

**MISSING PAGE**

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# Friends at Court

## CLEANINGS FOR NEXT WEEK'S CALENDAR

- July 31, Sunday.—Eleventh Sunday after Pentecost. St. Ignatius Loyola, Confessor.
- August 1, Monday.—St. Peter's Chains.
- „ 2, Tuesday.—St. Stephen I., Pope and Martyr.
- „ 3, Wednesday.—Discovery of the Body of St. Stephen, the first Martyr.
- „ 4, Thursday.—St. Dominic, Confessor.
- „ 5, Friday.—Dedication of St. Mary's, Rome.
- „ 6, Saturday.—The Transfiguration of Our Lord.

### St. Peter's Chains.

This feast commemorates the miraculous deliverance of St. Peter from the prison into which he had been cast by order of King Herod Agrippa. The circumstances of this miracle are narrated by St. Luke in the twelfth chapter of the Acts of the Apostles.

### Discovery of the Body of St. Stephen, First Martyr.

The martyrdom of St. Stephen is commemorated on December 26. The feast which is celebrated to-day was instituted on the occasion of the discovery of the remains of this great saint, A.D. 415.

### St. Dominic, Confessor.

St. Dominic, a Spaniard of noble birth, was remarkable from childhood for a tender love of the poor, and a filial devotion to the Blessed Virgin. After his ordination to the priesthood, these two characteristics became still more marked. To his veneration for the Blessed Virgin is attributed the institution of the Holy Rosary, which was such a powerful factor in the conversion of the Albigensian heretics, and which has ever since remained a favorite devotion of Catholics. St. Dominic died in 1221, having some years previously founded the well-known Order of monks called after him, Dominicans.

## GRAINS OF GOLD

### SUSCIPE, DOMINE.

Take, dear Lord, oh! take this heart,  
Bind it fast to Thee;  
Bind it faster, faster, Lord!  
'Twill not yield for me.

Often, Lord, I've tried to climb  
Upward to Thy feet.  
Ever does it play me false  
In its wild conceit.

Wandering after poisonous flowers  
Trailing on the ground,  
Seeking rest in by-way haunts  
Where no rest is found.

Send Thy light and make it yield  
To Thy love and power;  
Draw it upward, nearer Thee,  
Through the storm and shower.

Let it not unyielding be!  
For Thy dear love's sake  
Sever it from all, e'en though,  
Severing, it will break.

—Catholic News.

Where there is no faith in man there can be no faith in God.

Death is a transition, not from one existence to another, but from one state of existence to another.

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

Character is built, like the foundation of an edifice, by laying one stone upon the other. Lay hold of some single fault and mend it.

Many of the misfortunes from which we suffer most are those we never experience. They are the misfortunes of the imagination.

It is a fine trait in family life to see the stronger, braver spirit comforting, encouraging, and helping the weaker-hearted to rise and prosper, making allowances for their shortcomings.

People need to open out fields of interest. First, they must inspire in themselves more faith and courage, and then lose not a moment in grasping an opportunity, however small—obeying, with promptness, some idea—only doing something.

Be assured that God's help is always nearest when most sorely needed. We may stumble and fall, but there is always a divine friend near to lift us up and set us on the way. The view from the mountain-top is worth more than the effort we made to reach it. Let us have, then, that unflinching faith that when we reach it at eventide there shall be light and the sweet song of angels to welcome the weary pilgrim to his rest.

# The Storyteller

## A WOMAN'S HEART

(Concluded from last week.)

Once again Teresa stepped from the little station of Mafamude on to the high-road, as she had stepped seven years before. Not quite seven, she remembered, for it had been summer when she walked through the soft rain with Joaquim, and now it was early spring—one of those indescribably beautiful mornings of early spring, in the south, when the air is as soft as in summer, and yet fresh and invigorating like wine, and one can almost feel the pulse of nature stirring to new life. There was no Joaquim to meet her. She had written to no one, and indeed only meant to stay a few hours. It was early yet, the long shadows of the trees still barred the road, and the east was glorious with tiny rosy clouds. She passed a few bare-footed women on the road, but none knew her. Few would have recognised her—the thin brown face under the net mantilla was different from the Teresa of olden days in her peasant skirts. Just as her heart was different, the heart from which she had resolutely shut out all the old loves and hopes in order to kill with them the new hate.

Seven years—a lifetime. And after the first she had not been unhappy. Donna Felismena had wanted her, and it is very sweet to be wanted. Then they had travelled, north to the States, and back to the old world, London, Paris, and Brazil again, with only a few days in Lisbon in all the time. And now that Donna Felismena was dead, leaving her a little nest-egg to add to her plentiful savings, a fine horizon still was opening, a life she could have never dreamed of. Teresa stopped a minute in the road to wonder at herself. Why had she yielded to the impulse to look again on the old haunts before saying good-bye to them for ever? Surely it was merely a vain desire to haunt her new prosperity in the face of those who had despised her poverty. No, no, she could tell herself honestly that it was not that. They had been kind long ago, poor Tia Rosa, who was so afraid of hunger, and Joaquim—Joaquim had loved her. Surely he was married by now, and so would be glad to hear of her own good prospects.

Oh, he was surely married long ago, she assured herself. And yet the sight of a child sitting on the steps of the mill somehow brought a pang to her heart. Such a tumbledown old place as it looked in spite of its white-wash and the vine, dry now, but carefully tied and trained as had been Joaquim's way of old. And the child—a thin, wizened-looking little thing in a torn grey frock, with a face almost the same shade. How different from the rosy brown children of other days! She looked up as Teresa drew near, her sad black eyes fixed on her face. Teresa shivered. Those eyes brought back some bitter memory, though for the moment she could not give it a name. Then a querulous wail sounded from the inside, and a man's figure appeared in the open doorway. Joaquim? No, it was Antonio. But how changed, how thin, how death-like! Then in a moment she understood. It was the old story. One more emigrant, who had gone in the full vigor of health and youth, only to creep back later to his village to die.

Tia Rosa was not ill, though she looked hardly less death-like than her son. There was a long tale of misfortune to listen to, when the first greetings were over, and Teresa had settled down by the hearth. Antonio sat at the table, his head leaning on his hand, his little daughter crouching at his feet. The other child, a boy not yet two years old, lay wailing in his grandmother's arms.

'They have no strength in them,' she complained; 'a peaking, pining couple. I never knew their mother, God speak to her soul. She died when this one was born, but from all I can judge she was no great treasure.'

'She had money,' said Teresa. She could not resist the thrust.

'Yes, but little enough at best, and all tied up in the business. When that went wrong—well, Antonio got back here, though nothing much to boast of. However, when the summer comes—'

Teresa met Antonio's eyes and knew that for him no summer would ever bloom again.

'If it were not for Joaquim,' went on Tia Rosa, 'but he will surely marry—one of these days.' She looked up as if a sudden notion had struck her. 'And you, how are you getting on?'

Teresa told her of her little nest-egg.

'Of course, it is not much to live on, doing nothing, but Donna Felismena's nephew—he is not a young man, but then neither am I very young. He has a fine property, and a beautiful house—'

'And you are going to marry him?' There was true feminine interest in the old woman's tone, even though the news destroyed her newly budding hopes.

Teresa colored. 'I have been thinking of it,' she said. Later, when she left them a while and went across the fields to the church, she wondered why she had implied uncertainty. It had all been fixed and settled in her mind, though indeed her word had not yet been given. She had reserved her decision until after her visit to her old home—why, she hardly knew. She liked her suitor well enough, an honest man, who would, she knew, do his best

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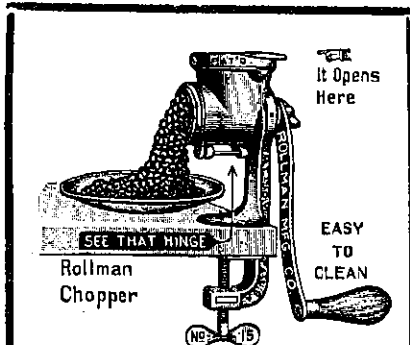
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to make her happy in her new country. For he was Brazilian to the core, and her marriage would mean a new country as well as a new home. She had not thought she would mind so much. What was the charm of this poor strip of sun-baked, sea-washed land, that it would be so bitter to leave it for ever? She stood in the shadow of the church porch, and memory conjured up the handsome villa which would be hers, the brilliant garden, the juicy, luxuriant greenery, the gay butterflies, and noisy, chattering birds. And yet her heart clung to this misty country, with its bare vines, the brown fields, the soft blue sky against which trembling columns of white smoke wavered upward here and there from the scattered cottages where they were preparing the morning 'caldo,' just as she had left them doing at the mill, the 'caldo' poor old Tia Rosa prepared so badly for her three invalids.

'Oh, why did I come back?' said Teresa, half aloud, and then turned as once before in long-ago days she had turned at the sound of a voice beside her.

'You came to stay,' said Joaquim. 'This time I will not let you go.'

She looked at him as he stood there, tall and brown, with the traces of his work fresh upon him, a son of her own land, her own race, a man who had loved her since he knew what love was. The gay Brazilian villa, with its portly, prosperous owner, faded for ever from her vision of the future. She turned to Joaquim with a smile which for a moment made her the Teresa of his youth.

'And this time,' she said, as she put her hand into his, 'I think that I do not wish to.'—*Benziger's Magazine.*

## QUARRELS OF LOVERS

The rector of St. Joseph's in moments of expansiveness used to declare that there was not in all the broad American continent, or for that matter under the face of the sun, a happier man than himself. He used to say how sweet the yoke of the Lord was, and how his lines, like those of the Psalmist, had fallen in 'goodly places,' and then he would add, with considerable misgiving, that he greatly feared his Purgatory would be a long one, as he had so little to try him here below. All his life long he had possessed the love of his people, who without exception revered and looked up to him as their father, his conscience was at perfect peace, his cook a treasure, the rector was indeed a happy man.

Still no one in this world, not even the most just, is perfectly happy, and the rector was no exception to the general rule. On his horizon, also, there loomed a cloud, usually no larger than a man's hand, but occasionally it grew to enormous proportions and muttered thunders rumbled, and forked lightnings flashed from out its sullen depths. And the cloud was the female members of his congregation! With the men the rector never had any bother, but the women and girls were the thorns in his crown. 'Oh, those girls, those girls! poor, foolish children,' he would say, and then shake his head ruefully and smile indulgently on their foibles and their pouts. Nearly every day the rector had to act as peacemaker and go-between for one or other of his children, for all came to him with their troubles. Sometimes an adventurous lady waylaid him just after Mass on the way to the presbytery, and then the whole street from his soothing and expressive gestures could follow the course of controversy. One day it would be Mrs. Moriarty who had fallen out with Mrs. Murphy, concerning the location of a clothes-line. As palliative to her outraged feelings, Mrs. Moriarty permitted herself to make strong suggestions on the untidiness of the Murphy menage, and she further gave a succinct and spicy resumé of Murphy history to a thronging and delighted neighborhood. Or maybe Mrs. Brown happened to throw some water out the window at the exact moment Mrs. Saunders was passing into her domicile. Or perhaps Mamie Thorne ascribed the properties of the triangle to the circle, and the teacher had remonstrated in a most harsh and unfeeling manner. Or, again, Mrs. Kennedy called at the rectory and 'more in sorrow than in anger' asked the rector, as a Christian gentleman and priest, to explain why her Winnie had been excluded from the first Communion class, while Mrs. Howlett's Lulu had been admitted to it. Such were the outpourings of grief the rector had to listen to every day, and to assuage to the best of his power. But these were quite ordinary cases, and did not give him much trouble. For more delicate and complicated matters he used to consult the works of St. Francis de Sales, and the maxims of the gentle Bishop of Geneva in the hands of a diplomat of no mean order were generally successful in restoring peace, and re-establishing an *entente cordiale* among the fair belligerents.

The 15th of August was a desperately warm day, and the whole congregation were perspiring, but the atmosphere of the choir was icy cold, and the rector knew this sudden fall in temperature was the sure sign of a storm. When Bessie Perkins, his chief soprano, tripped to Mass that morning, bright, dainty, and debonair, she did not foresee that within a quarter of an hour she would have fallen out with her bosom friend, Belle Mallowney, his best contralto, over a silly old piece of music. The quarrel came about in this wise. Miss Perkins had come across a new 'O Salutaris' adopted from Elgar, with a nice range for a medium voice and well marked melody, making it extremely

easy to learn, and she thought she was doing a good turn to her friend, Miss Mallowney, by bringing it under her notice. Now, if there is any matter that you need to be circumspect about, it is in offering suggestions to musical friends on the propriety of any course whatsoever. From the immeasurable heights of your ignorance you may criticize Melba or Patti or Calvé, but your next door musical neighbor you may not criticize, except to say in their own department they are unique, and unapproachable, which also may be very true, as it assuredly is safe, criticism. This, what I might call First Principle of musical ethics, was forgotten by Miss Perkins, who laid herself open to the telling retort that Miss Mallowney was perfectly capable of deciding what suited her and what did not, and she did not require or desire any assistance from Miss Perkins in such matters. Poor Bessie was considerably taken aback at this Parthian shot, and endeavored to mollify her friend. But Miss Mallowney's voice and musical talent had, as she believed, been unjustly reflected upon, and she was not to be propitiated; and as Bessie's labored explanations were far from felicitous, the two parted on very bad terms. Such was the cause of that sudden fall in temperature noted by the rector on that blessed, broiling 15th of August. Our two maidens, besides singing in the choir, used to teach catechism as well, and in his instruction that day the rector made use of the text, 'Let not the sun go down on thy anger'; so Bessie very properly thought that as she had been, though all unwittingly, still really the aggressor, it was from her the first step of reconciliation should come. Accordingly she wrote a note of apology to her 'darling Belle,' very long, very incoherent, without punctuation, innocent of grammar, but full of repentance. She received in reply a frigid and formal epistle, beginning 'My dear Miss Perkins,' and altogether declining to accept her explanations. Stung to the quick by this rebuff, Bessie, who could be generally trusted to find a Roland for anybody's Oliver, answered by a declaration of war and laid down rules, so to speak, for the humane and Christian conduct of hostilities. In a long epistle beginning 'Dear Miss Mallowney,' she ably reviewed the past, what she had been to her friend, all the kindness she had shown her, the battles she had waged, the slights she had endured for her sake; all that was passed and gone now, and she would obliterate for ever, from her memory, those recollections of happier days. She did not bear Miss Mallowney any ill-will; freely and fully she forgave her the injustice of yesterday, the wanton insult of to-day, but for the future she wished to have no relations with Miss Mallowney beyond what were absolutely necessary. The following curt message was sent in reply:—

'Miss Mallowney declines to hold further discussion with Miss Perkins, and desires to break off all communication with her.'

To this missive Miss Perkins prepared in answer a Philippic that Demosthenes himself need not have been ashamed of, and was despatching it by her little brother Tom in the silent watches of the night, when her father arrived on the scene, peremptorily ordered her to stop her nonsense, and confided the offending epistle to the flames.

The two young ladies attended their religious duties most punctually, were zealous in the choir, at catechism, and in all church work. They lectured their respective catechism classes on the duties of Catholics—incidentally, too, on the duty of forgiveness—and all the while a rigid state of siege was kept up between them. When they met their eyes were modestly cast down or fixed on some distant imaginary landscape. The choir master was obliged to remodel his choir owing to the fixed determination of the two belligerents not to recognise each other's existence, and his remarks on their obstinacy were more forcible than polite. The rector intervened in the interests of peace, but entirely unavailingly. Miss Perkins explained her position, which she considered impregnable. She stated how in the first instance her whilom friend had taken offence where none was meant, how her efforts at reconciliation had been deliberately misinterpreted and flouted; she had done all that lay in her power, had, in fact, left no stone unturned to bring about a renewal of friendship, and her advances had been uniformly met with snubs and insults. She freely forgave Miss Mallowney both her initial injustice and her subsequent snubs; even now she would do her a kind turn if needed, but speak to her or even stay in the same room with her, emphatically she would not. Miss Mallowney, spoken to, considered she had been the object of an un-called-for and cruel slight on the part of Miss Perkins, that jealousy of her superior talents and popularity was at the bottom of it, and that she owed it to herself, to her name and her position to maintain a posture of dignified reserve with regard to Miss Perkins. She assured the rector she bore Miss Perkins no ill-will; she would not wish any harm to come to her, but speak to her again, go in her company again, never till her dying day. The rector argued, pleaded, and coaxed in vain. The two young ladies were as hard as adamant, and each was perfectly convinced of her rectitude, charity, and bounden duty to maintain the position she had taken up.

In the height of this misunderstanding fever broke out at St. Joseph's. Many causes were assigned for the outbreak, and as the newspapers printed every communication, not obviously insane, the suggestions were numerous and peculiar. Some advanced the theory that owing to the prolonged drought the water supply of the city had become vitiated; others thought it was due to the excessive consumption of canned meats; others put it down to the eat-

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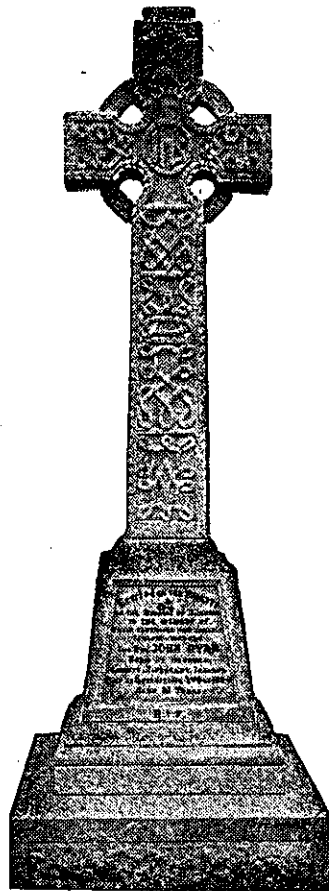
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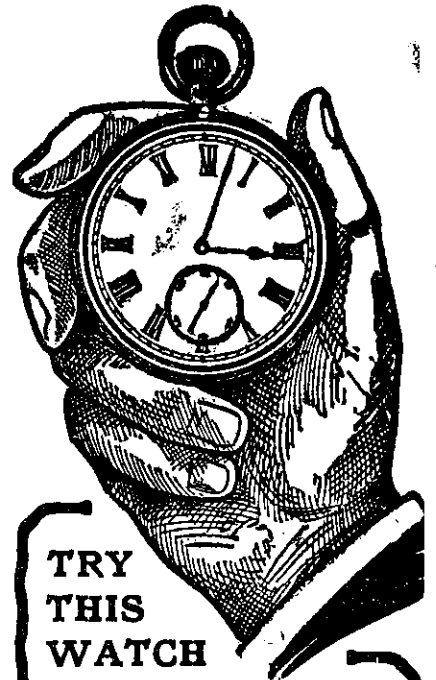
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FIRE-PROOF BUILDING and EVERY MODERN CONVENIENCE.

TERMS MODERATE.

ing of over-ripe fruit; others again ascribed it to sleeping in the open air in hot weather. But whatever the cause might be, the fact was certain: the fever was in our midst, thirty had fallen sick from it, and three had died. Dr. Bosch, the eminent chemist commissioned by the Government to analyse the water, made a most exhaustive and painstaking report, which was anything but reassuring. The doctor found in the water not only the typhoid bacilli, but the germs of half a dozen other diseases as well, vegetable matter containing the bacilli actinomycetes, decaying animal matter, and a whole host of fearsome and portentous creatures whose names alone would strike terror into the stoutest heart. All our lives we had been drinking that water, ignorant of the many deadly beings it harbored, surely 'where ignorance is bliss 'tis folly to be wise.' Indignant citizens wrote to the newspapers calling on the Government to do its duty without fear or favor, and to arrest the town councillors for criminal neglect and blundering. Some few firebrands did not hesitate to say they should be summarily shot. But to them it was pointed out that this sanguinary proceeding, while being eminently disadvantageous to the city fathers, would be absolutely powerless to stop the ravages of the terrible bacilli, if, indeed, they were the guilty parties. In the meantime the fiat went forth that every family should boil the water before drinking it. At St. Joseph's we treated this recommendation with the disdain it merited. Here we are all thorough fatalists, and have always had a fine contempt for hygienic precautions. Indeed, we should have considered it a supremely silly and unchristian proceeding to attempt to thwart the will of God in our regard. So the fever continued to spread, and the day came when poor Bessie Perkins was one of its victims. The whole parish sympathised with her, for she was very popular, and one whom we could not easily replace at St. Joseph's. The rector visited her every day, and used to report to her friends the progress she was making.

Typhoid fever is a very uncertain and treacherous malady. The patient may be nicely in the morning, and at death's door in the evening; a mere nothing, such as a chill or an imprudent meal, may nullify all the progress made, and when the convalescence is even well under way you have still to be on your guard against surprises and complications. In the first days of Bessie's sickness, before there was any real danger, Belle disdained to make any inquiries about her, and what she heard accidentally she paid no heed to. Her former friend had passed out of her life, and she was determined to make a struggle before allowing her to enter it again. But when bulletins became more and more unfavorable, as the days went by, her conscience smote her for her ungenerous conduct, and the kindlier feelings hidden under the outward pride and self-will began to assert their sway. She, too, commenced to inquire from the rector how Bessie was; another day had passed, and she was sending kind messages to the invalid and little presents of fruits and flowers for the sick room. And as things began to look more and more serious for the patient, Belle's conscience condemned her all the more heavily. She would have loved now to see Bessie for one five seconds to obtain her pardon before she would pass the threshold of the other world, but the doctor's orders were imperative—absolutely no one was to see the patient beside the rector and himself. Instinctively she would picture the sick room to herself—the spent form that but a few weeks ago was full of energy and life, the incessant restlessness, the gaping mouth with its parched and cracked lips, and the sordid scum that no antiseptics could cleanse away. And that was the person whom she had quarrelled with, and whom she had said hard things about. The memory of it cut her like a knife. Now Bessie was gasping out her life, and soon it would not matter what was said of her, or what was done to her, for she would have lived out her little day and her soul would be safe with God. And then like the lash of a whip, stinging her beyond endurance, came the knowledge that Bessie in her delirium talked of her incessantly, and wanted to know for hours and hours, together with the dull insistency of sickness, why they could not be friends again as before. At last a day came when the rector looked very downhearted indeed, and shook his head sadly as he asked the catechism teachers and school children to pray for their comrade and teacher. Two hemorrhages had come in quick succession, followed by a very subnormal temperature, and he had anointed Bessie that day. Her only hope now was in God. The rector made a brave show at taking his dinner, but could not manage to swallow the food, and when the housekeeper went to his study in the course of the evening to see if he was unwell she found him sitting moodily in his armchair, the breviary open on his knee, and when she spoke he started, as though his thoughts were very far away. During the evening Belle visited the rectory to learn the latest bulletin, and all she could do was cry, when she was told poor Bessie was now beyond human aid. That night the altar of the Sacred Heart glowed with lights, and a strong detachment of Children of Mary were massed around it, whom Sister Agnes led with dauntless resolution to storm Heaven's battlements. The good Sister had headed many a forlorn hope in her time, and it was whispered her victories were more numerous than her defeats.

Who can fathom the wonderful power of prayer? How can anyone say the age of miracles is past? Every priest in his ordinary everyday parochial work among the poor, among the rich, in palace and hovel, in villa and slum sees

proofs by the dozen, by the score, that the age of miracles, thank God, is not yet past. There are some who are wanted in heaven, whose work is done here, and neither science nor care, not all that love can do, or money can buy—avails to save them. God has called them. He wants them home. There are others whose work is not yet done, and no poverty, no neglect, no unforeseen complications, can stay their recovery, for they are wanted here below, their crown is not yet woven in heaven. Our little invalid was one of these latter. In spite of weakness and exhaustion, the fever left her, and slowly, very slowly, she fought her way back to health and strength again. Little by little the shackles binding her convalescence were removed. She was allowed to sit up, allowed to indulge her appetite, allowed to see her friends for a short time! The first to be admitted to the sick room was Belle Mallowney, and a great sob of compunction rose in her throat, as she caught the first glimpse of Bessie. She was sitting in a large easy chair propped up with pillows. Her face had lost its plumpness and color, and was now deathly pale, her eyes were sunken, with dark rings underlying them. Her breathing was regular, but weak; she lay back languidly on her pillows as though the effort to live was too much for her. Belle took all in at a glance from the door, and also the smile that lighted up the poor wan features as she came forward. Impulsively she threw her arms around Bessie. 'My poor darling,' she said, and left the stain of tears on her cheek. She had a thousand things to tell her restored friend, but before she had even begun the nurse, cool and self-possessed, came forward and ordered her out of the room. The breach was closed, no explanations were needed, the distant shadow of death had made the two friends united as before. The first place Bessie visited in her convalescence was Belle's home, and now they have renewed their musical duets at St. Joseph's as though nothing had ever come between them, for ever since the world began, and unto the end thereof, 'the quarrels of lovers are the renewals of love.'—*Catholic News.*

#### EPILEPSY AND FITS.

##### WHAT INDEPENDENT WITNESSES SAY.

From Mr. A. Bolton, 69 North parade, Otley, Yorkshire.  
May 21, 1908.

'In reply to yours of to-day, the reason why I discontinued your Remedy was because it had cured me of Epilepsy, and I did not want any more.

'To show you the wonderful medicine your Remedy is, I will, in as few words as possible, give you the history of my starting with Epilepsy to its cure. Now, about twelve years ago I fell down in the street in a fit. The doctors said that I must have had sunstroke, which made it come on. It would be six months later before I had another; then they began to come faster and faster, until about four years ago, for five weeks in succession, I had a fit each week, and during the whole time I was under one doctor or another, and I also went as an out-patient to an Epileptic Hospital in London.

'My attention was drawn to an advertisement of your Remedy, and I sent for six bottles. Two days after I had taken my first teaspoonful of the Remedy I had a slight attack, but from that day to this I have never had any sign of a fit except once, and it was after two or three days of mental strain, and the attack was of only two or three minutes' duration.

'My wife joins with me in thanking you for such a wonderful cure as Trench's Remedy.

'I shall be pleased to answer any inquiries in regard to the efficacy of Trench's Remedy for Epilepsy.'

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TARANAKI, 3½ years; rent, £2; 18 acres; price, £600.

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WELLINGTON, 4 years' lease; takings, over £200 weekly; trade increasing.

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To the Farmers of Otago and Southland.

ANOTHER Grain Season being at hand, we take the opportunity of thanking our many Clients for their patronage in the past, and to again tender our services for the disposal of their Grain here, or for shipment of same to other markets, making liberal cash advances thereon, if required.

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CORN SACKS, CHAFF BAGS, ETC.—Having made advantageous arrangements to meet the requirements of our numerous Clients, we can supply best Calcutta Corn Sacks, all sizes, and at the lowest prices. Also, Chaff "s, Seaming Twine, and all Farmers' Requisites at the shortest notice, and on the best terms.

ADVANTAGES.—We offer Producers the advantage of large Storage and unequalled Show Room Accommodation. No delays in offering. Expert Valuers and Staff. The best Service. The Lowest Scale of Charges. The Highest Prices, and Prompt Returns.

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## THE CHURCH IN DENMARK

Denmark, of which the capital is Copenhagen, is the smallest of the three Scandinavian kingdoms. It is a peninsula extending northward from Germany, between the Baltic Sea on the east and the North Sea on the west. Together with its foreign possessions it comprises the great peninsula of Jutland, with the adjacent islands, the Faroe Islands, Iceland, Greenland, and the Danish West Indies. The population of Denmark proper is 2,605,268. In its government it is a constitutional monarchy, slightly modified by democratic tendencies.

The reigning sovereign of Denmark is King Frederick VIII., who was born in 1843, and succeeded his father, King Christian IX., January 29, 1906. The Parliamentary body is called the Regsdag or Diet, and is composed of two houses, an Upper House, called the Landsting, and a Lower House, the Folkething. The king must be a member of the Evangelical Lutheran Church, which is recognised as the religion of the State.

In 1902 there were 15,000 Catholics, of whom 7000 were Polish laborers. Copenhagen, the capital, has a Catholic population of about 3000, while another large Catholic community is found at Fredericksburg, numbering 1500. The rest of the Catholic body is scattered among the 33 churches and 18 missions. Copenhagen itself has three churches and four chapels, with adjoining institutions. The clergy comprise 47 priests, of whom 21 are diocesan, and 26 regular. Among the former are 14 native Danes and converts.

The religious Orders are represented by the Society of Jesus, which has the flourishing college of St. Andrew at Ordrupshoi, near Copenhagen, and a high school at Stenosgade. The Redemptorists have an establishment at Odensee. In 1906 the Redemptorists laid the corner-stone of a great national sanctuary at Odensee, in memory of the Danish saint, King Canute. The work was welcomed by Catholic and Protestant alike. The day on which the corner-stone was laid was observed as a holiday by the whole city, and all the notable citizens were present at the ceremony. In fact, the Protestant municipality moved a vote of thanks to the Fathers for the new architectural adornment of the city. The Camillian Fathers are situated in a beautiful villa near Aalberg, in the chapel of which two Masses are said every Sunday. The Camillans have also begun the erection of a hospital at the same place.

The recent history of Catholicity in Denmark shows that the Church, though only in its infancy, is growing rapidly. In 1841, when Denmark was included in the jurisdiction of Dr. Lupke, pro-Vicar Apostolic of all Northern Germany, there were only 865 Catholics in the country. Conditions, however, underwent a decided improvement after 1849, when the new Danish Constitution granted complete religious liberty, and guaranteed political and ecclesiastical equality to all dissenters. Fathers Zursstrassen and Gruder performed miracles of zeal, and in 1853 the latter found it possible, for the first time since the Reformation, to preach a Catholic sermon in Danish. In 1859 Bishop Melchers, of Osnabruck, afterwards Cardinal, visited Denmark in his capacity as pro-Vicar Apostolic. In the meantime the Church began to commend itself powerfully to the people. In 1867 a parish was formed at Odensee, and many others followed in succession. In 1869 Pope Pius IX. considered the Church in Denmark sufficiently organised to form a prefecture apostolic, and Father Herman Gruder was chosen for the post. In 1892 Pope Leo XIII. raised the Church in Denmark to a vicariate, and appointed Johann Von Euch, Bishop Titular of Anastasisopolis and Vicar Apostolic.

When one considers the activity of that handful of Catholics, the fruitfulness of their works, and the role they play proportionally in the grand concert of Catholic unity, it speaks volumes for the purity and zeal of their faith. Although obliged even at present to pay taxes for the support of the Lutheran Church, they yet enjoy full liberty in other directions, especially in freedom of association. The Catholic primary schools must submit to government inspection, but otherwise they are free. There are in these schools 1195 children. There are high schools at Amager, Ozdrup, Odensee, and Stenosgade.

For their small numbers the Catholics of Denmark are rich in works of charity, and in associations for social, literary, and devotional progress. Besides the Marist Brothers, who care for the education of boys, there are the Sisters of St. Elizabeth, who maintain a hospital. During one year recently they cared for 122 sick patients, of whom 87 were non-Catholics, besides supplying food and clothing to many more. The Sisters of St. Joseph, numbering 200, also do excellent work in this direction, as do the Sisters of Christian Charity of Padderborn, who are 12 in number. The Sisters of Charity have done much to bring the Church into favor with the modern Danes. Their hospitals, old people's homes, and orphan asylums have won all hearts. Their fairs and bazaars are often organised by Protestants. Eibyerg, a city of Lutherans and Socialists, petitioned the Vicar Apostolic for Sisters to care for its hospital. The Parliament has granted these good Sisters free passage on all the railways and steamers in the kingdom.

The Catholic press has advanced in circulation and influence. The *Ugeblad*, or Religious Weekly, together with the *Katholiken*, are powerful means for Catholic teach-

ing and defence. Among the Catholic literary men of the day in Denmark are Johannes Jorgensen, editor of the *Katholiken*; Harold Westergaard, the critic; Father Brertung, S.J., author of a profound work upon the failure of Darwinism; and Father B. Hansen.

Catholic Premier of Denmark.

A matter of interest in the Catholic life of Denmark was the election on August 12, 1909, of Count Holstein Ledreborg to the post of Premier. Count Holstein is a Catholic and a convert. He was born of an old Danish family in Wurtemberg in 1839. His father being a Protestant, the son was brought up in that religion. His mother, however, a French countess, was a devout Catholic, and no doubt contributed not a little to her son's leaning towards her own faith. In 1867 Count Holstein became a Catholic, together with his bride, the Danish Countess Lovenor, as the young couple were visiting Rome.

## The Wonders of the Vatican

Not only is the Vatican the largest and oldest palace in existence (writes the Rome correspondent of the *Philadelphia Catholic Standard and Times*), but is also the most modern by reason of its internal fittings. Its elevators are of the latest type; its carpets are cleaned by American machines recently patented; the pictures of its galleries are protected by means of a special type of blind so as to enable visitors to view the paintings as advantageously as possible. And now its new system of fitting up the various offices which are being made from the rooms vacated by married employees, who are changed out to the great building constructed for them by Pius X. on the Belvedere, will be on the very latest lines. Probably not one of the thousands of foreigners who pass every week the Vatican thresholds know that it contains a printing house which, by reason of the perfection of its machines and the quality of the work expected from the men, is considered second to none in Europe. Pius X., under whom many changes have been made in the 'tipografia Vaticana,' insisted that only the most perfect system of machinery should replace the old kind. With regard to the superior kind of work turned out by the employees, one need not wonder at its beauty, for it is the custom of the Pope to employ sons in succession to their fathers, and so on from generation to generation, provided, of course, the candidate be worthy. And thus one may almost say each Vatican artisan has learned the rudiments of his craft at his father's knee.

## Royal Crowns

The value of the crown jewellery of the potentates of the world reaches into almost incredible sums.

The crown of the King of Portugal, one of the most precious of Europe, is worth six and a half million dollars. The one worn by the Czar at special ceremonies of state is not worth any less. The cross on top of the crown is shaped of four immense diamonds of the first water, resting on a large uncut but highly polished ruby valued at over £4000. A great number of valuable gems cover the crown. At the obsequies of the late Czar one of these gems disappeared mysteriously from its setting during the transfer of the body from the railroad station to the fortress of St. Peter and Paul, and, in spite of a most searching investigation, no trace of the gem has been discovered.

The small crown diadem of the Czarina contains the finest diamonds ever set, and it took many years to collect these exquisitely matched gems.

The crown of George V. is valued at nearly £400,000, and contains one large ruby, one large sapphire, sixteen smaller sapphires, 8 emeralds, 4 smaller rubies, 1360 white and 1273 rose-colored diamonds, four large pear-shaped pearls and 269 others.

The robes and jewellery worn by the Sultan of Lahore at state functions are adorned with diamonds worth £2,000,000. His collar, epaulettes, belt, bracelets, anklets, buckles, and headgear are sparkling with the shining pebbles.

The most precious of all crown jewellery is owned by a potentate inferior in rank to the last named, the Maharajah of Baroda. He possesses a necklace of five rows of diamonds, increasing in size from a pea to a walnut. There are 500 diamonds in this necklace, whose brilliancy is further increased by two rows of emeralds above and below the diamonds and of the same size. This necklace is thought to be worth over £200,000, while the other jewellery owned by this Croesus is estimated at more than £4,000,000.

I've had a 'close shave,' the barber exclaimed,

To the policeman while fixing his strops,

I've had influenza, and I feel quite ashamed

To say that they fed me on 'slops.'

'Twas a "hair-breadth escape," the bobby replied;

'Your life was nearly "cut short."

Without Woods' Peppermint Cure I might have "dyed"'

Was the barber's final retort.

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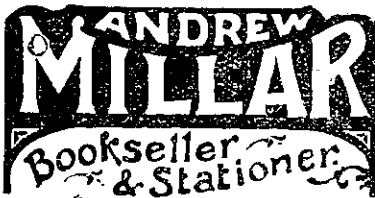
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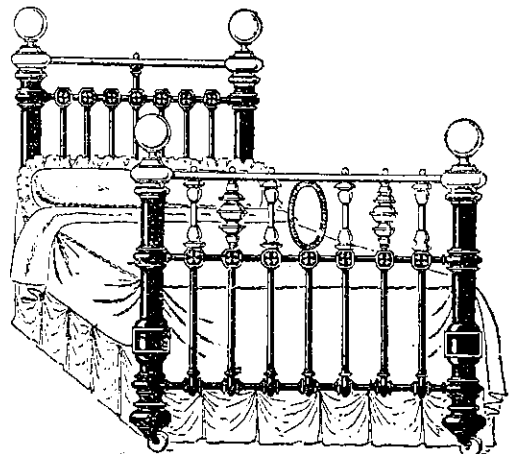
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## Current Topics

### More Work for Mr. Morel

We have many times drawn attention to the element of humbug and hypocrisy present in the anti-Congo agitation conducted by Mr. Morel and the Congo Reform Association, inasmuch as occurrences just as serious as those charged against the Congo are continually happening in territories under British influence or control, and these gentlemen utter not a word of censure or condemnation. Two fresh and rather striking instances of the sort of thing of which we complain have recently been recorded. In our daily papers of May 31 the following brief cable appeared: 'Sir Edward Grey is communicating with the United States in view of alleged ill-treatment of Putumayo Valley Indians by the Peruvian Amazon Rubber Company.' The message was quite a mild one: no mention of 'atrocities'—nothing but 'alleged ill-treatment'—and nothing to indicate that the company named was a British company. Exchanges now to hand, however, give somewhat fuller particulars, which throw a very clear light on the situation. According to the statement in Home papers, 'correspondence has been published between the Aborigines' Protection Society and Sir Edward Grey. The former wrote, on May 11, that nothing in the Congo equalled the horror of some of the acts alleged to have taken place in connection with enforced rubber collection by a British syndicate at Putumayo, in the Amazon Valley. The evidence was too revolting to be published. Sir Edward Grey, replying on May 19, says the question is engaging most serious attention, and the Government is communicating with the United States regarding the course to be pursued.' These atrocities have apparently been going on for some considerable time, but Mr. Morel had eyes only for the Congo.

The second instance is furnished by the British Protectorate of Southern Nigeria. We have already given in this column the official statistics showing the enormous amount of gin which is allowed to enter that unhappy country; but the bare figures give not even a faint idea of the demoralisation and degradation which results. At the annual meeting in London on May 6 of the United Committee for the Prevention of the Demoralisation of the Native Races by the Liquor Traffic, Sir John Kennaway complained that the report of the Committee of Inquiry into the sale of strong drink in Southern Nigeria does not adequately represent the havoc wrought by the liquor trade amongst the natives. Upon the motion of the Rev. Dr. Scott Lidgett, a resolution was passed, calling attention to the growth of gin-drinking in Southern Nigeria; the payment of fines in gin in six courts of the Brass district; the common use of gin as currency; the drunken orgies at festivals, plays, and funeral processions; and the custom of pawning children for gin. Well may the *Catholic Times* remark: 'Here, surely, is a case for the use by Mr. Morel of vehement language. The Congo which he has been watching so intently for years has never been reduced to this degraded state. There is no gin currency there, and the natives do not pawn their children in order to procure that intoxicating liquor. How is it that the condition of Southern Nigeria has escaped the vigilance of Mr. Morel and his fellow Reformers, and that their energies are dormant whilst the natives are suffering this fearful wrong?'

### The Church and Modernism

A lady correspondent writes asking us to explain the attitude of the Church towards the Modernist movement, chiefly for the benefit of several non-Catholic residents in her district who are 'earnest readers of the *Tablet*.' The subject is a big one, and was thoroughly threshed out some three years ago on the occasion of the publication of the Holy Father's famous Encyclical on the question. It will probably suffice, therefore, for our correspondent's purpose, if we give a brief, concise statement—in terms as plain and simple as possible, seeing that it is intended, not for theologians, but for ordinary lay folk. What is Modernism? At bottom, Modernism is simply a form of Agnosticism, the essential difference between Modernists of the Rev. R. J. Campbell type, and 'Modernists' like Huxley, Tyndall, Ingersoll, and McCabe, being that the latter have carried the agnostic principle to its full and logical conclusion. The root principle of Modernism is the limitation of the sphere of reason to the phenomena presented to our senses. According to the Modernists, we are only capable of knowing natural phenomena—i.e., things that appear—and in the manner in which they appear. We can know only what we perceive—what we see, hear, taste, smell, touch. Beyond these we cannot go. These things are visible facts, and, according to Modernism, they are the only facts. The inner meaning—what lies behind them—we are unable to penetrate. Modernism admits that

beyond there is a vast realm—of reality, possibly, and of truth; but it declares that it is unknowable.

If we apply this principle to one or two cardinal doctrines on which Catholics and orthodox Protestants are happily agreed we shall get a clearer and more definite idea of the Modernist position. (1) Historic Christianity tells us that God made us, and that we know this truth with certainty, because God has revealed it to the human race, speaking by His prophets and by His Son. Modernism says: 'You cannot know with certainty that God has made you, because you cannot go beyond the facts of your experience in science and history. You have never had any scientific experience of God; and if there are any historical records that seem to tell you about God, they are not, strictly speaking, true. The most that can be said is that in your heart you will find an aching need of something that you cannot find in all nature; and this religious feeling, reaching out beyond the boundaries of science and history into the region of the Unknowable, unites itself to God. But even this religious sense cannot tell you whether God is the Creator of the world or not—or whether you are His handiwork or not.' (2) Historic Christianity says that Jesus Christ is God the Son, made man for us. Modernism tells us that there are two Christs. It says that the real Christ, the historic person, was a man like any other man. Since he was but a man, nothing that he said or did could rise above the human. Any revelations of supernatural truth said to have been made by him, and any stories of miracles wrought by him, are pure myths. They did not happen, because they could not happen. But (continues this incoherent theory) by the exercise of the religious sense or religious feeling before mentioned we have come to read into Christ's character certain qualities and powers—which, historically, were never there—and this historically-fictitious character Modernism will allow us to believe in under the designation of 'the Christ of faith.' To the plain man all this seems to be the merest foolery and jugglery with words; and so, in truth, it is. The essential point, for our present purpose, is that Modernism absolutely rejects the divinity of Christ in the sense in which ordinary Christians have always believed it. (3) Historic Christianity has always accepted the Scriptures as the inspired Word of God, and as therefore infallibly true. According to Modernism, however, the Bible is an entirely fallible book. The great facts related in the Gospels—the Incarnation, Resurrection, Ascension, etc.—are not historically true. The divinity of Jesus Christ cannot be established by an appeal to the Scriptures, for they themselves are inaccurate and historically false. Thus, under Modernist principles, the very foundations of Christianity are undermined. God is expressed in terms of mere religious feeling or pious sentiment; Jesus of Nazareth stands out as a man like ourselves and no more; and the Bible becomes a purely human record, in which the truth has been overlaid by vast accretions of myth and legend.

The principles and teachings of Modernism being thus both directly and indirectly in opposition to the teaching of Christianity, the Catholic Church, as the guardian of revelation and custodian of divine truth, could not do other than officially condemn it. The Holy Father at first tried to reclaim the leading Modernists from their error by persuasion and admonition. But these proving unavailing, his Holiness issued (September 8, 1907) the Encyclical *Pascendi Gregis*, in which the whole Modernist heresy was definitely and finally condemned. The beneficial effect produced by the Encyclical has been remarkable. For its defence of Revelation, of Christ, and of the Bible, it was received with cordial approbation even in many non-Catholic quarters. Catholics have even greater reason to thank God for the timely pronouncement. As a result of the condemnation, several Modernist papers have had to cease publication; and within the fold of the Church, in a space of less than three years, this dangerous and insidious movement may be said to have been completely killed. One or two other matters referred to by our correspondent will receive attention as soon as a suitable opportunity offers.

### Some Exploded Theories

As we mentioned last week, it would not be difficult to compile a tolerably lengthy list of fanciful conceits and absurd hypotheses that have been, at one time or other, pawned off upon an unsuspecting public as absolute and proven truths which it were folly to question and crime to deny. A knowledge of the elements of logic would often save investigators into natural science from putting forward manifest absurdities as matters of scientific faith. Geologists and biologists, too, have hitherto been far too prone to fancy that their respective sciences could settle offhand questions which can be determined only by mathematics and history. Lord Kelvin, Farge, Professor Tait, Professor George H. Darwin (of the Cambridge University),

have jointly and severally riddled the assumptions of Haeckel and others as to the countless æons—the 'milliards of thousands of years'—which, they say, have elapsed since the days of the 'primitive primivity' when the first living creature crawled upon the globe. Huxley's 'bathybius'—Nature's 'grand store of protoplasm'—was to have solved the great puzzle of life upon this planet. Haeckel called it 'the main support of the modern theory of evolution.' But the 'bathybius' was also exploded and sent to its place after a brief existence—it was merely a harmless bit of inert and lifeless sulphate of lime. And the scientific world had a hearty laugh at what Mivart nicknamed 'Huxley's sea-mare's nest.' Spontaneous generation went the same road. It was a fundamental article of pseudo-scientific faith once upon a time. But now there is obduracy outside the walls of a lunatic asylum so poor in intellect as to do it reverence. And who among biologists would now stand by Darwin's once fashionable theory as to the exploits of natural selection and sexual selection? It, too, has received its quietus.

Another fantastic hypothesis built by geologists upon trifles light as air is the amazing antiquity of man upon the earth. The question is, of course, one that is to be settled by history and not by geology. Yet sundry geologists took the matter in hand, pressed their science beyond its legitimate boundaries, and drew the strangest and most unwarrantable conclusions from facts but partially or imperfectly or incorrectly observed.

They argued left, they argued right,  
They also argued round about them,

and displayed all the amazing credulity and the unscientific behaviour of the dilettante who enters upon an investigation with a preconceived notion which says: '*Tant pis pour les faits*'—so much the worse for the facts! M. de Mortillet, for instance, discovers a few flint flakes in Spain and Portugal, and forthwith jumps to the conclusion that man has been a million years roaming over the face of this decrepit earth of ours. But Virchow and Evans and others proved conclusively that they were shaped, not by human hands, but by natural causes (solar heat, accidental percussion, etc.). A similar, though numerically milder, deduction was made from a single bone found in a cave in England. But the bone turned out to be that of a bear, and not of a man! It reminds one of the 'extremely rare' animal built up by Brown of Calaveras from 'a lot of fossil bones' when 'Jones then asked the chair for a suspension of the rules,

Till he could prove that those same bones were one of his lost mules.'

In 1857 the now famous 'Neanderthal skull' was exhumed near Düsseldorf. It set the scientific world agog. A learned professor (Fuhlrott) wrote a learned book proving that the original owner of this venerable relic of primitive man must have been 'gallivanting' over the surface of the earth 200,000 or 300,000 years ago. Finally, Dr. Mayer of Bonn came upon the scene, examined the 'fossil,' and discovered that it was the cranium of a Cossack who had been killed in the Napoleonic campaign in 1814.

The Calaveras skull, discovered some thirty years ago, was another 'striking proof' of the antiquity of man. So said the text books. But the true story of the skull shows that it was (as a later investigation showed) a 'striking proof of the depravity of Western humor.' 'A storekeeper of Angel's Camp'—so runs the story—'having found an old Indian skull, buried it privately, as a joke, in the gold-bearing gravel at the bottom of a shaft. Appalled by the success of his hoax, he never told anyone but a clergyman friend who now tells the world.' Bret Harte's geological 'address' to that famous skull, about the time of its discovery, is well known. He made a shrewd guess at the real facts of the case when he wrote:—

Or has the professor slightly antedated  
By some thousand years thy advent on this planet,  
Giving thee an air that's somewhat better fitted  
For cold-blooded creatures?

In the concluding stanza the 'pliocene' skull is made to say:—

'Which my name is Bowers, and my crust was tusted  
Falling down a shaft in Calaveras County;  
But I'd take it kindly if you'd send the picces  
Home to old Missouri!'

Here the poet saw nearer the truth than the pseudo-scientific spinners of fantastic theories.

## The Church and Slavery

One of the wildest and weirdest of the statements against the Church made by our recent rationalist visitor was to the effect that 'slavery had existed for centuries in Europe without the Church so much as lifting a voice against it.' To give even a brief summary of the work done by the Church in ameliorating the condition of the slaves, in ransoming those in servitude, and in inculcating and enforcing principles which ultimately did away with slavery altogether, would take more space than we have available; and for the present we content ourselves with quoting definite and specific instances in which the Church has raised her voice, strongly and strenuously, against this inhuman institution. As every reader of history knows, Mr. McCabe's statement is utterly and hopelessly at loggerheads with the facts; and historic Christianity—in other words, the Catholic Church—justly claims the abolition of slavery as one of her greatest and most enduring triumphs. Right down the centuries both Councils and Popes have condemned and legislated against slavery. Here are a few typical utterances taken from the canons of various Councils. The third canon of the Council of Lyons, held about 566, excommunicates those who unjustly retain free persons in slavery. In the seventeenth canon of the Council of Rheims, held in 625, it is forbidden under the same penalty to pursue free persons in order to reduce them to slavery. In the twenty-seventh canon of the Council of London, held in 1102, the barbarous custom of dealing in men, like animals, is condemned as *nefarium negotium*—'a detestable traffic'—and is strictly proscribed. In the seventh canon of the Council of Coblenz, held in 922, he who takes away a Christian to sell him is declared guilty of homicide—a remarkable declaration in which liberty is valued at as high a price as life itself. And a French Council, held about 616 at Boneuil, provided for the unfortunate who had been reduced to slavery, a sure means of quitting his unhappy condition. By virtue of an ancient law, one who had fallen into slavery—of which misfortune the poverty of the individual was a frequent cause—could not recover his liberty without the consent of his master, the idea being that the slave was, solely and merely, a piece of property. The Church, however, took a different view—if the slave was still in her eyes a property, he did not cease to be a man. At the Council mentioned it was expressly ordained that persons who had been sold by necessity should be able to return to their former condition by restoring the price which they had received. When we remember the zeal with which so many Christians devoted themselves to the work of ransoming the slaves, and the further fact that the property of the Church was always considered as well employed when it was used for the succor of these unfortunates, we shall understand the beneficent and far-reaching influence of this important regulation. Coming to our own times, in the historic contest in America on the question of slavery the Catholic Church ranged herself definitely on the side of abolition.

In addition to the work done by the Councils of the Church, the intervention of the Popes was even more frequently exercised for the purpose of checking and suppressing this degrading traffic. We quote only from one single Papal document—partly because that document is in itself an exceedingly memorable one, and partly because it contains an interesting summary of the action taken by several other occupants of the Holy See. The document is the famous Bull of Gregory XVI.—*In Supremo Apostolatus Pastigio*—published at Rome, November 3, 1839, expressly against the slave-trade. The following quotation alone is, of itself, an ample refutation of the McCabe calumny. His Holiness writes:—'Raised to the supreme degree of the apostolical dignity, and filling, although without any merit on our part, the place of Jesus Christ, the Son of God, who, by the excess of His charity, has deigned to become man, and die for the redemption of the world; we consider that it belongs to our pastoral solicitude to exert all our efforts to prevent Christians from engaging in the trade in blacks or any other men, whoever they may be. . . . Thanks to the benefit of faith working by charity, things advanced so far that for many centuries there have been no slaves among the greater part of Christian nations. Yet (we say it with profound sorrow) men have since been found, even among Christians, who, shamefully blinded by the desire of sordid gain, have not hesitated to reduce into slavery, in distant countries, Indians, negroes, and other unfortunate races; or to assist in this scandalous crime, by instituting and organising a traffic in these unfortunate beings, who had been loaded with chains by others. A great number of the Roman Pontiffs, our predecessors of glorious memory, have not forgotten to stigmatise, throughout the extent of their jurisdiction, the conduct of these men as injurious to their salvation, and disgraceful to the Christian name; for they clearly saw that it was one of the causes which tended most powerfully to make infidel nations continue in their hatred to the true religion.'

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His Holiness then summarises various of the Papal utterances. 'This was the object of the apostolical letters of Paul III., of the 29th of May, 1537, addressed to the Cardinal Archbishop of Toledo, under the ring of the fisherman, and other letters much more copious, of Urban VIII., of the 22nd of April, 1639, addressed to the collector of the rights of the Apostolic Chamber in Portugal—letters in which the most severe censures are cast upon those who venture to reduce the inhabitants of the East or West Indies into slavery, buy, sell, give, or exchange them, separate them from their wives and children, strip them of their property, take or send them into strange places, or deprive them of their liberty in any way; to retain them in slavery; or aid, counsel, succor, or favor those who do these things under any color or pretence whatever; or preach or teach that this is lawful, and, in fine, co-operate therewith in any way whatever. Benedict XIV. has since confirmed and renewed these pontifical ordinances before mentioned by new apostolical letters to the Bishops of Brazil and some other countries, dated the 20th of December, 1741, by means of which he calls forth the solicitude of the Bishops for the same purpose. A long time before another of our more ancient predecessors, Pius II., whose pontificate saw the empire of the Portuguese extended in Guinea and in the country of the blacks, addressed letters, dated the 7th of October, 1482, to the Bishop of Ruvo, who was ready to depart for those countries: in these letters he did not confine himself to giving to this prelate the means requisite for exercising the sacred ministry in those countries with the greatest fruit, but he took occasion very severely to blame the conduct of those who reduced the neophytes into slavery. Finally, in our days, Pius VII., animated by the same spirit of charity and religion as his predecessors, zealously interposed his good offices with men of authority for the entire abolition of the slave trade among Christians.' At one period of his career, at least, Mr. McCabe must have known something of Church history; and when—in the face of the foregoing weighty, comprehensive, and official utterances—he asserts that the Church did not so much as raise its voice against slavery this 'apostle of culture' stands convicted of wilful and deliberate perversion of the truth.

## A VISIT TO LOUGH DERG

The season for the famous pilgrimage to Lough Derg (pronounced Lough Darig—the red lake) is just at hand, and from July 1 to August 15 thousands from all parts of Ireland, and many from Australia and other countries, will visit the island on the lake, known as St. Patrick's Purgatory (writes our Dublin correspondent). The tradition is that St. Patrick spent forty days on this island praying for the Irish people; that afterwards holy hermits lived there lives of prayer and penance, and that St. Patrick and these holy men obtained of the Almighty the grace of true contrition, pardon of their sins, perseverance in grace, and exemption from Purgatory for all who piously perform the very severe penance of this pilgrimage. From time immemorial this has been the tradition, so well known throughout Europe, centuries ago, that in a Latin poem descriptive of many wonders throughout the world this place and the penitential works performed there are spoken of.

Imagine a tiny islet—I do not think its whole area covers quite an acre—situated in the very centre of Lough Derg. This lake is about four miles from the village of Pettigo, in Donegal, which village, by the way, was the birthplace of the late Dr. John Kells Ingram, the celebrated author of *Who Fears to Speak of '98?* From Pettigo a narrow road through the bog leads to Lough Derg, exquisitely situated within such a perfect circle of mountains that, a minute or two after you take boat for the island, all sign of an opening is lost, and you seem to be completely shut in in a little solitary world, from which is no exit. The lake is fairly large, and it and the surroundings are very beautiful; but on a gloomy day in winter it must appear dark and desolate indeed, for the lofty hills around throw deep shadows upon the waters which are subject to those sudden and violent storms that at times visit most lakes thus enclosed by mountains. I have been out on Lough Derg on a bright, glorious July afternoon. Suddenly the sky was overcast, a wind swept down through the hills, and in a moment high waves were dashing over us, the boat tossing wildly as if on a stormy sea, and it was fortunate for us that our oarsmen were well skilled at their work. As quickly as the squall came it passed off. Once again the sun shone on all, and perhaps even Killarney does not present a lovelier scene than that land-locked little world; the mountains so gloriously sunny and varied in the exquisite colorings of our Irish sunset, the waters sparkling and tossing up innumerable gem-like wavelets, the verdure of the shores, the pretty, wooded islets that look as if just floating on the lake for pleasure, and in the centre the strange spectacle that St. Patrick's Purgatory has presented daily, and all night, too, during the six weeks of every midsummer for ages past. As I have said, I do not think the island is more than an acre in extent: a little

barren rock upon which are crowded a modern church, an old church, a hospice for men, and one for women, a little cottage in which two priests live while the time of pilgrimage lasts, and a couple of humble cabins where the very poor find a lodging; in the centre of the island are the remains of what are known as ancient stone beehive houses, in which it is supposed hermits dwelt long ago. Almost every foot of ground is occupied, for there are usually from 400 to 600 men and women of all ranks making the pilgrimage, all bareheaded and barefooted from the moment they land here; all so thoroughly, simply earnest, and devout as to make one think of the deep, childlike faith of the early Christians. All are Catholics, rarely a mere sightseer, for the strict and wise rule is that none but those who have come to perform the penance may remain upon the island.

At first, I confess, the novelty of the extraordinary scene strikes one as bizarre and unreal; but people who travel a good deal—Irish Catholics particularly—acquire a very happy habit of looking at things through the eyes of those most concerned, and little by little the spirit of deep devotion, the sincerity, the perfect unconsciousness of all effect, steal into the heart and mind, and you join the pilgrims in the pious exercises, praying earnestly for the gift of that childlike simplicity that is so marked and so beautiful in all around. The penance is as follows:—You fast from midday of the day you enter the island until the following day, when you take but one meal consisting of white bread or oat cake, with black tea or water; the same fast until sunset of the third day, yet, strange to say, even the most delicate feel no inconvenience from this rigid abstinence. On landing the head covering and shoes and stockings are removed, and not resumed until leaving on the third day. The prayers are as usual for indulgences, with the Rosary and any other prayers that one wishes, said while kneeling at certain points and walking around the island three times; the third time the pilgrim stands outside the chapel and renews the baptismal vows. These rounds may be repeated as often as desired, and the pilgrims form into little companies, reciting the prayers together. At intervals all rest and make friends in a most delightfully easy, kindly way, all seeming like real brethren for the time being.

On the first night the pilgrim does not go to rest, but keeps watch in the chapel, where, after evening devotions (consisting of Rosary, Stations of the Cross, and Benediction of the Blessed Sacrament), prayers are said in common at intervals throughout the night until it is time for Mass at 6 o'clock in the morning. This night watch is the most trying part of the penance, and no physical pain I have ever suffered was so difficult to bear as the effort to resist the absolutely agonising desire for sleep at about 3 o'clock in the morning. The long fast, the journey, the day and evening spent in exercise in the open air, all conducing to an almost overpowering longing to sleep. On the second day there are Mass devotions as on the previous day, the one meal, Confession, and occasional rests until after evening prayers, when you are free to go to bed in the hospice, and, oh, the luxury of that simple little cot! It is years now since that night came for me, but I can still feel the exquisite sensation.

The hospice is simplicity itself, and well suits the character of the place and people. Everything there is utterly and absolutely early Christian. There may be lords and ladies—I know many people of high rank go; there are crowds of the very poorest of our peasantry, many coming 40 miles and more barefooted, but all are equals while there, and nothing struck me more forcibly than the beautiful refinement of the pilgrims, their gentleness and politeness would grace any assembly; you met with a kind look, word, and act at every turn. How much the better the world would be if this was the practice in the world outside that little, hidden away lake in wild Donegal.

M. B.

## THE KING'S PREROGATIVES

The prerogatives attaching to the Crown in England (says the *Bombay Examiner*) may for convenience sake be classified under four heads: (1) Personal, (2) Political, (3) Judicial, and (4) Ecclesiastical in nature.

With regard to that of the first-mentioned description the principal ones are as follow: As the individual invested with the supreme government, the Sovereign cannot, legally speaking, ever be considered as deceased. At the most there can only be a 'demise of the Crown'—that is to say, the transfer of the Royal authority to a successor. The familiar phrase, 'The King is dead; Long live the King,' means that though the breath is out of the body of one Sovereign, there is another constitutionally entitled to occupy his place. For this reason the Royal Standard never flies at 'half-mast' over the Sovereign's residence.

Another 'personal' prerogative of the King of England is that 'he can do no wrong.' Since from a theoretical point of view, he makes the laws, he is naturally above their operation. On this account, therefore, should a subject suffer an injury at the hands of the Sovereign, the fact is attributed to 'the mistake of his advisers.' In the same way, no action for false imprisonment can possibly be sustained against the King. He is also exempt from taxation,

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save in respect of lands acquired by his privy purse. Thus it happens that while King Edward was not 'rated' when living in Buckingham Palace, his son was required to pay something like £1000 a year when in residence in Marlborough House. It is also interesting to note that a species of 'sanctuary' attaches to any Royal dwelling. The effect of this ruling is, that should a subject contrive to take refuge in, say, Windsor Castle, no judicial process could be executed against him until he chose to leave the precincts. In the case of a criminal, or Crown debtor, however, no such protection is afforded.

Other 'personal' prerogatives enjoyed by a British Monarch are the exclusive right of printing the Bible in the British Dominions, the erecting of lighthouses on the coast, and the guardianship of all infants and lunatics. It need scarcely be pointed out, however, that nowadays these privileges are not exercised to any pronounced extent. As a matter of fact, the printing of the Bible is attended to by the authorities of the University Press at Oxford, while the other matters referred to are entrusted respectively to the Board of Trade and the Lord Chancellor. The Sovereign is also entitled to alter the Royal Standard.

On the demise of the Crown a general election is not necessarily called for; our Cabinet Ministers are required to surrender their portfolios. This, however, is only a matter of form, since the portfolios are promptly returned. Peers and members of Parliament take a fresh oath of allegiance, as must also officers of the Navy and Army, while Ambassadors to the Court of St. James's have to receive new credentials.

Some of the prerogatives attaching to the Throne of England date from very early chapters in the country's history, and their retention at this date is largely a concession to sentiment. So far as the 'political' ones go, the most valuable that King George may exercise is the one entitling him to withhold his assent to any Bill, notwithstanding the fact that both Houses of Parliament may have passed it. The last occasion on which this right was exercised was so long ago as the year 1707. As head of the State the Sovereign is Commander-in-Chief of the naval and military forces, and is for this reason entitled, should he deem it necessary, to set the old press-gang laws in operation again.

It is also a 'political' prerogative to assume the ownership of all treasure-trove or lands discovered by any subject. Should, therefore, an Englishman reach the South Pole before a representative of any other nation, it will become the property of the Crown—and the finder will be unable to float a public company for its exploitation without previously obtaining the Royal sanction to do so. The 'judicial' prerogatives attaching to the Crown of England are for the most part of a highly peculiar nature. For example, every action in the Court of the King's Bench Division is considered as taking place *coram rege ipso*, even though the Sovereign be out of the country altogether at the time.

The 'ecclesiastical' prerogatives of the English monarch include the appointment of Bishops, and the patronage of all benefices that are thus rendered vacant. Since the time of Henry VIII. the King has been recognised as the head of the Church. He cannot, however, create ecclesiastical jurisdiction or found a new Bishopric without the assent of Parliament.

While the number of prerogatives that may at the present day be exercised by George V. is considerable, the list thereof is nevertheless of an extremely attenuated description in comparison with the ones obtaining three or four centuries ago. Its proportions have been limited gradually—either by desuetude or by pressure on the part of Parliament to forego certain items at one time included therein. The Magna Charta, for instance, was responsible for depriving the Sovereign of much of the power he formerly enjoyed, and the subsequent Petition of Right and Act of Settlement had also a considerable effect in the same same direction.

Among the lapsed privileges of the Crown may be mentioned the granting of monopolies, the imposing of compulsory knighthood, the impressment of carriages and horses, and the confiscation of the property of any subject convicted of treason or felony.

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## ST. MARY'S CATHEDRAL, SYDNEY

At the invitation of his Eminence Cardinal Moran (says the *Catholic Press*), the clergy of the city and suburbs met in the Chapter Hall at St. Mary's Cathedral on July 11 to consider the best means for raising funds for the fair in the different parochial districts.

His Eminence, at the outset of his address, assured the clergy that he would not trespass on their attention were it not that he regarded the matter they were engaged in as one of supreme importance. It was a work which, he was sure, would enlist their most earnest co-operation, for an incomplete cathedral was at all times a sort of reproach to a diocese. A great deal had been done in the past through repeated contracts towards bringing St. Mary's to its present grand, if imperfect, state. It could not be expected to remain indefinitely in an unfinished condition, especially as, at the present time, its genial surroundings were being improved in marvellous ways. Some of the buildings that were being erected in the immediate neighborhood would be very stately, and it would be unfitting if St. Mary's was not arrayed in all her perfect beauty. Today she stood alone amongst their ecclesiastical monuments, and when completed would hold an unquestionable place amongst the public buildings, not only in Sydney, but of Australia. There was no doubt the completion of St. Mary's would be a very arduous work. They had on deposit £17,000, which was a good commencement, but, he was confident, the approaching fair and the roll of honor—through the latter he expected many contributions from outside the diocese—would enable them to carry the work to its final stages within the given time. Several jubilee and centenary celebrations would be coming on within the next few years, and it would be a grand thing if some one of these was marked out for the ceremonies in connection with the completion of the cathedral. On December 8, 1868, the foundations of St. Mary's were blessed by Archbishop Polding, and the golden jubilee of that event would be on December 8, 1918. He thought with a little energy the cathedral might be completed against that date. Of course, he would not be there, nor would some of the clergy present. There were other centenaries which would befit such an occasion. Father Jeremiah Francis Flynn, the first Prefect Apostolic of New Holland, entered Sydney Harbor in the early days of the month of November, 1817. This, perhaps, might be too early. On the Feast of Holy Cross, May 3, 1820, Fathers Therry and Philip Conolly, the first Catholic chaplains, landed in Sydney, which would give them ten years to complete the work, and he saw no reason why it should not be completed within that time. One of the difficulties that beset the first Archbishop was the foundations of St. Mary's, which were begun in 1866, and were not finished until two years later. From reports handed him he found that the foundations for the first portion of the cathedral alone cost £12,937 8s 9d. They had to complete those foundations, as well as the sacred edifice.

He would ask the clergy to select a committee from among their number. In the former contracts, he thought, they only had a committee of the laity, but, it seemed, that now they would be engaged in a series of contracts. It was a matter of importance to have such a committee, for, as an appeal was being made to all Australia to aid in the great work, it would lend force to it if they had representatives of the clergy on the committee. He (the Cardinal) would preside, and in his absence his coadjutor would take the chair. Monsignor O'Haran would act as secretary, and the committee of five priests, to be appointed by ballot, would consult in all matter appertaining to the progress of the cathedral. He did not think it would be too much to ask the clergy to forward the names of some persons who aspired to have their names placed on the roll of honor. Already they had names for every branch of the roll, and, as well as contributors of £1000, he looked forward to 600 subscribers of £100 or more, and to 1000 who would give £50 or more. He did not anticipate any difficulty in realising his expectations, and 'failure' was a word he did not recognise in this matter at all.

His Grace Archbishop Kelly proposed the following resolution, which was agreed to:—'That, as his Eminence the Cardinal, at his advanced age of 80 years, has buoyantly entered on the arduous work of completing St. Mary's Cathedral, the priests of the archdiocese cordially band themselves together to support his Eminence in raising the funds necessary for so great a project, and that the roll of honor be now opened.' His Grace said since his Eminence willed it, considering his official capacity and the many special favors which God had given him, they could say, as did the crusaders of old, 'God wills it.' The practical means of getting the necessary funds was to excite the enthusiasm of the people by giving them a good lead. Special means, such as the fair, local organisations, and so forth, would be employed for the purpose of accumulating funds, but all relied on the mainspring of the goodwill of the people.

After some discussion as to the best method of organising the parochial districts, the following were appointed a committee:—Right Rev. Monsignor O'Brien, Very Rev. Fathers Peter Byrne and J. P. Movnagh, Rev. Fathers J. Collins and P. L. Coonan.

In response to the roll of honor call, £5900 was there and then promised, and made payable in equal instalments within five years.

# Diocesan News

## ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

July 23.

St. Patrick's College reopened after the midwinter holidays last Thursday.

The Wellington Catholic Club and the Catholic Tennis Club have again combined forces for the purpose of holding an annual social gathering in the Sydney street school-room next Wednesday.

Last Friday there was a large attendance of boys of the St. Vincent Guild. A rope quoits tournament took place, and was won by Master Hector Carruthers. A musical programme was given by the boys of the dramatic branch.

The Society of St. Vincent de Paul is rapidly increasing throughout the archdiocese of Wellington. Two conferences of the society were opened last week at Levin and Otaki, the names of which are St. Andrew and St. Mary respectively.

The Children of Mary (Te Aro parish) held their annual social gathering last Monday evening, when there was a large attendance, all of whom enjoyed themselves thoroughly. The committee worked energetically to make the function a success.

Rev. Father Clancy goes to Hokitika for a few weeks to relieve Rev. Father Ainsworth, who has been very unwell. Rev. Father O'Dwyer has gone to Reefton to replace Rev. Father Henry, who goes as assistant to the Very Rev. Dean Carew, Greymouth.

The reorganisation scheme of the administrative staff of the Wellington Hospital and Charitable Aid Board has been adopted, and Mr. J. Coyle has been appointed accountant. Mr. Coyle about a year ago was appointed secretary to the late Wellington Hospital Board.

His Grace the Archbishop and the Very Rev. Dean Regnault, S.M. (Provincial), will leave for Napier on Thursday to take part in the blessing of St. Mary's Church, Port Ahuriri, on Sunday. On the Monday his Grace will proceed by the Main Trunk line to Auckland, leaving there on Wednesday, en route to Montreal, to attend the Eucharistic Congress.

The Wellington Catholic Club had as their guests the members of St. Peter's Club (Anglican) at St. Patrick's Hall on last Thursday. There was a large attendance of members of both clubs, and a very pleasant evening was spent. At the conclusion of the games supper was handed round, and the remaining part of the evening was devoted to songs and recitations.

The following are the officers of the newly-formed St. Patrick's College Conference:—President, Master Paul Kane; vice-president, Master John Casey; secretary, Master Brian Malone; treasurer, Master M. Mahoney; librarian, Master W. Buckley. In about two months it is expected that new conferences will be opened at Blenheim and Nelson. There are at present 20 conferences in the archdiocese of Wellington.

News has been received this week of the fatal drowning accident by which Rev. Father Beiton, who was inspector of the Catholic schools in the Samoa Islands, lost his life. The Rev. Father had gone from Apia to Tutuila to examine the schools in that group, and while returning one evening to the mission of Pago Pago with Father Bellwald in the latter's canoe (the night was very dark and sea very rough) the canoe was capsized, and both missionaries were thrown into the water. Father Bellwald, who could swim a little, was cast upon the rocks and saved, while Father Beiton disappeared. When the mail left about twenty hours after the Rev. Father's body had not been recovered. He was only 39 years of age, and belonged to the diocese of Nantes in Brittany, which has furnished many missionaries to all religious Orders, particularly to the Society of Mary.

In Rugby football on Saturday the boys of the St. Anne's Cadets defeated the boys of the St. Vincent Rifle Cadets by 3 points to nil. Simon scored for the winners. Galvin and Dwan respectively captained the teams, and Captain Martin acted as referee. Great interest was taken in this first meeting of the Catholic Cadets. In the fifth A division (Association football) the Y.M.C.A. beat Marist Brothers by 4 goals to nil. In the fifth B division the Marist Brothers defeated Y.M.C.A. C by 5 goals to nil. McMahon, Ross, Reynolds, Laurent, and Campbell scored for the winners. The Marist B beat Y.M.C.A. B by 6 goals to nil. Simpson (3), O'Driscoll (2), and Moran (1) scored for the winners. In the sixth division the Marist A defeated Seatoun by 2 goals to nil. Hickey and Casey scored for the winners.

A further step in connection with the closing of the Marist Brothers' School in Boulcott street and the erection of new schools in Tasman street and Hawkestone street was taken a few days ago, when the tender of John Moffat, at £3376 11s 5d, was accepted for the building in Tasman street. The plans for this school have been prepared by

Mr. J. S. Swan, and provide for a first-class brick building of one storey, in accordance with the Education Board requirements. The school will have a frontage of 61 feet with a depth of 102 feet, and will contain six large class rooms—two 26ft by 24ft, two 25ft 6in by 24ft, and two 31ft 6in by 24ft. A large central space gives entrance to two cloak rooms, with lavatory accommodation, and also to the headmaster's room. In the basement will be a large shelter shed, 60ft by 25ft. A teachers' residence will be erected later. This school will provide for the scholars in Te Aro and Newtown districts, and the Hawkestone street building for those in Thorndon and adjacent suburbs.

The Hibernian Society (St. Patrick's branch) concluded the business of the postponed half-yearly meeting last Monday evening, when Bro. E. Carrigan, P.P., installed the newly-elected officers for the ensuing half-year. At the request of the officers the Very Rev. Dean Regnault, S.M. (Provincial), presented the retiring president, Bro. J. W. Callaghan, with a past president's framed certificate and a past president's collar. In the course of his remarks the Very Rev. Dean referred in glowing terms to Bro. Callaghan's work for the cause of Hibernianism in New Zealand, and mentioned that during Bro. Callaghan's seventeen years' term of membership he had always been in office. He also had been instrumental in forming branches of the society in and about the city of Wellington. In conclusion Dean Regnault held up Bro. Callaghan as an example of a good Catholic, Irishman, and Hibernian, and exhorted those present to emulate the retiring past president. Bro. J. W. Callaghan, in rising to respond, was heartily applauded. Bro. Doherty, P.P., supplemented the remarks of the Very Rev. Dean and called for cheers for Bro. and Mrs. Callaghan and the Very Rev. Dean. A musical programme concluded a pleasant evening, the following contributing items:—Messrs. H. and J. McKeown, Martin, McErlean, O'Kane, Watson, Reade, Burke, Minifie, Conolly, Misses Una Simon and Minifie. Visitors from St. Mary's (ladies) Hutt, Newtown, and Palmerston North branches were also present.

## Hawera

(From our own correspondent.)

The most successful butter-maker at the Hawera show is the most successful maker of the year. It was Mr. O'Dea, manager of the Pihama Factory. He took every prize at the New Plymouth, Hamilton, and Hawera shows. In these days, when the competition is so strong and keen, half a point being generally the winning margin, the man who would succeed must give every attention to the finer details, and this is Mr. O'Dea's strong point.

A most successful mission conducted by Rev. Fathers Hunt and Gilmartin, Redemptorists, was brought to a conclusion last Wednesday evening by the renewal of the Baptismal vows. The parish, which is now probably the smallest in the archdiocese, contains only 434 communicants. Of these 405 attended the mission, and over 1100 Communions were given during the ten days. About 400 attended Mass every morning, and the evening attendance averaged 350; so that the vast majority of the parishioners attended every exercise. The church has lately been enlarged, and has seating accommodation for 360. Not more than 20 Catholics are beyond a radius of seven miles, and none beyond twelve, so that almost all attend Mass every Sunday.

The following reference to the election of Mr. P. O'Dea on the Wanganui Education Board appeared in the *Waimate Witness*:—'All good educationists will be pleased to see that Mr. P. O'Dea, M.A., has been returned unopposed for the northern ward of the Wanganui Education Board on the nomination of the school committees throughout the division he represents. Time was when a retired anybody or a bumptious nobody, with no better recommendation than vast ignorance and pushfulness and a turn for wire-pulling, was a conspicuous figure on the education boards of the country. The result was that the education of the children of the people suffered. To-day we want men of education on such bodies, and especially men like Mr. O'Dea, who have by sheer force of character, ability, and industry, raised themselves to positions of distinction and honor, and thus done credit to our education system and established their right to an active share in its administration.'

## Otaki

(From an occasional correspondent.)

During the latter part of June the Catholics of Otaki and Levin had the happiness of having a mission conducted in their midst by two zealous missionaries of the Society of Mary (the Rev. Fathers O'Connell and Kimbell), who, by their eloquent and impressive addresses, made a lasting impression on all who had the pleasure of hearing them, and quickened the spiritual life of even the most practical Catholics of the district. A three-days' mission was conducted at Paraparaumu by Rev. Father O'Connell, which was fraught with blessings for many souls, whilst Otaki was attended by the Rev. Father Kimbell with equally gratifying results. At the latter place the attendance in-



creased day by day until towards the end of the week the seating accommodation of the church was insufficient for the numbers who attended. There were over 270 communicants during the course of the mission. Towards the end of the week a branch of the sodality of the Children of Mary was established, consisting of eight members and three aspirants. The mission came to a close in Otaki on Sunday morning, June 26, when nearly all present approached the Holy Table and renewed their Baptismal vows. Having entreated them to persevere and imparted the Papal blessing, Rev. Father O'Connell then departed for Levin, where a mission was opened in the evening. Notwithstanding the inclement weather, the attendance was excellent, quite a number of non-Catholics being present at the various exercises.

A distinct feature of this mission was the endeavor made to promote frequent and even daily Communion as recommended by the Holy Father. Acting on the repeated appeals of the missionaries, many parishioners at Levin, as well as at Otaki, approached the Holy Table several times during the week, the number of communicants being over 450.

At the end of the final exercise on Sunday night, July 3, the grateful feelings of all were interpreted by Rev. Father Cognet, who pointed out how the remembrance of this mission should be kept green by prayer and perseverance. On Monday morning, after a Requiem Mass celebrated for the deceased members of the parish, Mr. James McLeavey, in a few well-chosen words, expressed the appreciation of all at the success of the mission, and presented the missionaries with a purse of sovereigns. Father O'Connell feelingly replied.

As a practical outcome of the mission it was decided to organise in the district two branches of the Society of St. Vincent de Paul. Rev. Father C. Venning, S.M., of Wellington, was invited to take the chair at a meeting in the Levin church on July 18, when 30 active members gave in their names. After Father Venning had explained the aims and objects of the society, the election of officers was proceeded with, and resulted as follows:—President, Mr. R. A. McDonald; vice-presidents, Messrs. M. D. Henan and James McLeavey; secretary, Mr. J. O'Donohue; treasurer, Mr. H. C. Jones; librarian, Mr. C. Williams. On the following morning (the Feast of St. Vincent de Paul) all the members approached the Holy Table. A similar meeting took place in Otaki on July 19, nine members having given in their names. The election of officers resulted as follows:—President, Mr. Geo. H. Harper; vice-president, Mr. T. O'Rourke; secretary, Mr. C. Wildesmith; treasurer, Mr. H. Bennett. It might seem, considering the size and population of Otaki, that the establishment of a branch here was unnecessary, but all feel convinced that our new conference will find ample scope for its work in the district.

## DIocese OF CHRISTCHURCH

(From our own correspondent.)

July 25.

His Lordship the Bishop proposes to commence an episcopal visitation of the Canterbury portion of the diocese towards the end of September.

The annual appeal in aid of the funds of the Cathedral Conference of the Society of St. Vincent de Paul in the form of a charity sermon will be preached at the 11 o'clock Mass on next Sunday. Collections for the same worthy object will be taken up at the other Masses and at Vespers.

Taking advantage of the presence in the parish of the N.Z. Tablet representative, the clergy of St. Mary's Church, Christchurch North, impressed upon the congregations at all the Masses and at Vespers on last Sunday week the advantages of supporting that journal in a practical manner, and thus aid it to continue its splendid services in the interests of faith and fatherland.

In the primary schools competition last week it was expected that Opawa, who were winning all their games, would beat the Marist Brothers boys, but the latter had a systematic plan of attack, which enabled them to make the game fast and spectacular; in fact, the scores obtained were the outcome of heady combination, supported by strong individual efforts on the part of Khouri and Elliot. Scores were obtained as follow:—Elliot 5, Khouri 4, McDonald 2, O'Donohue 1. W. Pope converted three tries, making the game 42 to nil. J. Mahony, the popular forward of the Marist Old Boys, was selected to represent Canterbury in the match against the American Universities. P. J. Amodeo, another popular player in the Old Boys team, and an ex-student of the Sacred Heart College, was selected to lead a debate given by the students of the Canterbury University College on the subject of Home Rule. Opening for the affirmative, Mr. Amodeo placed Ireland's claims before the meeting in a forcible manner, and clearly demonstrated that he has made a careful study of the history of that country.

The half-yearly meeting of St. Patrick's branch of the Hibernian Australasian Catholic Benefit Society was held in the Hibernian Hall on Monday, July 11, Bro. M. Grimes, B.P., presiding over a large attendance. Five brothers were reported on the sick fund, and two were declared off. Sick pay to the amount of £5 13s 4d was passed for pay-

ment. One new member was admitted by clearance. The balance sheet for the quarter, showing the branch to be in a flourishing condition, was read and adopted. It was reported that 27 new members had joined the branch during the last quarter. Accounts for £42 2s 10d were passed for payment. The receipts for the evening amounted to £8 13s 8d. The following officers were elected:—President, Bro. M. Grimes; vice-president, Bro. G. Getson; secretary, Bro. F. J. Doolan; treasurer, Bro. G. Dobbs; warden, Bro. W. F. O'Shaughnessy; guardian, Bro. W. Rodgers, jun.; sick visitors, Bros. H. Sloan and W. P. Daly; assistant secretary, Bro. M. J. O'Connor; auditors, Bros. M. Colgan and J. Ainger; judicial committee, Bros. C. Lafferty, R. P. O'Shaughnessy, L. Haughey, J. McCormick, W. Rodgers, sen., J. Curry, J. Finnerty, G. Getson, and P. Healy; benevolent committee, the president, the vice-president, and the secretary; P.P. for Management Committee, Bros. R. P. O'Shaughnessy and L. Haughey; delegates to district, Bros. D. Flynn, F. H. Ryan, and E. Dane. The officers were installed by Bro. J. R. Hayward, P.P. District-Deputy, assisted by Bro. R. P. O'Shaughnessy, P.P., last Monday. A presentation was made to Bro. J. Donohue in recognition of services specially rendered to the branch during the past half-year. After the meeting refreshments were handed round, and vocal and instrumental items were given by Messrs. Burton, Glubb, Beveridge, Fottrell, Moloney, Augarde, and McNeish, Mr. Nathan being the accompanist. There was a fairly numerous gathering of members and friends, including ladies.

There was a very large gathering at the Provincial Council Chambers on last Friday afternoon, when a meeting was held to consider the question of establishing a training hostel for girls in connection with the Technical College. The Mayor of Christchurch (Mr. C. Allison) presided. His Lordship Bishop Grimes, who was among the selected speakers, said that he need not say that the proposed scheme would have the best wishes of all interested in one of the greatest problems of the day. Practice was worth much more than theory, and the hostel promised to give a judicious mingling of both. During the past few weeks the citizens had had to swallow some very nauseous and idiotic doses prepared by correspondents in the newspapers on the subject of the domestic help problem. If the people wished to solve the problem the hostel was the way to begin it. The dignity of labor should always be represented to girls, and nothing could be better than such an establishment to impress it on them. The culinary department was one of the most important in a household, and the work to be undertaken was on the right lines in that direction. He had always taken a keen interest in the movement. He had told the children of the convent to join, and he was pleased to say that 44 of them were taking domestic instruction now. He was sure that every effort would be made to achieve success and make the project worthy of the venerated pioneers of Canterbury, who had laid such noble foundations in good housekeeping.

Copies of a report of the advisory committee of ladies were distributed to those present. The report stated that at present there were nearly 50 girls taking the full course in domestic science at the Technical College, and, as the numbers had steadily increased, it was confidently anticipated that by the time the hostel was established there would be not fewer than 60 or 70 waiting to avail themselves of the facilities which it would offer. It was proposed that all the work in connection with the house should be done in rotation by all the girls taking the course, and it was obvious that a home such as that would afford the fullest opportunities of acquiring under a competent instructor skill and method in household management that would be of the utmost value in after life.

There was a good attendance at the Choral Hall on last Tuesday evening, when a most interesting and instructive lecture was given by the Very Rev. Dr. Kennedy, B.A., F.R.A.S., on 'Modern Astronomy,' with special reference to Halley's Comet. Among the audience were his Lordship Bishop Grimes, the Very Rev. Dean Ginaty, S.M., V.G., the Very Rev. Father Price, Adm., and others of the clergy. The Mayor of Christchurch (Mr. C. Allison) presided, and in introducing the Very Rev. lecturer paid a worthy tribute to Dr. Kennedy for his diligent search for knowledge and his generosity in so eloquently imparting the fruits of his researches to all who cared to profit by them. By way of preface to his lecture, Dr. Kennedy said that of all nature studies that of astronomy was the most resourceful and enthralling, and he strongly appealed for a more general study of the subject and the providing of facilities for such in at least the four chief centres. Dr. Kennedy (says the *Lyttelton Times*) dealt in a lucid and interesting manner with the characteristics and motions of the sun and planets of the solar system, his remarks being illustrated by a number of ingeniously devised mechanical slides, showing the relative orbits and orbital speeds of the planets. The lecturer devoted some time to an explanation of the principal phases of spectrum analysis, and showed the characteristic markings denoting various elements. An interesting portion of the lecture was that devoted to the sun, a number of line photographs taken through the 9-inch equatorial refracting telescope at Meeanee Observatory illustrating the description of sun spots and the structure of the photosphere. The photographs in which the largest magnifying power had been employed to show the granulated markings of the photosphere were particularly well defined,

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and the lecturer stated that the Meeanee photographs had been praised by Professor Hales, who had paid a high tribute to their excellence, and who had stated that the atmosphere in the locality of the observatory must be of exceptional clarity. The lecturer described the history of the discovery of Halley's comet, and explained the nature of comets and cometary tails, several fine pictures being shown in illustration of this phase of the lecture. The stars outside the solar system, the great nebulae, and other astronomical phenomena were also dealt with, the lecture covering in clear and concise style the elementary facts regarding the heavenly bodies, supplemented by facts ascertained as the result of the most recent researches. The lecture was given in aid of the parochial schools fund of St. Mary's Christchurch North.

The Inspector-General of Schools, in a memorandum to the Rev. Mother Prioress of the Order of Notre Dame des Missions, Lower High street, Christchurch, under date Wellington, July 7, states:—'I have the honor, by direction of the Minister of Education, to forward for your information a copy of a report made by Mr. T. H. Gill, an inspector of this department, on the secondary classes of the Sacred Heart High School, Lower High street, Christchurch.' The following is the report, the inspection having been held on June 13, 1910:—'There are 30 girls on the roll of the secondary department, which consists of two divisions, junior and senior, with 23 and 7 pupils respectively, all of whom were present on the occasion of my visit. In addition to these pupils, the school comprises all the standard classes and a small infant department. Standards IV., V., and VI. are taught in the same room as the secondary classes. Of the total enrolment of the secondary department, 5 pupils have passed Civil Service Junior examination, 21 hold certificates of proficiency, and the remainder certificates of competency in Standard VI. Only one pupil travels to school daily by train. The others either board at the school or live in Christchurch. The course of instruction, consisting of English, Latin, French, arithmetic, algebra, geometry, geography, history, physiology, botany, drawing, book-keeping, shorthand, typewriting, music, cookery, and sewing, is arranged partly to meet the requirements of the Civil Service Junior and Matriculation examinations, and partly to provide a suitable course of instruction for commercial work or in continuation of the work of the primary school. Pupils are allowed as many options as possible. Latin is taken by 25 pupils, and is taught for an hour before the commencement of the usual morning session. French is taken by all pupils. Four pupils take the commercial course. The time-table has been carefully constructed, and provides for five hours' work daily, exclusive of Latin and Christian doctrine. A praiseworthy feature of the time-table is the amount of time set apart for English. The methods of teaching were, in general, quite satisfactory, and were applied with thoroughness and zeal. The written work that came under my notice bore testimony to the teachers' careful supervision and the pupils' interest in their lessons. The botany notebooks were satisfactorily kept. To enable good observational work to be done, the pupils should be provided with small hand lenses. The order, attention, and behaviour of the girls were excellent. A good spirit of work and a fine tone were noticeable. The physical education of the girls receives attention. They play tennis and hockey, have five minutes' deep-breathing exercises daily, and receive instruction in physical exercises with wands and clubs half an hour every week.'

### Temuka

(From our own correspondent.)

July 25.

On Thursday afternoon last the Athletic (Catholic) Football Club, playing in Victoria Park, defeated Celtic in the junior grade by 9 to nil, and Temuka in the president's competition by 8 points to nil. For the juniors Roland Gillespie, F. Twomey, and P. Sullivan each scored a try and B. Connell and M. J. Brosnan scored for the 3rd grade team. William Fitzgerald succeeded in converting the last-mentioned try.

On Tuesday evening in the Catholic schoolroom a progressive euehre match was held in aid of the funds of the Children of Mary and the Catholic Club. There was a large attendance, and a most pleasant evening was spent. The first prizes were won by Miss Mary Scott and Mr. P. Brosnahan. Mr. E. B. Gillespie, in presenting the prizes, apologised for the absence of the Rev. Father Fay, who was unavoidably absent. He thanked those who had helped to make the gathering a success and intimated that this was the forerunner of many such entertainments.

The members of the Catholic Club have received a challenge from the Waitohi Library members to a card match at an early date, and also from the Temuka Football Club for a contest at billiards, the latter to be played on the fine table in the Catholic Club rooms.

### Greymouth

(From our own correspondent.)

July 20.

It is with deep regret that I have to record the death of Mrs. Mary Blanchfield, which sad event took place last Wednesday. Deceased, who was a native of County Kerry,

lived on the West Coast for forty-five years, thirty of which were spent at Maori Creek, where she reared a large family of four sons and four daughters, Mr. Patrick Blanchfield, of the well known firm of Blanchfield and Quinlan being one of the sons. The funeral took place last Friday afternoon, and was largely attended, friends coming from all parts of the West Coast to pay their last tribute of respect. Rev. Father McCarthy, assisted by Very Rev. Dean Carew, conducted the burial service at St. Patrick's Church and at the Greymouth Cemetery.—R.I.P.

### DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

July 25.

With reference to the formation of the library mentioned last week it should be credited not to the Hibernian but to the Newman Society.

The committee engaged in the promotion of the bazaar in aid of the Sisters of Mercy are energetically working in the city and suburban parishes with hopes of great success.

A successful concert was held on last Friday night in Onehunga in aid of the local Sisters of Mercy school. The attendance was very large. Several ladies and gentlemen from town assisted local talent, with the result that patrons were amply rewarded for their attendance.

The Auckland branch of the Hibernian Society attended the Cathedral at the 9 o'clock Mass yesterday morning in a body, and received Holy Communion. Rev. Father Holbrook (branch chaplain) delivered a suitable discourse, in which he urged every young man and woman to join the society. He emphasised the absolute necessity of unity among Catholics throughout the Dominion, which would be brought about by means of societies like the Hibernian, the Catholic clubs and confraternities. After Mass the members marched to the Hibernian Hall, where breakfast was prepared by the members of the women's branch. Speeches were delivered by District-president Mulholland, Past-district president Nerheny, Branch-president Wright, and Bros. Flynn and Casey. The last mentioned, who has been transferred to Ohakune, spoke in high terms of the enthusiasm in Hibernian matters down south, instancing the large muster he witnessed at the Dunedin branch quarterly meeting. A vote of thanks was passed to Father Holbrook for his encouraging remarks from the pulpit.

A property was purchased last Tuesday at Mount Eden by Rev. Mother Mary Joseph Aubert as the initial step towards the inauguration of a foundling home and children's hospital in Auckland. The property, which was the residence of the late Mr. J. C. Firth, is situated on the eastern slopes of Mount Eden. It comprises a house of 27 rooms and three acres and a-half of ground, and was bought for the sum of £4000. The present intention of Mother Aubert is to establish a hospital for poor children and a foundling home for destitute children. The institution is inaugurated entirely for the poor, and children of mothers who are sick at home or in hospital will be looked after temporarily. Mother Aubert hopes to enlarge the scope of her work in the future by the establishment of a home in connection with this one for poor children suffering from incurable diseases. A home in Wellington, which embraces all the departments mentioned has been erected through the agency of Mother Aubert at a cost of £20,000 for the buildings alone. In this connection a prominent Anglican minister waited upon Father Holbrook and stated he represented several persons, and begged the latter to use his influence with Mother Aubert to abandon the project of a foundling home on the ground that it would not be conducive to the moral well-being of the city. After an explanation of the objects and care bestowed in making inquiries into every case seeking admission the rev. gentleman left fully assured that a mistake had been made in attributing to Mother Aubert's institution anything of a harmful kind, and thanked Father Holbrook for his kindness and informatior.

### Rotorua

(By Telegraph from our own correspondent.)

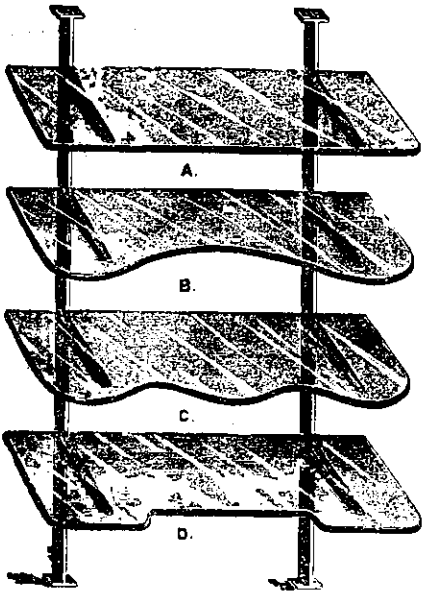
July 25.

The approaches to the church and convent property have been asphalted, this very much needed improvement being carried out by the Very Rev. Dean Lighthouse and Rev. Father Zangerl.

The pupils of St. Joseph's School are assiduously practising for their annual concert. This event is eagerly looked forward to in the town, the good work being done by the Sisters in this respect being universally recognised.

A very pleasant 'at home' and euehre tournament were held at the Assembly Hall on Wednesday evening last in aid of the church funds. A committee of ladies had the function in hand, the result of their labors being that it was equal to the most successful of its kind held in the town. The proceeds will benefit the funds to the extent of over £16 10s.

During the past month we have had a series of impressive discourses every Sunday morning and evening, the preacher being the Rev. Father Meagher, of Auckland. Father Meagher's sermons have had a stimulating effect on the congregation, and his departure from the parish is much regretted.



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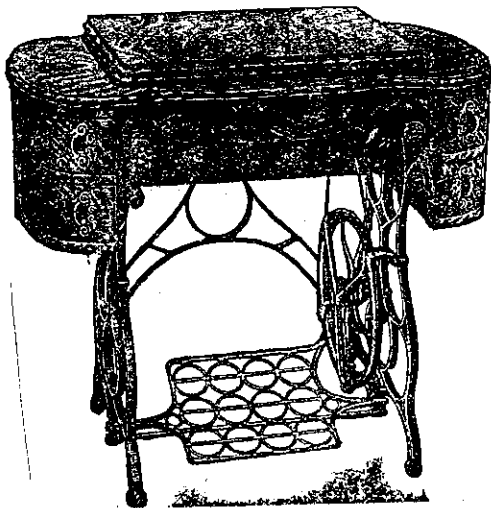
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## Commercial

### PRODUCE

Messrs. Donald Reid and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue comprised a good selection of grain and produce, and was well competed for by a large gathering of local buyers. Values ruled as under:—

**Oats.**—The position is unchanged. Prices asked are too high to allow of shippers operating freely, and holders are content in the meantime to do a small local trade at quotations, believing that better values will rule later in the season, consequently the amount of business passing is very limited. Quotations: Prime milling, 1s 10½d to 1s 11d; good to best feed, 1s 9d to 1s 10½d; inferior to medium, 1s 7d to 1s 9d per bushel (sacks extra).

**Wheat.**—Owing chiefly to unfavorable reports of the Canadian crop, prices have made a further advance in London. The improvement has been reflected strongly in Australia, and also to some extent in this market. Millers are again operating more freely. They are keen buyers of prime velvet, which is not offering freely, and readily commands 4s per bushel. Prime Tuscan and red wheat are also more favorably looked on, choice lots being now worth 3s 8d to 3s 9d; medium to good, 3s 5d to 3s 7d. For fowl wheat the market has not yet responded to the advance in other classes. Best whole wheat sells at 3s 2d to 3s 4d; medium to good, 2s 9d to 3s; broken and damaged, 2s 3d to 2s 8d per bushel (sacks extra).

**Potatoes.**—Very few consignments are coming to hand, and, as stocks in store are now light, prices, particularly for prime quality, show a rise on those ruling a week ago. Medium and inferior lots, although meeting a firmer market, do not show the same increase in values as prime quality. Quotations: Prime Up-to-Dates, £6 5s to £6 10s; medium to good, £5 10s to £6 2s 6d; inferior and small, £3 to £5 per ton (sacks in).

**Chaff.**—Moderate consignments of prime quality are offering, and prices show no alteration. Medium and discolored lots are plentiful, and are difficult to quit even at reduced rates. Straw chaff has fair inquiry at quotations. Quotations: Prime oaten sheaf, £3 15s to £3 17s 6d; choice, to £4; medium, £3 to £3 12s 6d; inferior and discolored, £2 10s to £2 17s 6d; straw chaff, £1 17s 6d to £2 7s 6d per ton (sacks extra).

**Straw.**—Oaten, £1 12s 6d to £1 15s; wheaten, £1 to £1 4s per ton (pressed).

**Turnips,** £1 per ton (loose).

Messrs. Dalgety and Co. report:—

We held our weekly auction sale of grain and produce at our stores on Monday, when we offered a smaller catalogue than usual to a fair attendance of those interested. The following shows range of prices obtained:—

**Oats.**—The market is dull and little business passing. There is some demand for seed Gartons, but the prices asked keep buyers from operating freely. Quotations: Prime milling, 1s 10½d to 1s 11d; good to best feed, 1s 9d to 1s 10d; inferior to medium, 1s 7d to 1s 8½d per bushel (sacks extra).

**Wheat.**—The last week has shown a sharp rise in this market following on the more favorable prices obtainable in London. Millers are keen buyers of prime velvet, which is in short supply. The demand for whole fowl wheat is rather stronger, but there is little change in price to report. Quotations: Prime milling, 3s 7d to 3s 9d; choice velvet, to 4s; best whole fowl wheat, 3s 1d to 3s 4d; medium fowl wheat, 2s 9d to 3s; broken and damaged, 2s to 2s 6d per bushel (sacks extra).

**Potatoes.**—Offerings of prime table sorts have been light during this last week, and those arriving, if in good condition and well picked, have met with ready sale. Inferior and medium sorts do not command the same attention. Quotations: Prime Up-to-Dates, £6 5s to £6 10s; medium to good, £5 10s to £6; inferior and blighted, £3 to £4 5s per ton (sacks in).

**Chaff.**—Fairly heavy consignments coming forward have kept the market well supplied, and last week's prices still hold. Quotations: Prime oaten sheaf, £3 5s to £3 17s 6d; choice, to £4; medium to good, £3 5s to £3 10s; inferior,

£2 5s to £2 15s; straw chaff, £2 to £2 5s per ton (sacks extra).

**Straw.**—Oaten, 32s 6d to 35s (pressed, ex truck); wheaten, 20s to 22s 6d (pressed, ex truck).

### OAMARU MARKETS.

The wheat market (says the *Otago Daily Times*) has revived considerably, and during the week there was more activity than has been experienced for a considerable time. The steady rise in the London, Australian, and other markets has had the effect of firming prices here. Sales of velvet have been made at 3s 11d ex store (less commission), and on Saturday growers were asking 4s per bushel for prime velvet, which is considerably above the market values. Prices fluctuated during the period under review. In the early part of the week sales were registered at 3s 7d to 3s 8d per bushel. The middle saw a rise to 3s 9d to 3s 10d (less commission), and now, as previously stated, growers are asking 4s per bushel for prime velvet. There has been inquiry for red wheat, sales of which were made at 3s 6d to 3s 8d on trucks at country stations, the former figure representing the price given for a line of mixed Tuscan and red chaff.

Business in oats is still restricted, and beyond a few inquiries for seed there has been little doing. Nominally Gartons are worth 1s 9d to 1s 10d net to farmers.

Potatoes have firmed since the beginning of the week. Sales were made at prices ranging from £5 10s to £5 15s net on trucks, while forward sales at £6 2s 6d have been made with Auckland for August delivery f.o.b., s.i., Lyttelton. Seed potatoes are not in request, and are worth from £4 to £5, according to quality.

## New Zealand General

In Auckland there are 1539 factories and 1222 shops, in Wellington 1047 factories and 1538 shops, in Christchurch 1310 factories and 1213 shops, and in Dunedin 1174 factories and 1244 shops.

'It is essential,' said Mr. F. G. Bolton, of Wellington, in speaking of his visit to America, 'that all passenger steamers of a certain capacity should be equipped with wireless telegraphy, and I sincerely believe that legislation should be passed in New Zealand and by the Australian States making it compulsory as soon as the land stations are erected. Only the other day H.M.S. Powerful, lying in Sydney, was able to flash the news of the Jeffries-Johnson fight to a warship at Nukualofa, over 2000 miles away, and it was whilst we were travelling a lonely sea, on the old Mariposa, between Tahiti and San Francisco, that we received the news of the King's death from a vessel hundreds of miles away.'

The following novel letter has been received by the secretary of the Wellington Chamber of Commerce from a resident of Treadwell, Texas:—'Will you kindly inform me as to the requirements necessary for a man entering your country with the idea of becoming a citizen there. Also will you send some literature describing the country. I am a mechanic. Mostly in the saw mill line. But I want to locate myself on some land, as a permanent home, for myself and family, and having heard a grate-eal of favorable reports from your country, as to health and good government I have about decided to investigate the subject and to come to your country if the investigation turns out so good as I have heard thus far.' The letter is addressed to the Chamber of Commerce, Wilmington, New Zealand.

A very exhaustive inquiry has been made (states the annual report of the Labor Department) into the question of the rents of houses occupied by workers in the four chief centres of the Dominion. This report is now being prepared, and will be submitted whilst Parliament is sitting. From information supplied to the department, there is undoubted proof that during the year just ended the cost of commodities in general use, and even house rents, were somewhat cheaper than for several years past. There has been a decline of from 5 to 10 per cent. in the rents of houses in Wellington City, and although the drop was not a general one, still the evidence before the department shows that there was a widespread disposition on the part of landlords in most centres—with perhaps the sole exception of Auckland—to reduce rents. Exactly how long this state of affairs will last it is difficult to say. In regard to commodities, there was a very decided drop in the price of meat, which had maintained an even price for 17 years. This drop was experienced right throughout the Dominion, and the result is that meat can be purchased at a cheaper rate than for many years past. Other foodstuffs have also generally been lower in price than during the previous five years. Potatoes, bread, and eggs have been generally cheaper than in previous years; butter, flour, and oatmeal have remained much the same as during past years, and have been subject to the usual variations in price during the twelve months. However, taken all round, fruit, meat, breadstuffs, and rents have shown an appreciable decline over the prices ruling during the last few years.



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Treadle Drophead—£5 17s 6d.

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The man who has been in the habit of ordering his suit at the old style Merchant Tailors and paying his high prices gets a bit of a shock when he gets his first GEORGE DAVIES tailor-made suit home.

He finds better materials, the same high-class workmanship, the same smart cutting, and a fit of equal excellence

AT £2 THE SUIT LESS.  
THE CUTTING OF A GEORGE DAVIES SUIT AT 55/-, 63/-, 75/- TO ORDER

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The vigorous character and the distinctive lines of my garments tell forcibly the cleverness of the cutting and the thoroughness of the tailoring.

Every garment is cut and made under my personal supervision by well-paid cutters and tailors, who take a pride in doing things well.

I have surrounded myself with men who take as much interest in your order as I would myself, and this has contributed very largely to my success.

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PAY CASH AND GET BETTER CLOTHES FOR £2 LESS.

Samples sent post free to any address.

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Corinna, Fortnightly.

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## CORRESPONDENCE

MR. W. S. LILLY AND MR. F. H. O'DONNELL

TO THE EDITOR.

Sir,—In common with Mr. Devine and many admirers of Mr. Lilly and his brilliant works, I must say I was amazed when I read his article 'Our Masters' in the *Nineteenth Century*. I asked myself can this be the Mr. Lilly who wrote 'Ancient Religion and Modern Thought,' 'Right and Wrong,' 'Shibboleths,' 'The Claims of Christianity,' etc., etc.? Is this the Mr. Lilly who wrote so learnedly on the Vedas, who dissected with such ability the sophisms of Spencer and Huxley, who lashed with such fierce scorn the ethics of London party journalism? Is it possible that this same righteous Mr. Lilly is now using the disreputable tactics of that same journalism to cast obloquy on the Nationalist Party? But there he is in white and black, in a widely circulated review, stooping to use, after true Tory fashion, the villainous garbage supplied by a creature like F. H. O'Donnell. I must say I was, as a strong admirer of Mr. Lilly's books, completely taken aback when I read his article 'Our Masters.' But Horace's maxim, 'Nil admirari,' and a few more old sayings, recalled to memory, restored my composure. I recalled, too, the repeated admonition of a wise old friend: 'Don't be surprised at anything from poor human nature, even though it be clothed in the habit of a monk, the cloak of the philosopher, or the robes of a cardinal; that is when congruous temptation, self-interest, or party prejudice comes in.' Mr. Lilly must be a strong Unionist. The rise of the Irish Party to its present predominant position in British politics must go fearfully hard with Unionists. Hence Mr. Lilly's unlooked-for lapse from dignity, good manners, and righteousness.—I am, etc.,

'BOOKS.'

## DARWINISM.

TO THE EDITOR.

Sir,—Mr. McCabe has come and, perhaps, gone. From the loudness of the trumpeting of him by his friends down this way, one would look for a great upheaval in the public mind. I thought the new 'culture' would swamp Christianity in this province altogether; that not a believer in it would be left. For up-to-date matter the audience was treated to the usual wild hypotheses, assertiveness, and personal conceit, which mark the Grant Allen school of second and third-rate exponents of Darwinism. He was constantly repeating 'all scientists, all biologists, all palaeontologists, of note think so.' The same rubbish we have been hearing these thirty years. The fact is, people are tired of Darwin and Darwinism. A writer reviewing Father Wasmann's book, *The Problem of Evolution*, in the January number of the *American Catholic Quarterly* puts the case thus:—'Men have settled down to the very sane conclusion that the theory of evolution is nothing more than a weariness to the spirit and a burden to the flesh, and that Darwinism has become an intolerable bore.' My object in writing is to throw some light on the attitude of many scientists at the present time towards Darwinian ideas. An opportunity to do so is given me by a book recently praised in the reviews, *Darwinism To-day*, by Dr. Vernon Kellogg, professor in the Leland Stanford University, U.S.A. Dr. Kellogg is a strong evolutionist, a working scientist and author of books on biological subjects. He may be regarded as an authority on the matter for which I quote him; he is a witness from the other side. In his first chapter, Dr. Kellogg makes allusion to 'the numerous books and papers appearing now in such number and from such a variety of reputable sources, revealing, among biologists and philosophers, the existence of a widespread belief in the marked weakening, if not serious indisposition, of Darwinism, some of the writers even seeing shadows of its deathbed.' Indeed, he writes his book to calm the fears of all the old Darwinists—schoolmasters, sociologists, philosophers, scientific laymen, and educated readers—who had settled down in a confirmed belief in Darwinism and evolution and had oriented their thoughts and conduct accordingly. He anticipates a panic among these, when the rapidly increasing anti-Darwinian books and pamphlets are circulated—especially the fierce attacks from Germany. It is the countrymen of Haeckel who are strongest on the 'sterbelager des Darwinismus,' the deathbed of Darwinism. 'For it is precisely the German biologists' (writes Dr. Kellogg, p. 4) 'who are most active in this undermining of the Darwinian theories. But there are others with them; Holland, Russia, Italy, France, and America all contribute their quota of disturbing questions and declarations of protest and revolt. The English seem most inclined to uphold the glory of their illustrious countryman, Darwin. But there are rebels even there.' Altogether it may be stated with full regard to facts, that the greater part of the current published output of general biological discussions, theoretical treatises, addresses and brochures, dealing with the great evolutionary problems, is distinctly anti-Darwinian in character. This major part of the public discussion of the status of evolution and its causes, its factors and mechanism, by working biologists and thinking natural philosophers, reveals a lack of belief in the effectiveness or capacity of the 'natural selection' theory to serve as a

sufficient caudo-mechanical explanation of species-forming and evolution. The fair truth is that the Darwinian selection theories, considered with regard to their claimed capacity to be an independently sufficient mechanical explanation of organic descent, stand to-day seriously discredited in the biological world.' Our author admits that for years there has been a steady and growing stream of scientific criticism running against Darwin's theories; but, in the last few years this stream has, as already mentioned in the preface and introductory chapter of this book, reached such proportions, such strength and extent as to begin to make itself apparent, outside of strictly biological and naturo-philosophical circles. Such older biologists and natural philosophers as von Baer, von Kollischer, Virchow, Nügel, Wigand, and Hartman; and such others, writing in the nineties and in the present century, as von Sachs, Eimer, Delage, Hacke, Kassowitz, Cope, Haberlandt, Henslow, Goette, Wolf, Driesch, Packard, Morgan, Jaekel, Steinman, Korschinsky, and de Vries, are examples which show the distinctly ponderable character of the anti-Darwinian ranks.' Dr. Kellogg with praiseworthy frankness adds: 'Perhaps the names of these men mean little to the general reader. Let me translate them into the professors of zoology, of botany, of palaeontology, and of pathology in the Universities of Berlin, Paris, Vienna, Strassburg, Tübingen, Amsterdam, Columbia University, etc. Now without knowing these men personally, or even through their particular work, the general reader can safely attribute to men of such position a certain amount of scientific training, of proved capacity, and of special acquaintance with the subject of their discussion. One does not come to be a professor of biology in Berlin or Paris or Columbia solely by caprice of Ministers of Education or of boards of trustees. One has proved his competency for the place. To working biologists those names—I have given, of course, only a selection and one particularly made to show variety of interest (botany, zoology, palaeontology, pathology)—mean even more than the positions; they are mostly associated with recognised scientific attainment and general intellectual capacity.' Though Dr. Kellogg thus gives his opponents their due, still he is much offended by the contemptuous way in which some of them refer to Darwin and his system. One of them, Dr. H. Driesch, a professor of biology, says:—'Darwinism now belongs to history, like that other curiosity of our century, the Hegelian philosophy. Both are variations on the same theme, viz., how one manages to lead a whole generation by the nose.' The same writer, complains our author, speaks of 'the softening of the brains of Darwinians.' But more grievous still and more calculated to create a panic among 'educated readers' and Darwinians, is Dr. Wolf's 'Kritik der Darwin'schen Lehre.' For Dr. Wolf is 'no indignant theologian of Darwin's own days, no ignorant and angry Dr. Wilberforce, but a biologist of recognised achievement, of thorough scientific training, and of unusually keen mind.' To hear such a man disdainfully referring to 'the episode of Darwinism' and suggesting 'that our attitude towards Darwin should be as if he never existed,' is, says Kellogg mournfully, a deplorable example of those things which make the judicious grieve.' But Dr. E. Dennert caps the climax when, in a paper 'largely given to a gathering together of the anti-Darwinian opinions and declarations of numerous well-known, and reputedly placed biologists,' he adds insult to injury in concluding:—'We (anti-Darwinians) are now standing by the deathbed of Darwinism and making ready to send to the friends of the patient a little money to insure a decent burial of the remains.' What ribald blasphemy in the eyes of all those educated readers, schoolmasters, and sociologists who had staked their hopes for this life and even for the next on Darwin's teaching!

What of McCabe and his emphatic, constantly repeated appeals to all the scientists of standing, all the biologists, all the palaeontologists? He was clearly calculating on the ignorance of his audience. He miscalculated, however.—I am, etc.,

'JACOB JUTTERBOCK.'

Puni Creek, July 25, 1910.

## Invercargill

(From our own correspondent.)

July 25.

At the weekly meeting of the Catholic Club on Tuesday, 19th inst., the Rev. Father Kavanagh read a most instructive and interesting article on the fall of Catholicity in England. The various causes that led to the so-called Reformation were fully dealt with, and the subsequent and continuing progress of the Church in England was referred to. The Very Rev. Dean Burke, at the request of members, explained the arguments of Evolutionists with regard to the 'missing link,' and also gave very lucidly 'the other side of the story.'

The annual social of the Hibernian Band was held in the Victoria Hall on Wednesday, 20th inst., about 200 persons taking part. During the evening several of the band's soloists gave instrumental items, and a duet was contributed by Misses M. Shea and A. Hishon. The band is to be congratulated on another very successful function, Messrs. A. R. Wills (conductor) and T. McGrath, jun. (secretary), meriting a special word of praise for the completeness of all arrangements.

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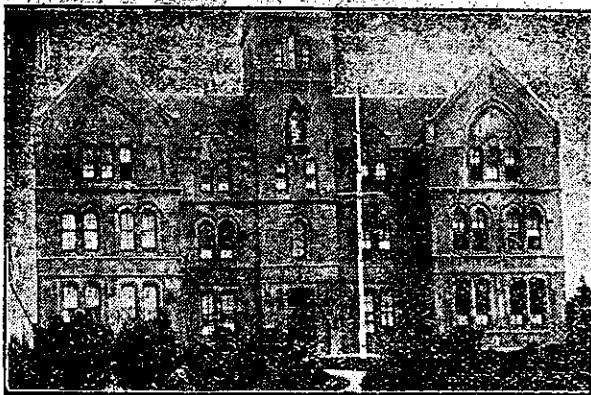
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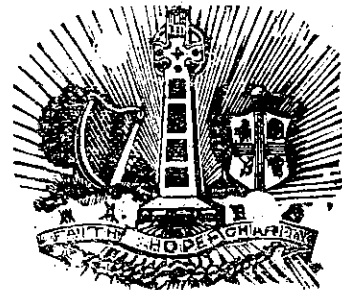
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W. KANE,

District Secretary,

Auckland.



ARROWTOWN ART UNION

Holders of Tickets in connection with the forthcoming Arrowtown Art Union are requested to forward Butts, Remittances, and Unsold Tickets not later than August 18 to the Sisters of St. Joseph, Arrowtown.

MISSING FRIENDS

JOHN CALLAN, Ohio Home, Wellington, is anxious to know the Whereabouts of MARY ANN CALLAN, of County Tyrone, Ireland, who landed in Lyttelton about twenty years ago.

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

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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, JULY 21, 1910.

SOME 'MISSING LINKS'



HE missing link between 'the highest form of ape and the lowest form of man' is a long-felt want of the Darwinian and neo-Darwinian school of biology. The demand has created an uncertain and spasmodic supply—of a kind that, on examination, has thus far invariably turned out to be even less genuine than some of the recently made 'real antiques' that un-wary travellers purchase from street pedlars in Old-World cities. Every few years—generally in the dull season of the newspapers—word goes round that the real, genuine, and only original missing link has been discovered on some portion of the earth's crust so distant from civilisation or so difficult of access that the course of inquiry is slow and costly. And thus the legend secures a brief run. But the connecting link invariably contrives

to vanish like a jack-in-the-box or a borrowed florin in the hands of a travelling conjurer. Yet hope springs eternal in the breast of the neo-Darwinian, and his evergreen confidence in the final discovery of the half-ape half-man is touching in the extreme. He reminds one of the story told some time ago by our contemporary, the *Boston Pilot*, of an enthusiastic amateur fisherman who was looking for tarpon in southern waters. He wrote home to his expectant friends that although he had not seen any thus far, he was quite sure of getting one next day. 'In fact,' said he, 'you may say I have practically caught him.' The missing link has been 'practically caught' once or twice in the islands of the East—on the last occasion in the form of a skeleton in Java. But it has turned up more frequently in what the *N.Z. Tablet* has before described as that Land of the Thousand Fictions, the wild heart of Darkest Africa. Stanley's bright and intelligent dwarfs of the Congo forest were prematurely proclaimed as the long-lost 'missing link.' And then—according to cable messages which appeared in the *New Zealand dailies*—the long-lost 'ape-like ancestor of the human race' was once more 'discovered' in another tribe of dwarfs whom a French explorer was alleged to have knocked up against in some unstated region, which was described with broad, and perhaps intentional, vagueness as 'Central Africa.' Needless to say, that 'missing link' has gone the way of all the rest.

The story of missing links generally, and of the man-ape missing link in particular, is not at all calculated to create confidence in any new tale that may be imported or in any new 'discovery' that may be announced. The discovery of the missing link—in fact, of two distinct and separate links—between birds and reptiles was proclaimed in the early sixties with sound of trumpet and beat of drum. One was the fossil of a lizard (named the pterodactyle) which could fly; the other was that of a bird—the archæopteryx of the oolite—which had a somewhat longer tail than usual, and moreover had a set of teeth like a lizard's (or an eel's). Those ardent spirits who were in too great haste to await such an unconsidered trifle as a verification of preliminary guess work, took the sackbut and the symphony and sang the discovery of a reptile that was half-bird and of a bird that was half-reptile; and, with the aid of the curious and wonderful logic that serves the camp-followers of science as a substitute for the art of reasoning they proclaimed that, therefore, the supposed lizard-like bird was a lineal descendant of the supposedly bird-like lizard! Then forth stepped Professor Owen and destroyed the golden legend of the discovered connecting link. He proved that the pterodactyle had no more wing than a bat or a flying squirrel has, but merely a membrane; that it was as true and genuine a reptile as the alligator or the totara lizard; that the archæopteryx was shaped like the peregrine falcon, or, rather, like the grouse, and that it was as real and perfect a bird as a grey goose or a crested canary. A few years later—it was in 1868—a thrill of excitement went through the scientific world when Professor Huxley announced the great discovery of what we may term the missing link between inert or lifeless and living matter. The missing link was a sticky ooze or slime brought up from the bottom of the sea. It was—with the usual indiscreet haste—proclaimed to the world as Nature's grand store of protoplasm—the source of all the life that swarms upon the earth. Professor Huxley described it as a 'sheet of living matter' lining the bottom of the sea, and called it by the now rather too famous name, bathybius. Such a discovery, even if verified, would, of course, leave the proven need of a First Cause and Creator and Author of Life precisely where it was before. Nevertheless, an *Io triumphe* went up from the leaders of materialism. Their exultation was, however, short-lived. Huxley, Haeckel, Strauss, Schmidt, and the rest were in too great haste to wait and 'check their guess' or 'explode their conjecture.' 'And the consequence was'—says a recent authority upon biology—'that in a few years the whole scientific world "exploded" with laughter at what Mivart aptly nicknamed "Huxley's seamarer's-nest."' The 'grand store of protoplasm' was—as Huxley himself had to admit later on—nothing more than a little harmless and lifeless sulphate of lime! 'With the bathybius,' said Virchow regretfully, 'disappeared our greatest hope of a demonstration (of the origin of life from matter).' And Haeckel had called the vanished and derided bathybius 'the main support of the modern theory of evolution.'

But what if that supposed intermediary creature between ape and man should at length overcome his hitherto invincible bashfulness and really appear *in propria persona* upon the world's stage? What then? He would leave the theory of the 'ascent of man' in practically the same position as before. Evolution (and especially atheistic evolution) would still remain what it is to-day, a mere theory or hypothesis, which, so far from being proven by scientifically demonstrated facts, has great classes of facts which it ought to, but cannot, explain, or which are set hard

against it. Darwin, with all his prepossessions for his revived and revised form of an old hypothesis, and his lack of the logical faculty, was a close and keen observer, and was careful to put forth his theory of evolution merely as a theory. But Darwin's later followers out-Darwined Darwin. Grant Allen, Clodd, and other 'popular' scientists who feed upon the crumbs that fall from the tables of original investigators, elevated what was, and is, a mere hypothesis into a demonstrated fact, spun glowing romances about it, and explained the creation of the universe and the 'rise of man' as minutely as if they were present during the whole process and took cinematographic pictures of it. They wrap up the thorny points of their subject in masses of sounding and nebulous nonsense; they at the same time stoutly assert and as stoutly deny an ordered plan of definite progress in the world; they sail their showy theories under Darwinian colors; but they take especially good care to never hint to their duped readers or hearers that the vital principle of Darwin's theory—Natural Selection—has had its day, and that it is now almost as extinct as the dodo or the moa. Moreover, not alone has the theory of evolution of man's body from a lower form or creature not been proved to have actually occurred, but no serious attempt has even been made to demonstrate the possibility of such evolution. And as matters stand, the neo-Darwin hypothesis of atheistic evolution creates ten new mysteries for the one it seeks to explain away, and leaves still unsolved—in spite of Mr. McCabe's confident assertions and predictions—the greatest riddle of them all—the origin of life.

Again: the cycle of life had a beginning. Even the callow 'philosophers' of the Clodd and Grant Allen school are forced (as the Duke of Argyle points out) to admit that there was a time when there was neither seed nor egg nor germ to produce a living thing in the ordinary way. But the origin of life is for them—like Prout's Blarney-stone politician—an out-and-outer, to be let alone. Logically, science leads them back unerringly to the final solution of the puzzles of matter and life—the Supreme First Cause, God. But rather than find rest in this and in all that it imparts, they leave the solution of the riddle a blank impossibility, and take refuge in a cloud of verbal whirligigs and fantastic and unscientific imaginings which—as Professor Tyndall pointed out—leave them 'without an approach to a solution of the mighty question of the origin of life.' True, scientists read aright the signs of things. With all his prepossessions in favor of his pet theory, Darwin himself seemed to realise that the origin of life was something beyond the reach of physical science to explain. Even he could not begin his supposed chain of evolution without assuming the existence of Life and Mind: he needed a live 'mudfish with some vestiges of mind' to make a start with. Dr. Wallace, another high-priest of evolution, declares in his *Darwinism* (1890, p. 476) that the facts of life 'point clearly to an unseen universe—a world of spirit, to which the world of matter is altogether subordinate.' Sir Joseph Dawson, in his *Modern Ideas of Evolution*, makes it clear that the origin of the universe—of matter and of life—must be a 'First Cause, eternal and self-existent, and this First Cause must necessarily be the living God.' Such, too, is the verdict of such investigators as Sir G. Stokes, Dr. Mivart, Professors Stewart and Tait, and many other noted men of science. 'The study of the phenomena of Nature,' says Sir G. Stokes in his *Burnett Lectures*, 'leads us to the contemplation of a Being from Whom proceeded the orderly arrangement of natural things that we behold.' In his *Unseen Universe*, Professor Stewart says: 'We assume as absolutely self-evident the existence of a Deity, Who is the Creator and Upholder of all things.' And Professor Tait, in one of his articles, has the following caustic criticism on the Grant Allens and McCabes of the day: 'When the purposely vague statements of the materialists and agnostics are stripped of the tinsel of high-flown and unintelligible language, the eyes of the thoughtless, who have accepted them on authority, are at last opened, and they are ready to exclaim with Titania: "Methinks I was enamored with an ass!"'

There is a great diversity of opinion as to whether the abolition of the totalisator would result in improving the morals of the community, but all agree that the general use of a full-bodied, fine-flavored tea, like Hondai-Lanka, would have a most appreciable effect for the better on the physical condition of the people....

I get no 'peas,' the gardener said;  
'Bean' coughing all the night;  
With running nose of fiery red,  
A 'scarlet runner' quite!  
'Hoe! John, you're 'seedy,' cried his wife,  
And getting like a 'rake,'  
So here's the stuff to save your life,  
Woods' Peppermint Cure to take!

## Notes

### 'The Fox Chase'

There has been much discussion in Dublin papers concerning 'The Fox Chase,' a composition of great variety, which it seems can be rendered with full justice only on Irish pipes. It consists of the gathering of the hunters and hounds, the tallyho, the chase, the death, lamentation and fox-hunters' song, and is imitative throughout. According to *America*, there are only about seven pipers in Ireland who can render it in its entirety, and one outside of Ireland, Mr. Patrick Tuohy, of New York, who is admitted to be 'the world's champion piper.' He has a phonograph record of the best version of this famous Irish tune.

### A Meaningless 'Explanation'

An analogy—even when it is a real and apt analogy—does not, perhaps, prove very much, but it is at times distinctly illuminating. In the following passage taken from a recent book—*The Venture of Rational Faith*, by Margaret Benson—the writer suggests very effectively, by means of an illustration, one of the reasons, at least, for much of the supposed opposition between religion and science, and shows, also, how and why the purely materialist explanation of the universe so hopelessly fails.

Miss Benson says:—'We introduce a completely deaf man into a party of people who are watching a pianist play on a grand piano of which the lid is lifted. The deaf man watches the changing expression of musician and audience, learns that there is a sympathetic experience, and understands the applause; but for explanation has only the moving fingers, the little leaping notes and vibrating wires and wood. By dint of observation he forms a complete theory, founded on sight and touch, knows what will affect pathetically, cheerfully, enthusiastically. His theory is quite complete; he only omits one thing, the end and origin of the whole, that for which the piano was made and that which the jumping notes produce—namely, the music. His explanation is quite complete and quite correct—only it is quite meaningless. It opposes the true theory by its negations and omissions, while the real explanation of the scene does not oppose, but includes, all that the deaf man has discovered.'

### Mr. Stead on the Roosevelt Incident

'The evil consequences of too much zeal,' writes Mr. W. T. Stead in the *Review of Reviews*, 'have been aptly illustrated by the conduct of the Rev. B. M. Tipple, who is, unfortunately, at present stationed by the American Methodists at the church in Rome. When Vice-President Fairbanks went to the Eternal City, he, being a Methodist, promised to speak to the Methodists. He was then told that this engagement rendered it impossible for him to have an audience with the Pope. When Mr. Roosevelt came along he was told in advance that the Pope would only see him on condition he would promise not to visit the Methodists. There seems to have been some lack of diplomacy in the conveyance of the message. Merry del Val does not appear to have the suppleness of Rampolla. Mr. Roosevelt, of course, said that he had not contemplated addressing the Methodists, but that he would not purchase an audience with the Pope by limiting his liberty to go where he pleased.'

'Some people wondered, who had not been in Rome, that the Pope should have been so touchy. Mr. Roosevelt, if he had not been so much of a bull in a china shop, might have adjusted the matter without difficulty. The Pope did not apparently object to him receiving the head of the Freemasons, whom he regards as far more deadly enemies than Methodists. Opinion was about equally divided on the subject, when the Rev. Dr. Tipple brought everyone round to the Pope's side by issuing a veritable war-whoop. Speaking on the Roosevelt incident, this Methodist Boanerges declared that Mr. Roosevelt had maintained the dignity of American manhood in the face of Vatican tyranny: "I wonder how many doses of this sort American Catholics will take before they revolt. Is Catholicism in America to be American or Romish? If Romish, then every patriotic American should rise to crush it, for Roman Catholicism is the uncompromising foe of freedom." The world advances, but the Vatican never.' There is another thing that does not advance, and that is Orange bigotry and intolerance. But the sooner Dr. Tipple is advanced to some other cure of souls than that of the American Methodists in Rome, the better it will be alike for America, for Methodism, for Rome, and for Dr. Tipple himself.'

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## DIOCESE OF DUNEDIN

On Thursday, July 14, a Solemn Requiem Mass was celebrated at Holy Cross College, Mosgiel, for the repose of the soul of Father Sheahan, a deceased benefactor of the college, and on Friday for the repose of the soul of Father Magrath, another benefactor of the college.

On Monday evening the members of St. Joseph's Men's Club entertained the Ladies' Club at a social evening. There was a good attendance of both clubs, and a most enjoyable time was spent. During the evening songs were contributed by Messrs. T. O'Connell, E. Wilkie, and H. Poppelwell.

St. Joseph's Harriers held their run from the Santa Sabina School, North-East Valley, on Saturday, paper being dispensed with. The pack, in charge of Captain Quelch, struck up past the school, and over some good cross country, which brought the pack out on the Pine Hill road, which was followed for some distance, when the pack again took to the paddocks and over some ideal harrier country around the slopes of Pine Hill. Eventually the pack doubled back to the Pine Hill road again, which was followed home.

The Rev. Dr. Cleary, writing on June 16 from Donegal, where he was the guest of the Rev. Father Philip O'Doherty, of Carneglen, states that he had just concluded a very pleasant and enjoyable motor trip along the East and North Coast of Ireland, and was about to return by way of Connaught. He was greatly charmed with the scenery. Up to time of writing Rev. Dr. Cleary had received no official intimation of his appointment as Bishop of Auckland.

On Monday evening the members of St. Patrick's Men's Club, South Dunedin, and their friends enjoyed a literary treat of a high order, when the Rev. Brother Brady delivered a most interesting and instructive lecture dealing with the history of Ireland from the time of Henry VIII. to the present day. The lecture was listened to with the closest attention of the large audience, and was frequently applauded. The chair was occupied by the Rev. Father O'Malley, and at the close of the lecture a hearty vote of thanks, proposed by Mr. C. A. Shiel and seconded by Mr. Carr, was accorded Brother Brady.

### Timaru

(From our own correspondent.)

July 25.

A sweet-toned American organ has been purchased by the choir to replace the one lost in the destruction of the old church.

The Education Board of South Canterbury at its last meeting practically recommended the adoption of the Nelson system of Bible reading in State schools. The matter was engineered by the Council of the Churches, a self-appointed body.

The Rev. Father Fay, of Temuka, conducted a week's retreat for the young ladies of the parish in the convent chapel, commencing on Monday and ending on Saturday last. About one hundred young ladies attended the services and the deepest interest was taken in the instructions.

On Monday evening the Celtic Football Club held a most successful social in the Assembly Rooms. The different items in the programme were thoroughly enjoyed, and during an interval supper was served. On Thursday on the Athletic Grounds the Celtic seniors played the Temuka team to decide this season's championship. They put up a gallant stand, had their opponents well in hand for most of the game, but they somehow lacked scoring ability and the call of time found Celtic, 3 points; Temuka, 7.

On the same afternoon the Avoca Hockey team played off with the Timaru Hockey team for the senior championship on the Park, but they, like their brothers, suffered defeat. A good deal of dissatisfaction was expressed by competent onlookers at the decision of the referee, and as the association would not give the team's complaints on this head proper ventilation, the Avoca team has resigned from the contest. The amount of interest taken by the Catholics of Timaru in their two athletic clubs, Celtic and Avoca, is really astonishing.

### Wanganui

(From our own correspondent.)

July 25.

The social in aid of Catholic charities took place in the Druids' Hall on Wednesday, and, despite the fact that the weather was very inclement, the function was a great success. There was a very large attendance. Among those who contributed to the programme were Rev. Father Moloney and Messrs. C. McCarthy, Fama, and T. Souter. The function as a whole will be pleasantly remembered by all who were present. The complete success of the gathering was due to the energy of a zealous working committee, who, headed by their capable secretary (Mr. P. Keogh), at-

tended to every detail. It would not be just if I omitted to mention the ladies of the Altar Society and others who provided the excellent supper, which was laid out on tables that were decorated in a manner which was indeed a credit to those concerned.

## OBITUARY

### SISTER MARY AMATUS, NAZARETH HOUSE, CHRISTCHURCH.

Widespread sympathy (writes our Christchurch correspondent) will be extended to the Sisters of Nazareth on the first loss by death sustained by the community in the Dominion. The deceased religious, Sister Mary Amatus (Rohan), whose life was spent in the sacred cause of charity, was born in Limerick, in January, 1879. At the age of seventeen she entered the novitiate at Hammer-smith, London, and on February 2, 1898, made her religious profession. In 1902 she was sent to the House of the Order at Ballarat, and four years ago was transferred to Nazareth House, Christchurch, where she proved herself a most devoted Sister of Nazareth, deeply imbued with a love of the poor and destitute, possessed of a great fondness for the little orphan children, and an ardent desire to fulfil to the letter all the duties of her vocation. Being in delicate health for some time, her death was not unexpected; nevertheless the sense of loss is very keenly felt by the devoted Sisters in religion. Attended in her illness by the Very Rev. Father Price, Adm., and after receiving all the consolations of holy religion, she passed peacefully away on last Saturday night, at the early age of thirty-one years. Solemn Requiem Mass for the repose of the soul of the late Sister was celebrated in the chapel of Nazareth House at 9 o'clock on last Tuesday morning. His Lordship the Bishop was celebrant. Very Rev. Dean Ginaty, S.M., V.G., was assistant priest, Rev. Father Daull, S.M.A., deacon of the Mass, Rev. Father McDonnell subdeacon, Rev. Father Hyland and Rev. Father Dignan, S.M., deacons of honor at the throne, and Very Rev. Father Price, Adm., master of ceremonies. The Rev. Dr. Kennedy was in the choir, and the Requiem Mass was sung by the principal male voices of the Cathedral choir. From the text, 'For to me, to live is Christ, and to die is gain' (Phil. i., 21), his Lordship the Bishop preached impressively on the sacrifices incidental to one entering the religious state. The life of the deceased Sister afforded a notable example. At the call of her Divine Master she severed at an early age all the affectionate ties of home, country, and kindred, to enter upon a career of incessant toil and self-abnegation. His Lordship feelingly referred to the exceeding devotion to duty which characterised the life so lately ended, and said that the deceased would be sadly missed by the aged and orphans of Nazareth House. A number of the laity were among the congregation, and also representatives of the Sisters of the Missions and Sisters of Mercy. At the conclusion of Mass the funeral procession was formed and proceeded to the Linwood Cemetery, where the interment took place. His Lordship the Bishop officiated at the graveside, and was attended by all the above-mentioned clergy.—R.I.P.

### The Newman Society, Auckland

In the Auckland letter in our last issue it was stated that the local branch of the Hibernian Society intended to form a library of standard works, etc. This was a mistake; it is the Auckland branch of the Newman Society that should be credited with the proposal. We printed the information as it was telegraphed to us. The following is the paragraph as it appeared in the *Students' Magazine*: The Newman Society intends forming a library of standard works, chiefly of an historical and literary nature, which will give authoritative information on such subjects as are more generally misunderstood and misrepresented at the expense of the Church. A sub-committee of the society, consisting of the Rev. Father Edge, Misses Doyle and M. Maguire, the president and the secretary, has been appointed to look after this most important branch of the society's work. In addition to this reference library, which it is intended to present to the University Council for inclusion in the University library for the information of the students generally, the library committee has in hand a scheme for the formation of reading circles among members, and also the establishment of a circulating magazine association, so that all members may have the benefit of reading the leading Catholic magazines and periodicals to their own individual improvement and information generally. The society will be pleased to acknowledge through these columns any contributions of books of the nature indicated, or of Catholic magazines, any of which will be welcomed and gratefully received by the society.

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## CATHOLIC EDUCATION

Dr. James J. Walsh, the well-known educator, delivered a brilliant address on 'Catholic Education' in New York on May 19. The address was replete with facts, interesting in its revelation of the mighty work being done by Catholics in educational developments. Among other facts, Dr. Walsh pointed out that before Harvard College was founded in 1636 there was a complete university in Mexico and another in Peru. Harvard was the first University in the United States to reach the roll of 1000 students in 1869, but the Peruvian University, under Catholic training and direction, then had 2500 students and the Catholic Mexican University had 1500. Before there was any printing done in the present United States, the printing press was busy in Mexico. Six printing presses were turning out books there by 1540, and the first book published there was in 1525. At this Mexican University 300 years ago there were scientific courses. The peoples of America were studied ethnologically; the plants and animals were studied and classified; astronomy was taught, and a full medical course of three years' preliminary collegiate training and four years in medical study was established and is continued to this day.

Priority of Catholic education historically considered has been followed by pre-eminence of it to-day in thoroughness and in leading the minds of students towards God. The disintegration of Protestantism and shattering of Christian beliefs by college professors at non-Catholic colleges were illustrated by the speaker in several ways. To prevent Catholic young men at such institutions from having their faith endangered, Newman Clubs, composed of Catholic students, were being formed. Dr. Walsh had founded the first twenty years ago. He was now an honorary member of seven, established at various universities.

Three Catholic Universities had over 1000 students each, and three others in the United States were almost at the thousand mark. At Fordham University the new medical department was turning out graduates, every man of whom won a hospital appointment in open competition with the best from other colleges. The medical department of the University of St. Louis was likewise making a great record. Catholic education was on the increase, in results, in popularity, in numerical enrolment of students, in thoroughness of work, and in the appeal its training makes to non-Catholic minds.

Dr. Walsh estimated that 40,000 members of religious Orders were engaged in Catholic education, each of whom received but board, clothes, and lodging, totalling about £40 a year. Allowing that each of these persons, on an average, was worth £140 a year for wages, he estimated that these 40,000 were worth, in wages, over what they received, the annual sum of £4,000,000. Employing the usual method of getting at the capital value of that which will produce or is worth £4,000,000 annually, and taking 5 per cent. as a fair return on capital, he computed that these 40,000 religious teachers represented a capital value of £80,000,000. That vast sum, irrespective of buildings, land, equipment, and accessories, as also lay teachers, gave some conception of what Catholics were putting into education of their own for the love of God and the continuance of faith.

## WEDDING BELLS

RYAN—ARDAGH.

A wedding the public interest in which signified the popularity of the principals was celebrated at St. Patrick's Basilica during the past week (writes our Oamaru correspondent), the contracting parties being Mr. J. Ryan, of Kauroo Hill, and Miss Mary Ardagh, daughter of Mr. and Mrs. Ardagh, late of Glenavy, and now resident in Oamaru. The Right Rev. Mgr. Mackay performed the ceremony, and was assisted by the Rev. Father Aubry (Waimate) and Rev. Father Farthing (Oamaru). The bride was handsomely robed in ivory satin charmeuse made in princess style, with the usual wreath and veil. She was attended by Miss Maggie Ardagh, Miss Ryan, Miss Kitty Ardagh, Miss Annie Ardagh, and Miss Mona Ardagh as bridesmaids; Mr. Ryan's attendants being Mr. P. Ryan (as best man) and Mr. P. Ardagh (as groomsmen). Miss O'Grady played the Wedding March. After the ceremony the guests adjourned to the residence of the bride's parents on the North road, where the wedding breakfast was laid in two large marquees specially erected for the purpose, a string orchestra, which occupied a position on the verandah, providing a suitable musical accompaniment to the repast. The Right Rev. Mgr. Mackay proposed the health of the bride and bridegroom, remarking that he had known the former since she was a child, and spoke highly of the respect in which her parents were held throughout the district. The bridegroom's gift to the bride was a cameo ring, and that of the bride to the bridegroom a gold Albert. The bridegroom's gift to the chief bridesmaid was a gold bangle, and to the others he presented brooches. The happy couple were the recipients of a large number of valuable and costly presents. Mr. and Mrs. Ryan left by the afternoon train *en route* for the North Island, where the honeymoon will be spent.

## AFRICAN MISSIONS

The Very Rev. Father O'Sullivan started his campaign of the Auckland diocese in St. Patrick's Cathedral on Sunday week. At the last Mass, and especially in the evening, when the vast building was thronged almost to its utmost capacity, there were record congregations. In the course of his addresses the preacher said that he sought financial assistance for the poor necessitous missions he represented, not through any collections whatever either in the church or at the homes of the people, but solely and exclusively through his public lectures. The Cardinal Prefect of the Propaganda had approved and blessed his mission not merely because of the deserving nature of the object, but also because the system he adopted excluded all semblance of begging. Father O'Sullivan's first lecture in Auckland was delivered to a well-filled house in the Hibernian Hall on the following Tuesday evening. Right Rev. Mgr. Gillan, Administrator of the diocese, presided, and in introducing the lecturer cordially welcomed him to Auckland, and strongly commended his work. Father O'Sullivan, he said, was not quite a stranger, for many years ago he had visited the diocese on a similar mission. The lecture on Thursday evening dealt with the West African mission field of the society, and was beautifully illustrated by a magnificent succession of colored limelight views. The Hon. J. A. Tole presided, and in his introductory speech said that those of the audience who had heard the lecturer's eloquent addresses in the Cathedral on Sunday and the graphic word-painting in his lecture on Tuesday evening would expect an intellectual treat, and would not be disappointed. In proposing a vote of thanks at the conclusion of the lecture, the Hon. Mr. Tole made eloquent reference to the Christian heroism of the missionaries of West Africa, of whom more than four hundred had given their lives there for the propagation of the faith within the past fifty-one years. Father O'Sullivan is the guest of Mgr. Gillan at St. Benedict's presbytery during his stay in Auckland. On Wednesday of this week he lectured in Devonport, the Mayor of that suburb presiding; and on Friday he lectures at Ponsonby. On Monday, August 8, he lectures in the Choral Hall, Auckland. The Hon. J. A. Tole will preside at the two last lectures.

## Interprovincial

The House of Representatives has almost unanimously decided by resolution that the bookmaker must go. The totalisator has been retained by a majority of eight votes.

Plans for the convent and school at Kaikoura have been approved, and the work of erecting the buildings will be put in hand at an early date. The convent building will be of two storeys and will be built of timber and rough-cast. The school, which will only be of one storey, will be similarly constructed.

What we taste we smell—mostly. This remarkable fact was mentioned by Professor Hunter in a lecture at Wellington on Tuesday evening. He pointed out that the taste cells of the mouth are capable of only four sensations: salt, sour, bitter, and sweet. In proof of the fact, well known to scientists, that the organ of smell is responsible for the reception of many supposed sensations of taste, Mr. Hunter remarked that a person holding his nose could not distinguish any difference in taste while eating first an apple, then a potato, and finally an onion.

The Public Debt Extinction Bill was brought down in the House of Representatives on Friday. It proposes that within thirty days after the end of each financial year the Controller and Auditor-General shall furnish the Minister of Finance with a statement showing the total public debt of New Zealand, and the sum which, if invested each year at 4 per cent. compound interest, would in seventy-five years equal the amount of the public debt. It is provided that after the 31st March, 1915, the interest, instead of being calculated at 4 per cent., shall be the average net interest earned by the sinking fund invested during the previous three years. On receiving this statement from the Auditor-General, the Minister of Finance is authorised to pay out of the Consolidated Fund the amount required. The payments are to be made to the Superintendent of the New Zealand State-guaranteed Advances Office, who, with the Commissioners of the Public Debts Sinking Fund, constitute the board, of which the Minister of Finance is to be chairman. The Superintendent is to invest the sum paid out of the Consolidated Fund in loans to settlers, to workers, and to local authorities under the provisions of the State-guaranteed Advances Act of last year.

According to official statistics, there were 5518 fewer cases of drunkenness in Ireland in the year 1909 than in the previous year.

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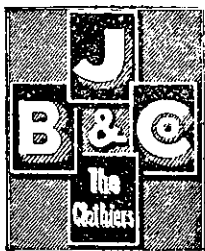
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## Irish News

### ARMAGH—Cardinal Logue and the Accession Oath

The following letter from Cardinal Logue on the subject of the King's Accession Declaration appears in the *London Tablet*:—'In reply to your communication, I beg to say that I have on a former occasion expressed in very strong terms my views regarding the Declaration which is forced upon the King by a law passed in an age of intolerance and persecution. Though I think it needless to repeat those terms, I still believe they are justified by the wanton insult which the Declaration in question heaps upon Catholics. It is hard to see why, of all the King's subjects, Catholics alone should be selected as the objects of indignities and insults, or why their most sacred beliefs should be held up to reprobation. It seems the highest legal authorities hold that the Declaration as it stands is not only unnecessary, but even useless for the object for which it was meant. This renders the offence to Catholic feelings the more wanton and unjustifiable. I think, moreover, that some clauses of this Declaration are little less offensive to his Majesty the King than they are to Catholics. They seem to treat the ruler of a great Empire as if he were a slippery trickster who would endeavor by equivocation or a secret arrangement with the Pope to mislead his subjects and tamper with the sanctity of an oath. The wording as it stands is far from complimentary to either the King or the Pope.'

### A Centenarian

Miss Mary Toner, widow of the late Mr. Michael Toner, Lurgan, who has died at Nazareth House, Ballynaveigh, Belfast, had reached the age of 102 years and six months. Mary Barbour was her maiden name, and she was born at Magee's Town, Balinderry, in November, 1807. Her family suffered much for the Catholic faith. The daughter of a hedge schoolmaster, she became a teacher herself, and her younger brother was the first Catholic Inspector of National Schools in Ireland. Mrs. Toner was present at the dedication of St. Peter's Church, Lurgan, in September, 1833.

### CORK—Not Afraid of Factionists

Speaking at Aghada, Cork, on Sunday, June 5, Captain Donelan, M.P., said he understood he was marked out for eviction in the interest of conciliation, but, from what he saw that day he thought it would require something more than mere notice to quit to turn him out of his holding. He was a peaceable man, but if a fight was forced upon him he would not shirk it. He did not think he had done anything to forfeit the confidence of his constituents during the eighteen years he had the honor to represent gallant East Cork. In his judgment the political prospect was hopeful, for he was convinced the desperate efforts now being made to break up the pledge-bound Irish Party were doomed to failure. So far from having lost the confidence of the country, there were everywhere signs and tokens that the Irish Party have more fully possessed the confidence of the country.

### DUBLIN—Gaelic at the National University

The Board of Studies of the National University of Ireland has decided in favor of making the Irish language a compulsory subject for matriculation for the year 1913 and afterwards. This is a notable victory for Dr. Douglas Hyde, the head of the Gaelic League, and himself a professor of the new University. There were very strong forces against making Irish an essential subject, notably some of the Catholic Bishops. That fact, however, did not daunt Dr. Hyde, who had at his back—he is a Protestant himself—a strong and militant body of Catholics. The fact that the enforcement of the regulation will not take place until 1913 will remove any possible grievances on the part of the elder students to-day.

### Clongowes Union

On Sunday, June 5, the annual general meeting of the Clongowes Union was held at the great Jesuit College. Lord Chief Baron Palles presided, and there was a very large gathering of past students. In acknowledging a vote of thanks which was passed to him with acclamation, the Very Rev. Vincent Nolan, S.J., delivered an interesting speech, in the course of which he said the deepest thanks of all Clongownians were due to the Chief Baron for the munificent gift that had been presented by him to their new college chapel. It was the gift of the high altar, which was consecrated on Friday, the Feast of the Sacred Heart. They had also to thank Mr. Kieran, of Louth, for the gift of a side altar, and Mrs. Byrne of Drogheda, who had presented an altar of the Sacred Heart, which was now in the hands of the sculptor, in memory of her son, an old Clongownian, Mr. Thomas Byrne, the late Recorder of Manchester. Last year had been remarkable for the large number of Clongownians who had obtained distinctions, a fact which showed that the college maintained its old traditions.

### Bogus Jesuit Oath

At an Orange demonstration held in Dublin recently the Rev. J. E. Moffatt, Grand Master, who presided, said the oath taken by Jesuits is as follows:—'I do renounce and

disown any allegiance as due to any heretical King, Prince, or State named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots, and of other of the name Protestants to be damnable; and they themselves are damned and to be damned that will not forsake the same. I do further declare that I will help, assist, and advise all or any of his Holiness's agents in any place wherein I shall be, in England, Scotland, and Ireland, or in any other territory or kingdom I shall come to, and to do my utmost to extirpate the heretical Protestants' doctrine and to destroy all their pretended power, legal or otherwise.' Writing to the *Irish Times* with reference to the above libellous assertion, Very Rev. W. Delany, S.J., says: 'I am and have been for more than 50 years a Jesuit, and I can only characterise this statement as an utterly baseless and foul calumny. I have lived—often for a considerable time—in some of the principal houses of the Jesuit Order in Italy, Spain, France, England, Canada, and the United States. I have, at one time or another, filled almost every office of authority in the society, and I am therefore perfectly familiar with its constitution, and I most solemnly declare that neither the alleged oath, nor any other of the kind, was ever taken by (or proposed to) me, or to any other Jesuit, to my knowledge; and, therefore, that I can only characterise the Rev. Mr. Moffatt's statement as a gross, libellous slander. Mr. Moffatt's only possible justification for making such a charge against myself and my fellow Jesuits would be that he has convincing evidence that the charge is true. If the charge be proved to be true, he will have done a service to the public in showing us up in our true colors. I challenge him, therefore, to repeat his statement about myself or about any other Jesuit by name, and we shall, without delay, give him an opportunity of proving his case in the public courts. If he made the charge without such evidence, or any evidence at all, I fail to see how his making such a statement can be justified.'

### Parliamentary Election

The Harbour Division of Dublin has chosen well (says the *Freeman's Journal*). A worthy successor to the late Mr. Timothy Harrington in the representation of the seat has been found in Mr. William Abraham. Mr. Abraham was the unanimous selection of the Convention. The result of the somewhat protracted discussions with regard to this constituency will, we are confident, give satisfaction to every thinking Irish Nationalist. Mr. Abraham is a veteran in the National struggle; one of that band of Protestant Nationalists who rallied to the banner of Parnell thirty years ago, and for twenty years a trusted member of the Irish Party. His long and faithful service had earned for him, however, National respect; and his eviction from North-East Cork at the General Election was one of the most discreditable, as it was one of the most characteristic and illuminative, episodes in the factionist campaign. Mr. Redmond, summing up the results of the General Election in his speech, declared that, with the single exception of Mr. Magee's egregious candidature in West Belfast, the attack on Mr. Abraham was the most disgraceful incident of the elections. It cast a valuable light upon the value of Conciliationist professions, that, while accusing the Irish Party of being dominated by a sectarian society into which no Protestant could obtain an entrance, a campaign should be started against a universally popular and respected Protestant Nationalist. Mr. Abraham's offence was that he had been consistently faithful to his leader and to his colleagues. That same reason justified his selection by the Nationalists of the city of Dublin. With Mr. Redmond, we may congratulate not only the Convention, but Dublin and Ireland on the choice.

### KING'S COUNTY—White Gloves

Judge Curran was presented with white gloves at Tullamore Quarter Sessions on June 6. The last occasion on which he was presented with them he said he was obliged to say that they did not represent the state of the entire King's County, but on the present occasion they thoroughly represented the peace of the whole county. There had been no cattle driving, no intimidation, and no injury to property since he last sat in Tullamore. He congratulated the King's County on its peaceable and orderly condition.

### TIPPERARY—A Set off to the Budget

At the annual meeting of the Thurles Rural District Council, Mr. John Hackett, M.P., was unanimously re-elected chairman, and, in returning thanks, referred to the extensive and generous schemes carried out under the Laborers' Acts for the agricultural laborers. Proceeding, he said that the party which called themselves Independent Nationalists were using every effort towards dividing the people and setting Irishmen against Irishmen, and, continuing, said: 'All the arguments of the Independents regarding the Budget has been exploded, and the Budget is seen not to be the terror it was represented to be. While it increases taxation by half a million, it is responsible for bringing over three millions into this country in old age pensions and grants. So that instead of being an injury it is more or less of an addition to the country. True, some of the industries of the country have been hit by the Budget, but the time is now come for the introduction of the new Budget, and I think I am safe in saying that these imposts will be adjusted in favor of Ireland and wherever



else democracy is hit. We have been told by the Independents that we can never get Home Rule until we take on the same platform those who have been our bitterest enemies in the past. Well, the platform of the United Irish League is wide enough for them to come upon if they choose. If they come upon it without any conditions, because the Irish Party will never again agree to any conditions having for their object the placating of landlords and Unionists of Ireland such as we agreed to under the Local Government Act of 1899, when £770,000 per annum was given as a bribe to allow the people's representatives to take up the management of their own local affairs.'

#### Railway Accident

Last week a portion of an excursion train at Roscrea, Tipperary, was accidentally disconnected, and it descended a gradient and collided with a passenger train at Birr. Many passengers on the runaway train jumped out and were seriously injured, and 100 were injured when the collision came, several being severely hurt.

#### Death of General Butler

As we were informed by cable at the time, General Sir William Butler died at Bansha Castle, Tipperary, on June 7, after a few days' illness, the immediate cause of death being syncope. After referring to his brilliant career as a soldier, the *Freeman's Journal* goes on to say: General Butler was a typical Tipperary man—a six-footer, muscular, with a strong face full of character, a man who always knew his own mind, and who would not allow even red tape to prevent him expressing his opinions; a man of great charm of manner, of the most delightful geniality and good nature; but above all things a man, and a Tipperary man. The most memorable incident of his long and brilliant career in the British service was his action, as temporary Governor of Cape Colony, just before the outbreak of the Boer War. He was Commander-in-Chief at the Cape in 1898 and 1899, Sir Walter Hely-Hutchinson, another Irishman, born in Dublin, being Governor. Sir Walter got into delicate health, and was ordered home, and in his temporary absence General Butler acted as Governor. In that capacity, and as Commander at the Cape, he was asked by the Government to make a report in view of possible hostilities with the Boers. At that time all the high and mighty members of the Government and their brilliant military advisers were quite certain that 20,000 British troops would walk over the burghers without any trouble, and, within two months or so, plant the Union Jack on Government House at Pretoria. One day a thunderbolt arrived in Downing street from Capetown. It was Sir William Butler's Report. Sir William, who had served in several campaigns in South Africa, knew that country well, and especially he knew his Boers, and their system of fighting, and what tough customers they were. If the Government were bent on war (he said) it would be folly to attempt to fight the Boers with less than 100,000 men. This sound advice, based on knowledge and experience, was ignored by the wise Unionist statesmen of London, who knew better. His advice was not listened to, and consequently, instead of the war lasting for two months, it lasted for three years, and instead of 20,000 bringing the war to a close, it took a quarter of a million.

#### GENERAL

#### Then and Now

Mr. W. T. Stead, writing recently in the *Review of Reviews*, says:—'It is just a quarter of a century since I first set foot on Irish soil. Ireland was then in the throes of a fierce class war. The air was full of the sounds of strife. Politics dominated everything. The two great outstanding features in the Irish landscape were the Castle and the prison. It was, indeed, a distressful country, a land of evictions and of crowbar brigades, of plans of campaign and of buckshot, a land of hideous internecine civil war. To-day everything has been transformed. In my brief stay in Dublin I did not hear anyone speak of the Castle, and there was no patriot to be visited in gaol. Peace has replaced war, and the only outstanding grievance was the complaint that the predominant partner had forced upon Ireland a far too liberal scale of old-age pensions. The old distressful Erin had vanished, and in its place there was a new Ireland, full of hope and energy and self-reliance. Never, I was assured on every side, had Ireland been so prosperous, her soil so well tilled, her prisons so empty, her people so contented. It was indeed worth a far longer journey than from Euston to the North Wall to see with one's own eyes so marvellous and so beneficent a transformation. As I have said, Mr. Parnell's statue has not yet been mounted upon the pedestal being prepared for its reception at the end of O'Connell street. But *si monumentum requiris circumspice!* It was not granted to the Moses who led his people through the wilderness to see the Promised Land towards which he had directed their journeying. But he saw it afar off and was glad. He labored, and his countrymen are entering into his labors. The pacification of Ireland, now manifest to every eye, is the direct result of the years of storm and stress which are now happily but a far-away memory of the past. His people have got, or are in fair process of getting, the land which they till.'

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## People We Hear About

Mr. Davitt's son, Mr. M. M. Davitt, who has been taking his University studies at University College, Dublin, has had quite a distinguished course. He has now been elected chairman of the University College Literary and Historical Society. This year he obtained the gold medal for oratory.

Lady Butler, widow of General Sir William Butler, is, perhaps, the greatest woman painter living. 'The Roll Call,' which is in Windsor Castle, is a wonderful canvas, and one of the most pathetic pictures of war ever painted. Similarly, 'Scotland for Ever'—a Scottish cavalry regiment charging—is the greatest picture of the kind ever done by an English-speaking person, and is only equalled by some of the French battle pictures.

Mrs. R. J. Page, second daughter of John Mitchell, the Irish patriot leader of the '48 movement, who died at Lebanon, Pa., recently, was born in Dublin sixty-four years ago, and after her father's escape, in 1853, from Australian exile, lived with him in the United States and France. She was the widow of Roger J. Page, of Richmond, Va. Two of Mitchell's daughters, it will be remembered, became Catholics in Paris, at the Convent of the Sacred Heart, and the eldest entered the community. The family of his son, the late Captain James Mitchell, of New York, are all Catholics. Mitchell's father was the Unitarian pastor of the old church near the 'little green' at Newry.

Some interesting particulars are given in the *Bookman* concerning Mr. Percy Fitzgerald, who has 200 volumes of biographies, novels, essays, travels, and miscellaneous literature standing to his credit in the British Museum catalogues. Mr. Fitzgerald enjoys the distinction of having both written a *Life of Boswell* and made the bronze statue of him that was set up at Lichfield a little while ago; and he has just completed a statue of Dr. Johnson, whose *Life* he has edited three times. Mr. Fitzgerald is the only author now living whose stories were revised by Charles Dickens; when he was in difficulties with his plots he frequently went to Dickens, who also helped him with most of his proofs and added to them 'large slices of his own long sentences.'

Mr. Henry Donnelly, of Glasgow, had the distinction of being the only representative present from Great Britain, so far as can be ascertained, at the 50th anniversary of the founding of the Pontifical Zouaves. The gathering was held in Paris recently, under the presidency of General Baron Charrette, and was attended by about four hundred Catholics from all parts of Europe, chiefly from France and Belgium. These survivors of the Papal Army, who fought for the Pope in the campaign of 1860-70, when the dominions of the Pope were wrested from the Holy Father by the Piedmontese invaders, assembled on Saturday, June 4, at the Basilica of the Sacred Heart, Montmartre, Paris, where after a commemorative Mass a discourse was delivered by Monsignor De Cabriers, Bishop of Montpellier. Following the Mass, a reunion, which was really a banquet, was given at the Avenue Hoche, under the presidency of the General. Mr. Donnelly was one of a party who went out from Glasgow and the neighborhood in 1867, under the command of Mr. Charles Gordon, as he then was, who afterwards became Father Gordon, Rector of the Jesuits in Garnethill, and still later Bishop of Jamaica.

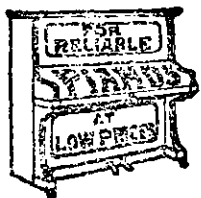
On Sunday, June 5 (says the *Catholic Times*) the French Government and the Municipality of Paris united in doing honor to two men of whom France is justly proud. In the morning a public statue to Louis Pasteur was unveiled, and in the afternoon there was the unveiling of a similar monument to Francis Coppée. Pasteur's name is best known in England in connection with his researches on hydrophobia. But this was the least part of his life work. His researches on fermentation and on micro-organisms enabled him to improve the wine industry of France, and to save the silk manufacture from destruction by his discovery of the nature of the silk worm disease. Another of his discoveries opened the way to the stamping out of splenic fever in the cattle of the French farms. His name represents the science of France. Coppée belongs to her literature. He was a great poet and a master of criticism. But the chief point of interest for us in Sunday's double celebration is that both these eminent men were not representatives of the creedless 'progress' that the present rulers of France are trying to promote, but they were practical Catholics, representatives of the ideas that the French Government is persecuting. Pasteur protested against the attempts to represent science and religion as antagonistic, and declared that his faith was 'that of the Breton peasant,' as simple and as unhesitating in his acceptance of the Church's teaching. Coppée flung himself into the agitation against the persecuting policy of the Government, and at more than one great gathering proclaimed that it was treason to France to attempt to rob her people of their religion. His death was a heavy loss to the Church in France. These are the men whom even the unbelievers are compelled to honor.

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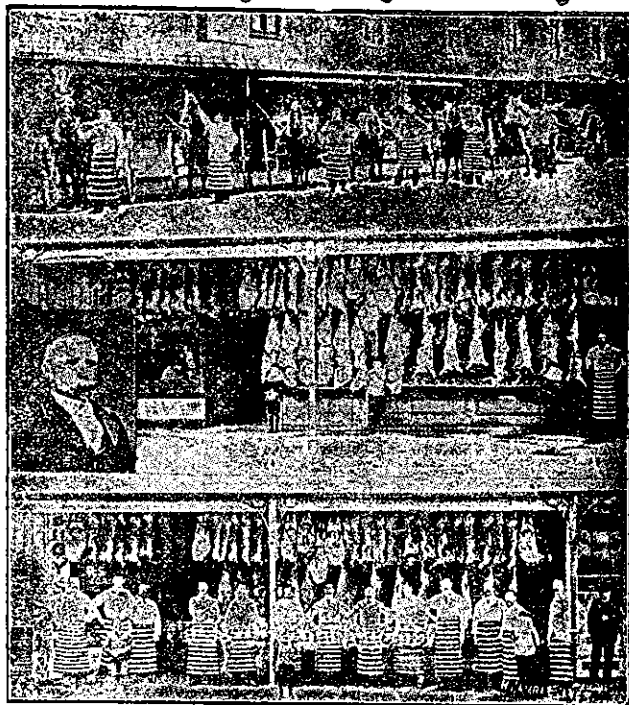
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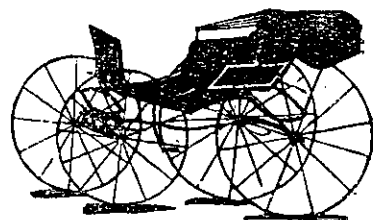
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**DON'T**

**THINGS I AM TIRED OF**

It is hoped by many, including myself, that I shall soon leave off arguing about evolution and such dusty Victorian conventions, and devote my few remaining days to writing Penny Dreadfuls; a noble and much-needed work (writes Mr. G. K. Chesterton). But before I finally desert the illusions of rationalism for the actualities of romance, I should very much like to write one last roaring, raging book telling all the rationalists not to be so utterly irrational. The book would be simply a string of violent vetoes, like the Ten Commandments. I would call it 'Don'ts for Dogmatists; or Things I am Tired Of.'

This book of intellectual etiquette, like most books of etiquette, would begin with superficial things; but there would be, I fancy, a wailing imprecation in the words that could not be called artificial; it might begin thus:

(1) Don't use a noun and then an adjective that crosses out the noun. An adjective qualifies, it cannot contradict. Don't say 'Give me a patriotism that is free from all boundaries.' It is like saying 'Give me a pork pie with no pork in it.' Don't say 'I look forward to that larger religion that shall have no special dogmas.' It is like saying 'I look forward to that larger quadruped who shall have no feet.' A quadruped means something with four feet; and a religion means something that commits a man to some doctrine about the universe. Don't let the meek substantive be absolutely murdered by the joyful, exuberant adjective.

(2) Don't say you are not going to say a thing, and then say it. This practice is very flourishing and successful with public speakers. The trick consists of first repudiating a certain view in unfavorable terms, and then repeating the same view in favorable terms. Perhaps the simplest form of it may be found in a landlord of my neighborhood, who said to his tenants in an election speech, 'Of course I'm not going to threaten you, but if this Budget passes the rents will go up.' The thing can be done in many forms besides this. 'I am the last man to mention party politics; but when I see the Empire rent in pieces by irresponsible Radicals,' etc.

'In this hall we welcome all creeds. We have no hostility against any honest belief; but only against that black priestcraft and superstition which can accept such a doctrine as,' etc. 'I would not say one word that could ruffle our relations with Germany. But this I will say, that when I see ceaseless and unscrupulous armament,' etc. Please don't do it. Decide to make a remark or not to make a remark. But don't fancy that you have somehow softened the saying of a thing by having just promised not to say it.

(3) Don't use secondary words as primary words. 'Happiness' (let us say) is a primary word. You know when you have the thing, and you jolly well know when you haven't. 'Progress' is a secondary word; it means the degree of one's approach to happiness, or to some such solid ideal. But modern controversies constantly turn on asking, 'Does Happiness help Progress?' Thus, I see in the *New Age* a letter from Mr. Egerton Swann, in which he warns the world against me and my friend Mr. Belloc on the ground that our democracy is 'spasmodic' (whatever that means) while our 'reactionism is settled and permanent.' It never strikes Mr. Swann that democracy means something in itself; while 'reactionism' means nothing except in connection with democracy. You cannot react except from something. If Mr. Swann thinks I have ever reacted from the doctrine that the people should rule, wish he would give me the reference.

(4) Don't say 'There is no true creed; for each creed believes itself right and the others wrong.' Probably one of the creeds is right and the others are wrong. Diversity does show that most of the views must be wrong. It does not by the faintest logic show that they all must be wrong. I suppose there is no subject on which opinions differ with more desperate sincerity than about which horse will win the Derby. These are certainly solemn convictions; men risk ruin for them. The man who puts his shirt on Potosi must believe in that animal, and each of other men putting their last garments upon other quadrupeds must believe in them quite as sincerely. They are all serious, and most of them are wrong. But one of them is right. One of the faiths is justified; one of the horses does win; not always even the dark horse which might stand for Agnosticism, but often the obvious and popular horse of Orthodoxy. Democracy has its occasional victories; and even the Favorite has been known to come in first.

But the point here is that something comes in first. That there were many beliefs does not destroy the fact that there was no well-founded belief. I believe (merely upon authority) that the world is round. That there may be tribes who believe it to be triangular or oblong does not alter the fact that it is certainly some shape, and therefore not any other shape. Therefore I repeat, with the wail of imprecation, don't say that the variety of creeds prevents you from accepting any creed. It is an unintelligent remark.

(5) Don't (if anyone calls your doctrine mad, which is likely enough), don't answer that madmen are only the minority and the sane only the majority. The sane are sane

because they are the corporate substance of mankind; the insane are not a minority because they are not a mob. The man who thinks himself a man thinks the next man a man; he reckons his neighbor as himself. But the man who thinks he is a chicken does not try to look through the man who thinks he is glass. The insane cannot combine . . . but surely this article is getting much too long. I apologise. I beg your pardon. I thought I was writing a book.

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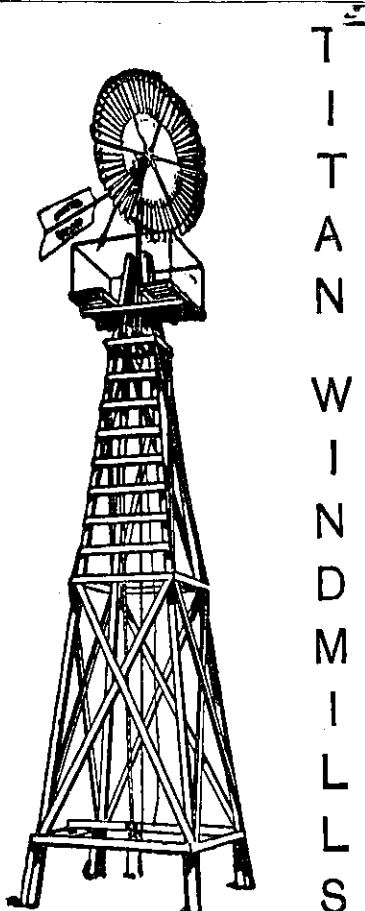
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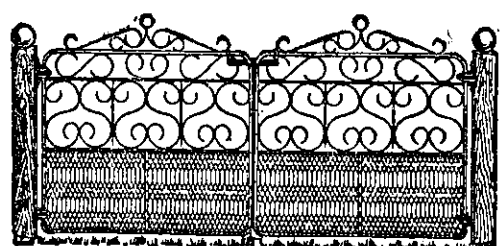


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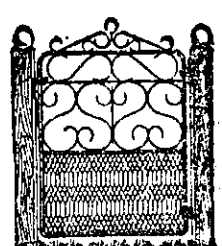


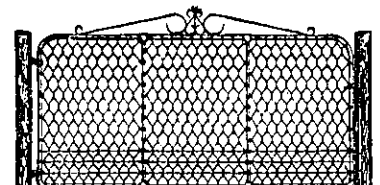
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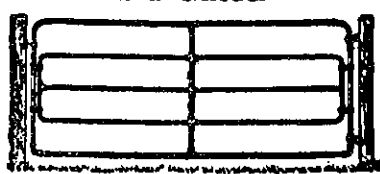
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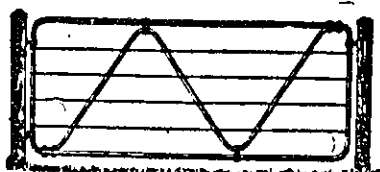
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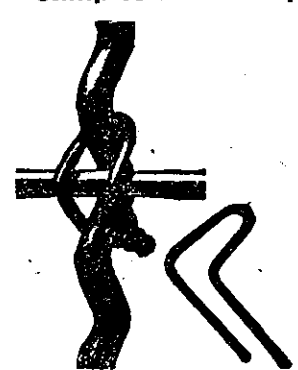
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# The Catholic World

## 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.

## A Prosperous Catholic Country

Belgian legislation during the last twenty-six years has been more progressive and more democratic than that of any other country in the world (says the *Catholic Times*). The country enjoys universal suffrage, proportional representation, excellent laws for the protection of the working classes, and so on. Its trade and commerce have increased phenomenally during this period until it has become the most successful country in Europe. Its government is worked with an economy which might be happily copied by every other civilised country. Its people are happy and prosperous. Catholic Belgium, governed by Catholic Deputies on Catholic principles for a period of time which has no parallel in modern parliamentary government, gives the lie direct to almost all the current calumnies against the Catholic Church—that she is reactionary, opposed to democracy, a foe to progress and enlightenment. It is highly significant that Belgium is the one country which has sought to model its legislation on the principles laid down by Leo XIII. in his Encyclical *Rerum Novarum*.

## ENGLAND—The Diocese of Southwark

It is claimed that there are now more priests resident within the Southwark diocese than in any other single diocese in Great Britain, while the total number of priests is exactly equal to that in the whole of Scotland.

## ROME—Private Audience

A Reuter's message from Rome under date June 7 states:—Rev. Father Rogers, of the diocese of Maitland, and Rev. Father Stapleton, of Brisbane, have been received in private audience by the Pope. Father Rogers presented to his Holiness an offering from the Sisters of St. Joseph, of Lochinvar, New South Wales, composed of a beautiful stole and a handsomely bound History of their Order in the diocese of Maitland, and a second stole made by the Sisters of Mercy at Dunedin, New Zealand.

## The Sacred College

At present the Sacred College consists of 52 Princes of the Church; 23 of them reside in Rome, and are engaged in the various Roman Congregations, Tribunals, and Offices; 31 Cardinals are Italians, two Germans, four Austrians, two Hungarians, four Spaniards, three French, and one each from the United States, Australia, Belgium, Brazil, Portugal, and Ireland; all but five of the Cardinals have received episcopal consecration. Of the religious Orders the Friars Minor have two Cardinals, and the Benedictines, Oratorians, Carmelites, Augustinians, and Capuchins one each; of the present Cardinals one was created by Pius IX., thirty-six by Leo XIII., and fifteen by Pius X.; the oldest of the Cardinals is Cardinal Gruscha, Archbishop of Vienna, who will be ninety next November, and the youngest is Cardinal Merry del Val, who will be just half that age in October.

## The Holy Father's Birthday

From all parts of the world (writes a Rome correspondent) telegrams and messages of congratulation reached the Vatican on June 2, for on that day his Holiness Pope Pius X. completed the seventy-fifth year of his vigorous, active life. The Holy Father has aged considerably within the past five years—how could it be otherwise, considering the trials that have fallen to his lot. But it is also true to say that the Pope enjoys perfect health and spirits, as several of those who recently saw his Holiness at close quarters assure the public. By the express wish of the Pope there was no official reception held on the occasion, the dignitaries of the Papal ante-chamber and the upper officers of the household alone being admitted to the Pope's presence. From the more important of the Catholic associations in Rome telegrams of felicitation were received by the Cardinal Secretary of State, who, as in the case of all such messages from Italy and other countries, replied to each one by order of the Pope.

## Receptions by the Holy Father

On June 4 a group of thirty officers and sailors belonging to the fleet of the United States were presented to the Sovereign Pontiff by the Right Rev. Bishop Kennedy, Rector of the American College, who interpreted to the Holy Father the sentiments of homage and affection of the chaplain, officers, and men for the Head of the Church. Pius X. received the marines with much kindness, and presented his ring to each of his visitors to kiss. On June 6 his Holiness received in audience 350 German pilgrims from Berlin and other districts of Prussia. In answer to an address of homage, he thanked them for the testimony of their faith and obedience. He then spoke of the great pleasure with which he had heard recently from the Pa-

triarch of Jerusalem of the work accomplished there by Germans under the auspices of their Emperor.

## SCOTLAND—Caledonian Catholic Association

The Caledonian Catholic Association of Edinburgh, in a resolution of sympathy with the Queen Mother, recalled with feelings of the deepest pleasure the regard and kindly consideration which his late Majesty ever displayed for his Catholic subjects and the Catholic faith. In a resolution to King George V. they state it is a source of the greatest gratification to them, his Majesty's Catholic and loyal subjects, to feel that at his hands their faith would receive that same regard and kindly consideration it had received at the instance of his illustrious father.

## SPAIN—A Modern School

After the Barcelona outbreak last year and Ferrer's execution, several of the 'modern schools' which he had founded were closed by the Government. The English press was all but unanimous in declaring that the closing of the schools was due only to 'sacerdotal' dislike for free education, and the statement of the Spanish Government that the schools had been hotbeds of Anarchism was treated as a fiction. The new Liberal Government allowed the suppressed schools to be reopened. But during the last few weeks (says the *Catholic Times* of June 11) there has been a recrudescence of the Anarchist agitation, and an incident that occurred last week in a small town near Saragossa throws a strange light on the character of the Ferrerist schools. One of them had been opened in the town, and last Saturday local feeling against it led to an outbreak of disorder. The people declared the teachers were propagandists of Anarchism, and expressed an intention of wrecking the buildings and lynching the staff. The mob was held at bay by revolver-fire from the school, pistols being apparently a part of its equipment. Presently the Civil Guard, the armed police of Spain, came to the rescue, and drove off the assailants. But for the revolver-armed school staff it was a case of 'out of the frying-pan into the fire,' for the Civil Guard, proceeding to an inspection of the buildings with a view to drawing up their report, discovered, not only a store of Anarchist literature, but also a quantity of explosives and what are described as 'models of infernal machines.' This is the story sent from Madrid, not by a Catholic journalist, but by Reuter's Agency. The result is the closing of this 'modern school,' and the arrest of the 'enlightened' educators who formed its staff. This suggests that after all it was something more than 'sacerdotal prejudices against scientific education' that led the Maura Cabinet to close schools of this type after the Barcelona revolt.

## UNITED STATES—Guild of Catholic Doctors

The congress of Catholic doctors practising in the Boston Archdiocese has had a practical result. Under the ægis of Archbishop O'Connell, about 100 Catholic physicians of Boston have formed a guild under the patronage of St. Luke, the general purpose of which is to combat the Pagan tendencies of the times in the practice of medicine.

## Church Progress

In connection with the recent simultaneous consecration of six Bishops at St. Paul, Minn., by Archbishop Ireland, it is interesting to recall that the first Bishop of St. Paul was consecrated only sixty years ago, and had but nine priests and six thousand Catholics then in his jurisdiction. Archbishop Ireland, who officiated as consecrator of the new Bishops, and Bishop O'Gorman, who preached the sermon, were the first two seminarians accepted for the diocese of St. Paul by its first Bishop.

## Marble from Ireland

A block of marble weighing about one-third of a ton has reached Philadelphia from Armagh, to be used as the corner-stone for the new St. Patrick's Church in that city. It is the gift of Cardinal Logue.

## Care of the Lepers

Louisiana is one of the few North American States that make provision for the segregation, care, and medical treatment of lepers. It is under the charge of the Sisters of Charity. There are 70 lepers, white and colored.

## The Archbishop of New York

The clergy and laity of the great archdiocese of New York (says the *New York Catholic News*) all unite in extending their best wishes to his Grace Archbishop Farley on the fortieth anniversary of his ordination. The Archbishop is in every sense the beloved spiritual father of his people. But he is, in addition, one of New York's foremost citizens, and all the people, non-Catholics as well as Catholics, honor him as such. The universal wish is that his Grace be spared to New York for many, many years. When the golden jubilee of his priesthood comes round there will be a celebration without parallel in the history of the Church in this country.

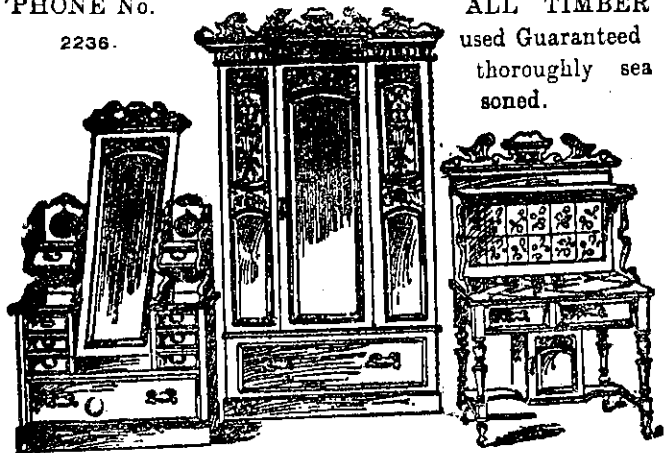
## GENERAL

## The Eucharistic Congress

Cardinal Vincenzo Vannutelli, Papal Legate to the Montreal Eucharistic Congress, intends leaving Ostend on



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August 25, and spending the night in London. The next day he will go to Liverpool in the company of the Most Rev. Francis Bourne, Archbishop of Westminster, and the Duke of Norfolk, where the three will embark on the Empress of Ireland, in which their cabins are already reserved. On this steamship there will be ten portable altars, on which Masses may be said from 5 to 8 every morning of the voyage. On Sunday there will be Pontifical High Mass at 8 o'clock on the third class deck. His Eminence will be received incognito at Rimouski by the General Manager of the Canadian Pacific Railway, who has invited him and a party of invited guests to visit Niagara Falls on September 1. Thence the Cardinal and his companions will go to Toronto, leaving that city by steamboat on September 4 and arriving in Montreal on the evening of September 5.

## WIRELESS TELEGRAPHY IN AUCKLAND

### A TALENTED MECHANIC

Monsieur Roussel, a middle-aged Frenchman, who is employed as carpenter and general handy man at the Sacred Heart College, Ponsonby, has developed a taste for revelling in the mysteries of electricity that amounts almost to genius (says the *Auckland Star*). In spare moments he has put his industry and talent to good purpose, and quite recently completed and installed a wireless telegraphic plant, practically making everything on the premises and effecting an improvement on the Marconi mechanism in one important particular. The ingenious Frenchman has himself made the battery; the Rhunkorff coil, in which seven miles of delicately thin wire has been absorbed; the spark gap; two condensers which are used to regulate the strength of the sparks; the transformer for treating the current in its passage from the spark gap to the aerial wire; the receiving apparatus; the timing apparatus, and the mast, with aerial wires, which has yet to be erected.

The battery that has been made does not develop sufficient current to transmit messages to a greater distance than 40 or 50 miles. A six-inch spark only can be obtained, and it requires a four or five feet spark to allow the wave travelling a distance of 500 or 600 miles. But the apparatus is admirably adapted for the educational purposes for which it has been designed, and the practical demonstrations that can be given to the college students is more effective and interesting than explanations and theoretical illustrations.

With the exception of the battery, which affects the transmission of messages in the manner stated, the plant can deal quite effectually with the reception of messages at almost any distance, and this fact has been demonstrated in an unexpected manner. Through legislation prohibiting the erection of the poles necessary to carry aerial wires to receive waves the receiving apparatus at present is unconnected, but so sensitive is the magnetic coherer that warships' messages have been intercepted, one especially (though in code) being distinctly recorded, and another, presumably from a much longer distance, being rather faintly recorded.

It is in connection with the receiving apparatus that Monsieur Roussel has made an important departure from the Marconi instrument. With the latter the coherer takes the form of a vacuum tube, with the air exhausted and filled with nickel and silver filings. The local production is a magnetic coherer, with an iron bar running through a glass tube, no air exhausted and the filling consisting of soft iron filings. Not only has the iron filings a better action, but the magnet adjusted to the side can be shifted to any position to increase or decrease the sensitiveness of the receiver. This appliance is so sensitive that it records the slightest electric spark in the same room, and sparks from a Wimshurst influencing machine, located in another room some distance away, were also plainly and separately recorded.

It is also of interest to mention that the Wimshurst machine was made by Monsieur Roussel, and is valued at £20 at least. The whole of the wireless plant is beautifully finished, the brass work being particularly well fitted, and reflects the utmost credit on the industrious and ingenious Roussel, who is not only very unassuming, but most happy to offer explanations, as he did to a *Star* reporter, who inspected the plant.

There is one matter that needs attention before the full benefit of the plant can be obtained. Legislation prescribes a penalty of £500 for erecting apparatus for receiving or transmitting wireless messages, and the college authorities cannot without permission erect the mast for the necessary aerial wires. As the plant is intended only for educational purposes to transmit and receive messages from short distances, and not for the purpose of making a business of it, the authorities are hopeful that it will not be long before the required permission of the Government will be given.

Here's a hint of value to you: If you have to shift be sure you get the NEW ZEALAND EXPRESS COMPANY, LTD., to move your things. Their men are expert at the work, and take as much care of things as if they were their own. Careless carriers can do pounds' worth of damage to your furniture. It's wise, therefore, to get the N.Z. EXPRESS CO., on whom you can thoroughly rely....

## Domestic

By MAUREEN

### Cleaning Leather Chairs.

To clean leather seats of chairs a sponge saturated with alcohol should be passed over the chairs, after which apply with a little wadding a coat of varnish composed of the white of an egg dissolved in a third of its volume of alcohol.

### To Clean Black Lace.

Soak it for some hours in a solution of vinegar and water (two tablespoonfuls of the former to a pint of the latter is about the right proportion), then rinse in cold coffee, and iron while damp between two pieces of flannel. It is wonderful how this treatment improves shabby lace.

### Cleaning Silver and Gold Lace.

Since silver and gold thread and lace are used so much upon embroideries, and the braid is used for dress trimming, it is well to know what will brighten it when it becomes dull. Place lace or braid upon a woollen cloth, after freeing lace of all dust. Burnt powdered alum should then be applied with a soft brush. This will remove tarnish, and restore former brightness, if lace and braid are not too worn.

### A Perfect Draught Preventer.

Many doors through shrinkage of the wood are quite two inches from the floor, causing dust and draught to enter. Fold about three thicknesses of paper just the width of the door and about two inches deep; cover with baize or serge, as nearly as possible in color to the door. Sew on three small rings, one about a quarter of an inch from each end, and one in the middle. Fasten into the door three small screw hooks, with well turned-up ends. Hang on by the rings, and you will have a perfect draught preventer, which moves with the door, keeps in its place, yet is easily removed and brushed.

### The Nutritive Value of Cream.

Very few house-mothers fully realise the nutritive value of cream, or understand its superiority to any other solid fats, in permitting the gastric juices to mix with it in the most perfect manner, and in this way aiding and hastening digestion. It is invaluable in the case of invalids, for it serves as nutriment in a very valuable form. It is superior to butter, because it contains more volatile oil than butter made from it. It is frequently ordered by physicians for persons consumptively inclined, for those with feeble digestions, for aged persons, and for those who suffer from impaired circulation, cold feet, and those who feel chilly from want of nutriment. No other article of food gives such satisfactory results.

### Care of the Feet.

People who suffer from tired feet may note that a good deal of their discomfort is caused by the fact that they wear stockings that do not fit. Indeed, the fit of stockings is almost as important as that of shoes, and, in order that they may fit, it is necessary that they shall have a right and left to the pair. They should have as few seams as possible, as these cause corns. The feet should be bathed at night, and this treatment is an excellent sleep producer. The water should be salted. The feet should be scrubbed all over with a nail brush, which will often prevent the formation of corns; whilst hard spots on the soles may be reduced with a piece of fine emery paper or fine file before the feet are placed in water.

### Treatment of Nervous Children.

Intelligent people are coming to understand the importance of protecting the nervous system in infancy and the danger of a shock to childish nerves. As a rule, the quieter a baby is kept during the first year of its life, the better chance it has for a life of health and happiness. The fact that so large a proportion of the human family die in infancy is due largely to the folly of nurses and the ignorance of mothers. Over bright babies do not commend themselves to physicians, who know that the first year of a child's life should be entirely spent in sleep. All efforts to arouse the dormant mind of a child at this time are attended with danger. The foolish practice of tossing a helpless baby in the air, while it screams both with fright and delight, is a most dangerous one, and should not be indulged in by any sensible person, as the excitement thus produced in the child often paves the way for those fatal brain diseases against which medical science is so helpless.

*Maureen*

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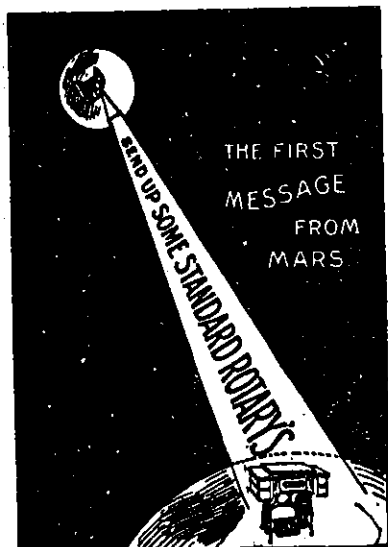
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## Science Siftings

BY 'VOLT'

### A Counting Machine.

There has been installed in the Auckland branch of the Bank of New Zealand three counting machines. These machines, which are similar in appearance to typewriters, not only list amounts, but also record the total simply by the clerk in charge pressing a key at the end of the listing or at any other time. They can add, subtract, multiply, or divide. They can count if required the number of documents going through them, and can also list two separate columns. The operating is very simple. As long as the operator presses the right key the result must be accurate. Even if the wrong key has been pressed, the mistake can be rectified without leaving a trace on the manuscript, as the record is not made till a handle is moved. The machines are fitted in such a way that they can also, if necessary, be worked by electricity. The machines are stated to be great labor-saving devices, and if the Auckland experiment is satisfactory they will be installed in all the principal offices of the bank.

### The Color of Flowers.

It has been found that the color of flowers can be altered by scientific cultivation. For instance, there is a species of wild primrose, whose lemon-colored flowers vary only in slight degree. Cultivation has produced from this very plant a pure blue variety of primrose, which has retained a general color, but developed all shades from the palest sky blue to the deep blue of the corn flower. The Chinese primrose when first cultivated in the garden bore only red and white flowers. Other colors are now produced, not only violet, but also blue, although not so pure a blue as in the case of the cultivated wild primrose. Another example is offered by the gladiolus, which formerly bore only red and white flowers, but has recently been developed into a blue-flowering variety. A case of somewhat different character is presented by the asters, which have long shown a great variety of colors, but in which recently a great many new shades have been produced. It has been found that in making these experiments those proving successes were invariably with flowers that showed some disposition, even if slight, to vary in shading.

### The Exercise of Vision.

Through the experiments of expert oculists it has become known that in reading an easily comprehensible text there is a regular change between pauses of rest for the eye and its movements. The number of these pauses, however, is much smaller than the number of letters over which the eye glides, and it remains in the case of the same person almost unchanged as long as a fluent text is used. If the text becomes more difficult in the meantime, the number of pauses is increased a little, and where attention is given exclusively to the formation of words, as in reading for correction, the number becomes three times as large. It seems certain that reading is effected exclusively during the pauses of rest. On the average, the eye glides, during a definite movement on the line, over a space of 1.52 to 2.08 centimetres, or nearly an inch, a space containing from twelve to thirteen letters. The rapid change of the black and light textual elements—the letters and the spaces between—makes it impossible for the eye to recognise the letters while it is in motion. By a very brief exercise of vision while the eye is still, four letters without exception, five at the most, can be recognised at the same time, even when they do not occur in a sequence of words. In the case of such a sequence, however, four or five times as many letters can be read during the same interval of vision. In the short pauses of rest while reading one recognises the words solely from their word formation as the eye sees it—that is, if the letters are not too large, and such recognition is by so much easier as the words show themselves more characteristic and fluent to the reader. Even a beginner can therefore with a little practice enable himself to read not only without spelling, but with a visual grasp of whole words at a time.

### RHEUMO, THE RATIONAL REMEDY FOR RHEUMATISM.

Once upon a time people used to think that liniments, embrocations, and external treatment could cure Rheumatism, Gout, Sciatica, and Lumbago. Careful experiments by scientific investigators, however, demonstrated that the real causes of these diseases lay in an over acid condition of the blood. If the excess of Uric acid could be eliminated a cure was assured. Many preparations were tried, but it was not until the discovery of RHEUMO that a really successful remedy was placed on the market. In Rheumo you have a powerful neutraliser of Uric acid, which quickly expels it from the system and gives welcome and lasting relief. Mr. Albert Algar, of the Wellington Woollen Co., Wellington, bears testimony to the efficacy of RHEUMO as a cure for Rheumatism, Gout, and Sciatica:

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## Intercolonial

Rev. Father M. O'Sullivan, for four years attached to SS. Peter and Paul's Cathedral, Goulburn, has been transferred to Temora.

The Right Rev. Dr. Kelly, Bishop of Geraldton, has appointed the Very Rev. Dean Drayne, of Lawlers, and the Very Rev. Father Graber, D.D., of Cue, to be diocesan consultors.

Sister Mary Reginald, of the Sisters of St. Joseph, who recently died at the Kensington Convent, Adelaide, aged 38 years, was a sister of Hon. L. O'Loughlin, M.L.A. She had been sixteen years a nun.

The golden fleece and the golden grain are the staple sources of the wealth of the Commonwealth. The States have averaged £5,000,000 in the value of the wheat yield last season, and the value of the wool clip is given at £33,128,496, as against £25,950,912 for 1909. The number of bales sent overseas from the Commonwealth was 2,434,643.

The Right Rev. Mgr. Barry, V.G., of the Sandhurst diocese, has received a letter from Rome, under date May 27, stating that Bishop Reville was still in the hospital. His Lordship's health, however, was mending rapidly, and he expected to leave about the middle of June for Ireland, having abandoned his intended Continental trip. He was to be accompanied by the Bishop of Sale (Dr. Corbett), and Rev. Father Rooney, of Elmore.

Mr. Michael Dwyer, one of the oldest residents of the Raleigh district of New South Wales, and a Crimean veteran, has died at the age of 78 years. He was a native of Cork, and, with a young friend named Carney, joined the 15th Royal Irish Fusiliers at the age of 18. Together they went with the regiment to the Crimea, and fought through that campaign. In one engagement Dwyer was struck on the hip by a piece of broken shell, the wound proving a lifelong injury.

The new ladies' college, which is being conducted by the Sisters of Mercy, at Church Hill, was blessed and opened on Sunday afternoon, July 10, by his Eminence Cardinal Moran in the presence of a large gathering of parishioners and others. The building occupies the site of an ancient structure that, until a few months ago, stood between St. Patrick's Convent and the Marist Fathers' house in Harrington street. From the Catholic standpoint it is one of the most historic spots in Sydney, for it was in the cottage of Mr. William Davis, the site of which is now covered by the convent chapel, that the Blessed Sacrament lay concealed and treasured during the time that elapsed between the deportation of Father Jeremiah Flynn and the arrival of Fathers Therry and Connolly. These and many other interesting facts were recalled by his Eminence in the course of an eloquent address after the religious ceremony had been performed.

The Rev. W. F. Reade, a pioneer priest of the diocese of Lismore, who retired from active work on the Northern Rivers four years ago and settled in Sydney, died at his home at Waverley on July 8, at the age of 75 years (says the *Catholic Press*). He was 42 years a priest. Born on January 15, 1835, in St. Canice's Confederate City, Kilkenny, his life embraced almost the whole history of the Church in Australia. At that date five priests ministered to the wants of 21,000 Catholics scattered throughout the Commonwealth. A Bishop had not yet landed on these shores. Dr. Ullathorne was Vicar-General, assisted by four Irish priests—Fathers Therry, Connolly, McEnroe, and Dowling. There were no churches, no schools, no teaching Orders. Now, at Father Reade's death, there are nearly a million Catholics in Australasia, and in New South Wales alone there are 400 priests, over 250 religious Brothers, about 2500 nuns, and, including colleges, boarding, high, and primary schools, over 600 educational establishments, in which over 46,000 children are being trained. This progress Father Reade saw in his lifetime.

By the will of the late Miss Sarah O'Neill, of Benburb House, Allard street, Brighton (says the *Advocate*), a large amount of real estate was disposed of. The testator left estate of the value of £24,379, being realty £23,860, and personalty £519. By her will, dated December 22, 1909, she appoints her cousin, Emma Hacker, as sole executrix, and gives her Benburb House, with the jewellery, plate, and linen in it, and £500 in cash. To Julia Mary Hacker she leaves the house known as Iolanthe; to Marguerita, the daughter of Mr. John McEvoy, of Sydney, the house known as Eling for life, and the income from the house known as Dulgabena to Sylvia, the daughter of Mr. John McEvoy, for her life. The residue of the estate the testator directs is to be divided between the Melbourne, Alfred, Austin, and St. Vincent's Hospitals, the Melbourne Benevolent Asylum, St. Vincent de Paul's Boys' and Girls' Orphanages, the Little Sisters of the Poor, the Brighton Ladies' Benevolent Society, and the Richard O'Neill College, at Gardenvale, which will, at some future date, be used as a training college for ecclesiastical students. At present the college serves as a novitiate for the Presentation Order.

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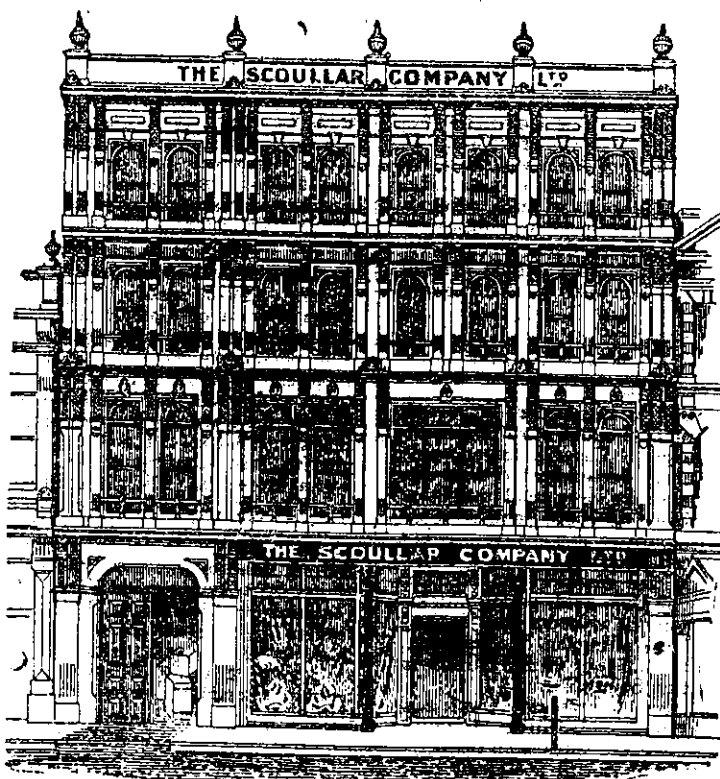
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# The Family Circle

## BE SOMETHING

Be something in this living age,  
And prove your right to be  
A light upon some darkened page,  
A pilot on some sea.  
Find out the place where you may stand,  
Beneath some burden bow;  
Take up the task with willing hand,  
Be something, somewhere, now!

Be something in this throbbing day  
Of busy hands and feet,  
A spring beside some dusty way,  
A shadow from the heat.  
Be found upon the workman's roll;  
Go sow, go reap, go plough;  
Bend to some task with heart and soul,  
Be something, somewhere, now!

Be something in this golden hour,  
With action running o'er;  
Add some momentum to its power,  
A voice unheard before.  
Be not a king without a throne,  
Or crown to deck the brow;  
Serve with the throng, or serve alone,  
Be something, somewhere, now!

## LOST IN THE WOODS

'Are you quite sure you are not afraid, Teddy dear?'  
'Why, yes, muvver; I'm not the leastest little bit afraid,' replied the small man confidently, standing very erect by way of emphasis, and meeting his mother's anxious look with a bright smile.

'And of course you know the way?' she continued, somewhat reassured by his brave appearance. 'Just keep straight on up the road until you reach the Gregory place; then you can call James, and the others, and go on to school together. Good-bye, Teddy! Be mother's dear, good boy at school. And remember—don't be afraid of anything.'

She kissed the dewy red mouth held up to her, put his cap straight on his yellow curls, then watched the sturdy little figure with its air of added inches marching briskly up the road until the trees hid him from view.

It was Teddy's first year at school, and this was the first time he had ever gone alone. The country schoolhouse was two miles away; and either Jink or June, his black 'mammy's' boys, had always gone with him. But June had sprained his ankle the afternoon before, and Jink was needed in the fields; so it had been decided to let Teddy go alone as far as the Gregory place (about three-quarters of a mile), and go the rest of the way with the Gregory children.

It was quite early in the morning, and springtime. Birds were everywhere—fitting about, much occupied with the important business of nest-building; or perched on some blossoming bough, singing for very joy in the glorious sunshine.

The 'big road,' as the Negroes called it, ran through the heart of a beautiful wood, and on either side the warm sunlight had wrought wondrous magic. The dogwood trees were all in bloom, their great snowy blossoms gleaming through tender green; there were golden wreaths of yellow jasmine hanging from the swaying branches of the trees; and here and there a small crab apple filled the air with the delicate perfume of its exquisite pink blooms.

When the little boy had left his mother, he began walking very briskly, with head well up and his book satchel swinging over his shoulder. But soon the little creatures of the wood drew his attention. The whole world seemed alive with gladness, and calling to him to stop and enjoy it all. A rabbit scuttled across the road in front of him; squirrels leaped and chattered in the trees over his head; and a small garter snake, with its circles of brilliant color, wriggled through the grass at his feet.

He saw where a pair of redbirds were building a nest; and, dropping his cap and books, he climbed up and peeped at it.

'Never mind!' he said to the excited little owners of the nest. 'Don't you know I wouldn't bover your house? Don't you 'member how you always build here and I always find you, and I've never hurt your nest or your babies a single time?'

It was such a perfect morning, and Teddy found so many beautiful things in the world! The time slipped by before he realised it, and when he reached the Gregory place he found that the children had left home some time before. He felt very uncomfortable at this, because from there to the schoolhouse was the longest and worst part of the walk. The Gregory pasture had to be crossed, and on several occasions the cattle had strayed out on to the road; some of them, he had heard the children say, were vicious and would hook.

These cows of the Gregory's had always been the terror of Teddy's life. Black mammy had threatened him with them when he was naughty ever since his earliest recollection, and the boys could tell awful stories of their fierceness.

But, in spite of some inward misgivings, it never occurred to Teddy to go back home; he only squared his small shoulders, puckered up his red lips and began to whistle as he tramped bravely on. He had to keep to the 'big road' for a mile beyond the Gregory's, then take a path that turned sharply to the left and ran through the woods to the schoolhouse.

Some distance in the rear of the schoolhouse lay a dense swamp. This swamp, dark and gloomy even at noonday, held for the imaginative child the most mysterious terrors. In Teddy's thoughts, it was the abode of monster snakes, and was hung with poisonous vines, and there the runaway Negroes hid; he could never even think of it without 'little wriggling cold things' running up and down his back. In repeating the fearsome tales their 'mammies' had told of the swamp, the children always drew close together and lowered their voices, casting apprehensive glances behind them.

The Gregory place left behind, Teddy walked on more rapidly, still whistling gaily; he hurried through the pasture—there was not a cow to be seen—and at last reached the path to the school. He turned into it with a sigh of relief, and was soon well into the woods. But he was deaf and blind now to the beauty of his surroundings, for he knew that he was late. At thought of the mark for tardiness that would be put against his name, he quickened his pace to a run.

He had run only a few steps, however, when a sound reached his ears that almost made his heart stand still. It was the angry bellowing of cattle, and it came from just a little way ahead of him. The Gregory cows had escaped from the pasture, and were pawing up the ground and bellowing in a way to frighten even an older child.

Teddy realised that he was entirely cut off in that direction, and he dared not go back to the road for fear they would see and follow him. There was nothing for him to do but to turn toward the swamp and cut across the woods, in that way reaching the schoolhouse from the rear. Fear lent wings to his feet, and in a very few minutes the path and the cows were out of sight. Then he paused a moment to rest and look about him. The woods had grown darker and unfamiliar to him, and his relief at being safe from the cows began to give place to a little creepy sensation as he thought of the silent, mysterious swamp.

He supposed he had gone far enough; so he turned to the right again, and kept on steadily for some time, hoping every minute to catch a glimpse through the trees of the whitewashed schoolhouse. But though he walked, as he thought, for a very long time, the woods only grew more dense and wild.

Just in front of him lay a giant oak, uprooted in some fierce storm; with a little sobbing sigh, he sat down on the great trunk to rest, for he was very tired. All around him the vegetation was rank and thick; snaky-looking vines, with poisonous, trumpet-shaped flowers of brilliant hue, hung from the branches overhead. The ground was soft and black, and slimy in places; and a weird green twilight seemed to be gathering.

At every sound he started with fear and glanced hastily around, half expecting to see some hideous shape gliding through the dusk of the forest. At last he sprang to his feet and began retracing his steps, thinking to get back into the path. The cows were surely gone now.

Weary and frightened, he stumbled on for what seemed to him long hours, only to find himself back again at the uprooted tree. He had walked in a circle without realising it. When he recognised the place, he sank down in a miserable little heap and began to cry. He knew now that he was lost, and he was afraid that he might die out there in the woods alone.

Then, all at once, into the darkness of his distress, a thought, like the flash of an angel's wing, came to him: he would ask God to help him. Reverently he knelt there by the giant tree trunk, and bowed his head on his little hands. He was sobbing so he could scarcely speak; but he repeated his morning prayer, and after a little pause added beseechingly: 'Dear God, I'm losted. Please find me, for Jesus' sake. Amen.'

Then he felt more quiet and comforted; and, rising from his knees, he mounted the fallen tree and walked the full length of it, to where the roots had been torn from the earth. In this elevated position, he stood and looked about him. There, at some distance through the trees, he could see the little hill with the schoolhouse nestling peacefully against its side; and just then he heard the faint tinkle of a bell and the shouts of the children as they swarmed out for dinner recess.

God had heard his earnest little prayer and found him. —*Ave Maria.*

## THE ONE WHO WINS

The man who wins works. He knows that mind and muscle are in a sense twin brothers, and that weakness of the one is apt to induce weakness of the other; that strength of the one is only worth most when coupled with strength of the other. He knows that cheerfulness is an asset that cannot be overlooked or overestimated. Also that



kindness and courtesy are the best lubricants for the wheels of any right progress, whether financial or spiritual. He realises that the world owes no man a living, but that the world offers every man a living. He is confident, sunny, temperate, and young-hearted.

### THE KING OF THE FOREST

The lion is regarded as the king of wild beasts, and, like Robinson Crusoe, he was 'monarch of all he surveyed' until man invaded his haunts and made war upon him with his terrible weapons of destruction. The lion now experiences the novelty of being hunted himself. However, in the wilder parts of Central Africa, where civilised man rarely penetrates with his firearms, the lion still holds sway and fearlessly roams through his domains, dining off the tenderest and appetising parts of herbivorous animals whenever the pangs of hunger trouble him. He lies in ambush and suddenly pounces out upon his prey, or if he fails after the first rush he makes a succession of terrific springs and leaping bounds for a hundred yards or so, travelling almost as fast as the fleetest horse, but he cannot keep up this 'spurt,' and if not successful in his charge he gives up the chase. Favorite resorts of lions are the water-holes and drinking places where the various animals converge in the early hours of the morning to slake their thirst. When overtaken by disease, old age, or worn out fangs, he is no longer able to capture the alert and fleet-footed antelopes and resorts to 'small fry,' even condescending to satisfy his appetite upon humble rodents such as rats and mice, but the pangs of hunger eventually force him to screw up courage to tackle a native; then it dawns upon his leonine brain that these black half-naked 'humans' are very easy to kill, and afford an abundance of good meat, obtainable with very little risk or effort, and so he becomes what is termed a 'man-eater,' and the utmost alarm prevails in the district. This destruction of human life continues until in self-defence the terrified villagers turn out in a strong body and put an end to him after a fierce combat. In many parts of Africa, when the villagers' goats and other domestic animals begin to mysteriously disappear, they say: 'Ah, there is an old toothless lion about. We must turn out and kill him, or he will soon begin eating us.'

### IDENTIFIED BY HIS DOG

Bank clerks naturally and necessarily require satisfactory identification of persons who ask to have cheques cashed. The same rule is followed in the post office by clerks who cash money orders. But what the nature of the identification shall be and by whom is a matter which rests to some extent in the discretion of the clerk. The Boston *Herald* tells a story, in which a dog bore witness to his master's identity.

A Boston business man called at the postal order department recently to get an order cashed, but the clerk in attendance had only recently been appointed. He said the caller would have to be identified before payment could be made.

'Why, I have had hundreds of orders cashed here,' he replied, with a show of impatience. 'Isn't there some one here who knows me?'

'I'm the only one on duty just now. The others are out to luncheon,' said the clerk.

'Will you take the inscription on my dog's collar as sufficient identification?' was asked.

'Yes, that will be acceptable.'

The man whistled for his terrier, and, taking him in his arms, lifted him up to the window. The clerk read the name and address on the collar and paid the order.

### FAMILY FUN

What relation is a child to its own father when it is not its own father's son?—A daughter.

What word of five letters can you take the first two letters from and have one remain?—'Stone.'

What words may be pronounced quicker and shorter by adding another syllable to them?—'Quick' and 'short.'

Can you name two words where the five vowels follow in successive order?—'Facetious' and 'abstemious.'

What is white and black and red all over?—A newspaper.

Londonderry, Cork, and Kerry, spell me that without a K?—T-h-a-t.

As long as ten men, as strong as ten men and ten men couldn't put it on its end?—A rope.

What grows in the wood, sounds in the town, and earns its master many a pound?—A fiddle.

What are the most unsociable things in the world?—Milestones: you never see two of them together.

Why is a gatepost like a potato?—Because they are both put into the ground to prog-a-gate.

A Puzzler.—In what manner can a person reckon up how much the numbers 1, 2, 3, 4, 5, up to 50 amount to when added together without adding them up either in your mind or on paper? Answer: The first and last of these numbers, 1 and 50, make 51; the second and last but one, 2 and 49, also make 51, and so on through the whole row of figures. Altogether, therefore, there are 25 times 51, which makes 1275.

## All Sorts

Horseflesh in Germany sometimes fetches 7d a pound. No English prison governor's salary is higher than £700 a year.

Quebec's forest lands cover an area of over a hundred million acres.

The Chinese made paper from silk 120 years before the Christian era.

The estimated population of Canada a year ago last March was 7,185,000.

Rents of working-class dwellings are about 25 per cent. lower in Belgium than in England.

The *Daily Chronicle* says: 'The tallest men taking part in the procession in the King's funeral were the members of the Dublin Police Force. Even the shortest of this contingent was 6ft 2in in height.'

The six States of the Commonwealth are indebted to the large sum of £250,000,000. It is believed that if one borrowing authority (Federal) were alone allowed to go to the Home market better terms could be received.

Little Margie (after watching her small brother devouring several large sections of chocolate cake): 'Mamma, isn't it funny how much larger Jimmy really is than he appears to be from the outside?'

Sportsman (to Snobson, who hasn't brought down a single bird all day): 'Do you know Lord Peckham?'

Snobson: 'Oh, dear, yes; I've often shot at his house.'

Sportsman: 'Ever hit it?'

Beggar: 'Sir, I am starving.'

Cræsus: 'Here, take this penny, and tell me how you became so miserably poor.'

Beggar: 'Ah, sir, I was like you. I was too fond of giving away large sums of money to the poor.'

Mr. De Seiner (on being introduced to Adored One's Mother): 'Pardon me, madam, but have we not met before? Your face seems strangely familiar.' Adored One's Mother: 'Yes; I am the woman who stood up in the tram-car the other day while you sat reading a paper.'

Widower (to his ten-year-old daughter): 'Do you know, Fanny, that your governess is going to get married?'

Fanny: 'I am so glad to get rid of the hateful thing. I was afraid she was never going to leave us. Who is she going to marry?'

Widower: 'Me.'

Mistress: 'Mercy! What a kitchen! Every pot, pan, and dish is dirty, the table looks like a rag shop, and—Why, it will take you a week to get things cleared up. What on earth have you been doing?' Servant: 'Sure, mum, the young leddies has just been down here showing me how they roast a potato at the cooking school.'

The self-made man wrote his name in the hotel register, remarking in a grandiloquent manner, 'I'm one of those chaps who always pay as they go.' 'Any luggage?' queried the clerk, as he swung the book around. 'No,' answered the other. 'Then,' rejoined the clerk, 'you are one of those chaps who are expected to pay as they come. Eight shillings, please.'

Through the good offices of a powerful American residing in Paris an ambitious young girl from out West obtained an audience with the late Constant Coquelin, of the Comedie Francaise, who graciously consented to hear her recite.

After listening to a classic or two, the great French actor went up to the young aspirant for histrionic honors, and placed his hand on her head, as in benediction. 'My dear child,' said he; 'marry soon. Good-bye.'

No one can watch a spider constructing his web without noting the methodical and almost prescient manner in which he sets to work, and the question arises: How he has learned his trade? To this, we fear, there is only the unsatisfactory and unsatisfying answer: 'By instinct.' The power of making webs can be acquired neither by imitation nor by experiment, for a young spider will spin a beautiful web in the dark and without practice. Whether in days long since the early spiders acquired the art through long practice and much failure, and have handed on the knowledge to their descendants as a kind of ancestral memory, or, whether it may not be that after all these instincts are properties in the very nature of the organs associated with them, we cannot tell. The most careful inquiries into the nature of instinct seem but to deepen the mystery. Yet one thing seems very clear in the case of the spider and his web, and that is that, to begin with, the web was not a weapon of destruction, but a cradle in which to hatch and rear the young. That was in the golden age, before nature became 'red in tooth and claw with rapine.' Then some more intelligent spider, probably of indolent disposition, must have noticed that small flies and other spider delicacies often got entangled in the lines of the nest, and saved him the trouble of going forth and catching his prey in a sportsmanlike manner. The conclusion to be drawn was obvious to his dawning intelligence.

For Children's Hacking Cough at night,  
Woods' Great Peppermint Cure, 1/6, 2/6.

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