from Lewisham Hospital. Then followed ten weeks of intense suffering, with death the only hope for relief. Dr. Hand was born on August 15, 1847, at Granard, County Longford, Ireland, and was educated at a classical school there, and at All Hallows' College, Dublin, where he completed his studies, but was too young for ordination. He went to Maitland in 1870, and on April 24 of that year he was ordained to the priesthood in St. John's Cathedral by the late Right Rev. Dr. Murray. From 1870 to 1874 he acted as one of the assistant priests in St. John's Cathedral parish, and in 1874 was appointed Administrator of the Cathedral. In 1880 Dr. Murray appointed him Vicar-General and Administrator of the diocese during his Lordship's absence on a journey to Europe. When the Diocesan Consultors were first instituted in 1887, he was among the first appointed to the council by Dr. Murray, and he held that office till his death. On the death of Dr. Murray, Monsignor Hand was appointed Vicar-General in conjunction with Monsignor Meagher, of Singleton, and he administered the diocese during the absence in West Australia of the Bishop of Maitland. In 1896 an election was held for the recommendation of a priest to be appointed by the Pope as Coadjutor-Bishop of Maitland, and the late Dr. Hand was chosen as dignissimus, but he was himself so averse to accepting the office of Bishop that he declined the proffered dignity.

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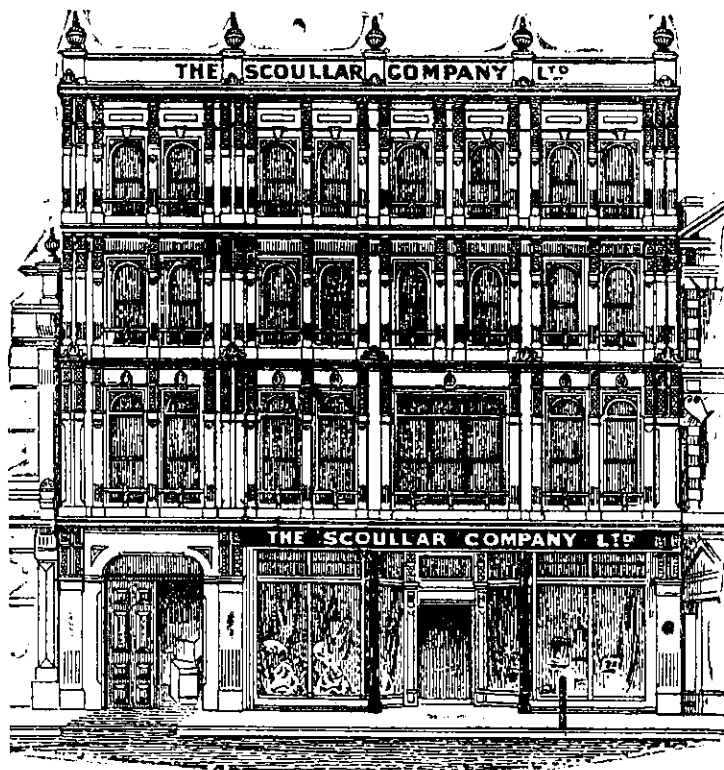
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The Family Circle

A PUZZLE

It has always been a puzzle to me
 What sailors sow when they plough the sea.
 Does coffee go with the roll of a drum?
 And why is a speaking likeness dumb?
 What was it that made the window blind?
 Whose picture is put in a frame of mind?
 When a storm is brewing, what does it brew?
 Does the foot of a mountain wear a shoe?
 How long does it take to hatch a plot?
 Has a school of herring a tutor or not?
 Have you ever perused a volume of smoke?
 Can butter be made from the cream of a joke?
 Who is it that fixes the teeth of a gale?
 To a king who reigns why shout 'O hail'?
 With a powder puff is one's mind made up?
 Does a saucer go with a misery cup?
 Can you fasten a door with a lock of hair?
 Did a bitter wind ever bite you, and where?
 Who is it that paints the signs of the times?
 Does the moon change her quarters for nickels and dimes?
 What tune do you play on the feelings, pray?
 And who is it mends the break of day?
 And say—I'll admit this is quite absurd—
 When you drop a remark, do you break your word?
 Can a rope be made out of ocean strands?
 Have the silent midnight watches hands?
 Can you cut a log with a wise old saw?
 Does the cup that cheers cry, 'Hip hurrah'?
 Can money be tight when change is loose?
 Now what in the name of thunder's the use
 Of going through college and taking degrees
 When we're posed by such plain little problems as these?

THE FIRST TEMPTATION

One Saturday evening, when Susan went, as usual, to Farmer Thomson's inn to receive the price of her mother's washing for the boarders, which amounted to five dollars, she found the farmer in the stable yard.

He was apparently in a terrible rage with some horse dealers, with whom he had been bargaining. He held in his hand an open pocket-book, full of notes, and, scarcely noticing the child as she made her request, except to swear at her, as usual, for troubling him when he was busy, he handed her a bank note.

Glad to escape so easily, Susan hurried out of the gate, and, then, pausing to pin the money safely in the folds of her shawl, she discovered that he had given her two bills instead of one. She looked around—nobody was near to share her discovery, and her first impulse was joy at the unexpected prize.

'It is mine—all mine,' said she to herself. 'I will buy mother a new cloak with it, and she can give her old one to Sister Mary, and then Mary can go to Sunday school with me next winter. I wonder if it will not buy a pair of shoes for Brother Tom, too?'

At that moment she remembered that he must have given it to her by mistake, and therefore she had no right to it. But again the voice of the tempter whispered: 'He gave it, and how do you know that he did not intend to make you a present of it? Keep it, he will never know it, even if it should be a mistake, for he had too many bills in that great pocket-book to miss one.'

While this conflict was going on in her mind between good and evil, she was hurrying home as fast as possible. Yet, before she came in sight of her home, she had repeatedly balanced the comforts the money would buy against the sin of wronging her neighbor.

As she crossed the little bridge over the narrow creek before her mother's door, her eye fell upon a rustic seat which she and her mother had often occupied, and where, only the day before, her mother had explained to her these words of Scripture: 'Whatsoever ye would that men should do to you, do you even so to them.'

Startled, as if a trumpet had sounded in her ears, she turned suddenly round, and, as if flying from some unseen peril, hastened along the road with breathless speed until she found herself once more at Farmer Thomson's gate.

'What do you want now?' asked the gruff old fellow, as he saw her again at his side.

'Sir, you paid me two bills instead of one,' said she, trembling in every limb.

'Two bills, did I? Let me see. Well, so I did; but did you just find it out? Why did you not bring it back sooner?'

Susan blushed and hung her head.

'You wanted to keep it, I suppose,' he said. 'Well, I am glad your mother was more honest than you, or I would have been five dollars poorer and none the wiser.'

'My mother knows nothing about it, sir,' said Susan. 'I brought it back before I went home.'

The old man looked at the child, and, as he saw the tears rolling down her cheeks, he seemed touched by her distress. Putting his hand in his pocket, he drew out a quarter dollar and offered it to her.

'No, sir, I thank you,' sobbed she. 'I do not wish to be paid for doing right. I only wish you would not think me dishonest, sir, for, indeed, it was a great temptation. Oh, sir, if you had ever seen those you love best wanting the common comforts of life, you would know how hard it is always to do unto others as we would have others do unto us.'

The heart of the selfish man was touched. 'There be things which are little upon the earth, but they are exceedingly wise,' murmured he, as he bade the little girl good-night, and entered the house a sadder, and, it is to be hoped, a better, man. Susan returned to her home with a lightened heart, and through the course of a long and useful life she never forgot her first temptation.

SENSIBLE

A mother was asked why it was that her girls were so proficient in home work, cooking, baking, and all that pertains to good housewifery. Her reply was: 'I have let my children work with me, from the time they were babies and sat in a high chair beside me while I baked pies or mixed bread. Of course they bothered me for dough, but that was the way they learned everything. And that is where mothers generally fail in this respect—they put the children off in another room, or send them out to play, out of their way, whereas these little ones might be taught right along. My little girls learned how to make pies in this way. They had little pie tins and a tiny mixing bowl, and their pies were made in exact imitation of mine. When I made bread they also made little loaves in their pans, and their tiny biscuits were as nice as they could be! When I ironed they also ironed on a chair beside my ironing table. So it was with all my work. They worked along with me, and it often was as much pleasure for me as for them, and they were always lively company. Among their toys for Christmas or birthday presents were these tiny imitations of my culinary tools as mentioned above; also little brooms, sweepers, tin tubs, wringers, washboards, and the like. And the nearer they were like the real article the better the little girls were suited. When I made my pudding they had to watch the proceedings; when I cooked anything, or canned or pickled they helped me to do what they could. The result of this is that many a time when "mother" is late in getting home from some meeting or call, or when she is very tired or indisposed, what a comfort it is to know that these little girls, not yet in their teens, can get a meal as quickly and neatly and deftly and as cheerfully as the most experienced and capable housekeeper of forty or fifty.'

AN ACTIVE MIND

The active mind is never lonely; it is self-sufficient. The student and the thinker revel in solitude. However, very few of us want solitude all the time. We all need good friends, the ties of family life, and give and catch conversations of the neighbor. But it is when we are quite alone that we turn matters over in our minds, when we get a big, broad view of life, when we lay plans, direct our work, dwell upon the tenderness of those we love and those who love us. A few moments of those we love and solitude, fifteen minutes with a good book, fifteen minutes with good music—these are moments spent in self-culture and education. When you grow so interesting that you like to be by yourself you will be so interesting that everybody will want you to be with them.

THE CAT AND THE MONKEY

Once upon a time a cat and a monkey lived in the same family. One day as they were talking together, they saw some chestnuts roasting in a hot fire. The monkey said:

'There, my friend, is an excellent dinner for us. It is a good thing that you have such fine paws. No animal in the world has paws so well adapted for getting chestnuts out of the fire. I am always ashamed of my clumsy claws. You use your paws so gracefully I love to watch you. Hurry and pull out the nuts and you shall have half of them.'

Pussy was very much flattered, and thrust her paws into the hot fire, burning them severely, of course.

The monkey began to eat the chestnuts as fast as the cat pulled them out of the ashes, and when pussy was ready for her dinner the chestnuts were all gone; the monkey had eaten every one of them.

What is the meaning of the expression: 'He is a cat's paw for some one else'?

COMPLIMENTARY

The company marched so poorly, and went through drill so badly, that the captain, who was somewhat of an excitable nature, shouted indignantly at the soldiers:

'You knock-kneed, big-footed idiots, you are not worthy of being drilled by a captain. What you need is a rhinoceros to drill you, you wretched donkeys.'

Then, sheathing his sword indignantly, he added:
'Now, lieutenant, you take charge of them.'

EASILY SETTLED

The fire policy on a lady's house—a big one—was brought to her by the agent.

'There it is, madam,' he said, 'the premium is £20.'
'Oh, how unfortunate!' cried the property owner.
'My bank account is a little low. Tell the company to let it stand, and deduct it from what they'll owe me when the house is burnt down!'

WILLING TO OBLIGE

The insurance agent looked in at the door, and seeing a man seated at the desk thought he would take the opportunity of trying to get him insured.

'Would you mind me showing one or two of the advantages you would have by insuring with our company?'
'Not at all,' said the man, 'I should be highly delighted.'

The agent began, and after having fully described all the advantages of his company to the best of his ability, he said:

'And now, sir, can I have the pleasure of putting your name on my books?'

'I'm afraid not,' said the man. 'You see, I wasn't thinking of getting insured at all; the fact of the matter is, I'm an insurance agent myself, and I thought I might get a few hints from you, that's all. Good-day!'
Collapse of aspiring agent.

FROM 'EXAM' PAPERS

The following answers are taken from a number collected by a teacher in the Topeka schools:

'A blizzard is the inside of a hen.'
'Oxygen is a thing that has eight sides.'
'The cuckoo never lays its own eggs.'
'A mosquito is a child of black and white parents.'

PAPER IN JAPAN

In Japan paper is made into umbrellas and wearing apparel, which, strange as it may seem, are astonishingly durable, as well as being cheap. The jinriksha men wear paper raincoats, which last a year or more with constant use. Oiled tissue paper is used as wrapping paper. It is tanned with the fermented juice of green persimmons. Tea sacks, strong and durable, are made of this paper. Tobacco pouches and pipe cases are made from 'leather paper,' which is strong and at the same time soft and pliable. Paper pots, pans, and plates are in common use in Japanese households, as are similar articles made of enamel or delph in Europe.

FAMILY FUN

A TREE AND PLANT CONTEST.

This is an attractive contest for a limited number of people:—

Which tree shall we wear to keep us warm?—Fir.
Which do ships prefer in storm?—Bay.
Which shows what lovelorn maidens do?—Pine.
And in the hand which carry you?—Palm.
And which is it that the pastoralists fear?—Locust.
And from their pipes men shake?—Ash.
Which tree is it bad boys dislike to see?—Birch.
Which like a man, bright, dapper, and neat?—Spruce.
And on which do children like to play?—Beech.
To which tree turn we for goods to wear and stuff to burn?—Cottonwood.

Now divide you one tree more, you've part of a dress and part of a door?—Hemlock.

Which tree is never seen alone?—Pear.
And which one is a bright, warm tone?—Cherry.
And which in church doth office hold?—Elder.
Which is a town in Ireland?—Cork.
For this one do not look so far, which tells what charming people are?—Poplar.
Which one will allay the pain if promptly rubbed on bruise or sore?—Witchhazel.

The mason doth use which tree to make his wall straight as can be?—Plum.

Which tree on calendars do you find?—Date.
Which is a joke told many times?—Chestnut.
And on our feet we'll wear which tree?—Sandal.

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All Sorts

An offender never pardons.

The path of virtue is the path of peace.

The truest jests sound worst in guilty ears.

They need much whom nothing will content.

They must hunger in frost who will not work in heat.

During the nineteenth century sixteen islands disappeared and fifty-two rose from the sea through volcanic action.

Mrs. Jaysmith: 'What are you reading, Lou?'

Miss Jaysmith: 'Pope's poems, ma.'

Mrs. Jaysmith: 'Are they the poems of the present Popo or the last?'

The largest bed of salt in the world is said to have been discovered at Fort McMurray, Manitoba. It is 200 feet deep, and extends for 300 miles.

Tigers will readily take to the water; panthers and leopards, on the contrary, decidedly object to it. A leopard has a great aversion to wet his feet; tigers are good swimmers.

Mrs. Malaprop sometimes hits the nail on the head. It rained in torrents as she left church one Sunday morning lately without an umbrella. 'How irrigating this is!' she cried.

Mrs. Boardem: 'How do you find the chicken soup, Mr. Boarder?' Mr. Boarder: 'I have no difficulty in finding the soup, madam, but I am inclined to think the chicken will prove an alibi.'

Mother (at lunch): 'Yes, darling, these little sardines are sometimes eaten by the larger fish.'

Mabel (aged five): 'But, mamma, how do they get the cans open?'

'My doctor ordered a trip to Europe for me.'

'And you took it?'

'No. He presented his bill and took a trip to Europe himself.'

The Lady (to hero who had risked his life to save her little dog from a watery grave, and looks for some reward): 'Poor fellow, how wet and cold you are! You must be soaked through to the skin. Here—I'll give you some quinine pills; take a couple now, and two more in an hour's time.'

Lawyer: 'You say you left home on the tenth?'

Witness: 'Yes, sir.'

'And came back on the twenty-fifth?'

'Yes, sir.'

'What were you doing in the interim?'

'Never was in such a place.'

A farmer, noted for his absent-mindedness, went to town one day and transacted his business with the utmost precision. He started on his way home, however, with the firm conviction that he had forgotten something, but what it was he could not recall. As he neared the home the conviction increased, and three times he stopped his horse and went carefully through his pocket-book in a vain endeavor to discover what he had forgotten. In due course he reached home, and was met by his daughter, who looked at him in surprise, and exclaimed, 'Why, father, where have you left mother?'

A dinosaur has been found in Wyoming which is something more than a fossil skeleton. The very skin has been preserved, so that paleontologists are at last able to determine definitely the character of the hide that covered one of the world's greatest extinct animals. Needless to say, the American Museum of Natural History has acquired this valuable relic. The animal must have died on some dry, sandy spot, exposed to the sun, so that the carcase was mummified. Then it must have been suddenly buried by a flood of sand from a freshet, so rapidly and deeply that the skin had no chance to soften and decay, but was preserved and petrified with the bones.

The walrus is a real monster of the deep. It is now seldom found outside the Arctic Circle, although there are evidences that it once inhabited British waters; and the skull of one was found in the peat at Ely, thus proving that it ascended the rivers. In appearance it bears a slight resemblance to the seal, but it grows much larger. It has an external ear passage, though no external ears, very thick, bristly whiskers, and the upper canine teeth are developed into enormous tusks of hard ivory, which are put to many practical uses during life, and after death are much valued for the ivory. These long tusks, bristly whiskers, small bloodshot eyes, and great size, led to strange and awful stories being told of the walrus by the early explorers of the Arctic seas, but Captain Cook described them as harmless beings, which followed the ships from sheer curiosity. They lie in herds on the ice like elephantine pigs, and dive to the sea bottom in search of food, such as clams, cuttle-fish, seaweed, etc. The long tusks help the walrus to climb on the ice. Walrus are now scarce, but as they are only hunted for the sake of their ivory, there is a chance that they may not be killed off altogether.

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