

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

August 14, Sunday.—Thirtieth Sunday after Pentecost.
St. Hormisdas, Pope and Confessor.
„ 15, Monday.—Assumption of the Blessed Virgin Mary. Holy Day of Obligation.
„ 16, Tuesday.—St. Roch, Confessor.
„ 17, Wednesday.—Octave of St. Lawrence, Martyr.
„ 18, Thursday.—St. Hyacinth, Confessor.
„ 19, Friday.—Blessed Urban II., Pope and Confessor.
„ 20, Saturday.—St. Bernard, Confessor and Doctor.

St. Hyacinth, Confessor.

St. Hyacinth, called by the Church 'the Apostle of the North,' was born in Silesia, then a part of the kingdom of Poland. As a missionary he visited Denmark, Norway, and Sweden, traversed Russia from the Baltic to the Black Sea, and even penetrated through Turkestan to Thibet and China. His labors were crowned with success, due to the eloquence of his preaching and the example of his life, as well as to the numerous miracles which everywhere marked his presence. He died in Cracow in 1257, in the seventy-second year of his age.

St. Bernard, Confessor and Doctor.

St. Bernard, the glory of Christendom during the twelfth century, was born at Dijon, in France, A.D. 1091. On the death of his pious mother, in 1110, he retired with some thirty companions into the solitude of a Cistercian monastery. He there gave a perfect example of the virtues proper to the monastic state, while, at the same time, on occasions when duty called him, his intervention in public affairs was attended with the happiest results. He so ably defended Catholic doctrine with his voice and pen that his efforts in this direction have earned for him the title of Doctor. St. Bernard died in 1153.

GRAINS OF GOLD

THE SACRED HEART.

O, Heart, that doth the world enfold
Within Thy Depths Divine,
And burns, and yearns with Love untold
That our hearts be like Thine;
Unworthy we turn to Thee,
And say, as oft before,
May glory, praise, and honor be,
Thy measure, more and more!

Yet, we would come because we fain
Our loyalty would prove,
And 'All for Thee' make our refrain
When telling of our love.
O, grant we may, from day to day,
Till life for us be o'er—
Our grateful homage strive to pay,
And love Thee, more and more!

He who overcomes and captures his enemy with love is the greatest of all conquerors.

'Where there's a will there's a way,' and if we wish to get anywhere we must go the way.

A life is great not by the measure of few mistakes, but by splendid mastery over all mistakes.

Men of understanding are instructed by reason, the ignorant by necessity, and beasts by nature.

A laugh to be joyous must flow from a joyous heart, for without kindness there can be no true joy.

Daily ought we to renew our purposes, and to stir up ourselves to greater fervor.—Thomas à Kempis.

Let us cultivate charity in judging; let us seek to draw out latent good in others, rather than to discover hidden evil.

One of the fundamental principles of religion is growth. Our devotion is not very warm if increased love and strictness do not keep pace with it.

Let us not leave the smallest interval between our duties. Let one duty interlace with another like the branches of a hedge, like the links in a chain.

Happy is he who has pity on the poor and destitute, for he will receive a hundredfold from God, and even in this life the Most High will be his greatest Benefactor.

Only an ideal can be eternal, but every honest attempt to give it shape has a longer life than any living creature. Nature makes only to destroy, but art creates for the very sake of preserving the beautiful.

The road to right is not nearly so narrow as some folks would have us believe. It is a bit narrow in one or two places, but having passed these, you'll find it wide enough for every right desire and every high ambition.

The Storyteller

A HEARTLESS MOTHER

(Concluded from last week.)

Once established in the house of her father and mother, Aimée seemed like a sick bird in a new cage. Accustomed to open doors and the fresh air, she felt suffocated in the close atmosphere of the house, which she seldom left more than once a day, and then for about an hour at a time. She suffered in body, heart, and soul. Everything was strange to her; the elegant furniture, the long mirrors which revealed to her whenever she glanced at them the figure of a mournful-looking, pallid little girl; the governess who came three hours a day and treated her as though she were a machine; the maid who took her most unwillingly for her daily walk, and with whom she seldom exchanged a word. Above all, the vicinity of her parents oppressed her, and their conduct toward her made her quail at the very sight of them.

Immersed in his own concerns, her father, after the first few days of passive kindness, seemed to forget all about her. Her mother, more actively hostile, often scolded her for her awkwardness, her sullenness, her *gaucheries*, of which the child was unconscious, and which she might have amended, if the proper method had been taken to teach her to do so. She persisted in addressing her parents as 'Madame' and 'Monsieur'—terms which she applied equally to the *concierge* and the cook. The demon of stubbornness had entered her soul: nothing could banish it from its lodgment. In the depths of her heart she had conceived the idea that if she did not conform to the wishes of her parents, they would send her back to Catherine, which was what she most desired. The situation was strange, disagreeable, and peculiar. Till within a few months she had been a joyous, care-free, and affectionate child, happy in her home and in all human relations about her; yet at the same time, to the most casual observer, superior to those with whom she was thrown, in appearance, gait, gesture, and manner.

And now, in the house of her father and mother, she seemed a little peasant girl, transplanted to an atmosphere to which she could never become accustomed, in which she might be said merely to exist. The situation was becoming more and more intolerable every day, when it suddenly came to an end. Monsieur Punol died, after a short illness, of pneumonia. The third day after the funeral, as Aimée stood regarding herself in the mirror, looking more solemn and unhappy than ever in her black garments, she took a sudden resolution, which she prepared to carry into effect. Without saying a word to anyone, she went to the kitchen, carrying her little basket, and asked the cook for some bread and meat and a small flask of wine and water.

'What do you want to do with it, child?' inquired the old woman.

'It is for a poor little girl,' replied Aimée.

'If I let you have the food, will you give her the basket to carry it in? It is such a common-looking affair for a young lady to own! Madeline tells me your mamma hates the sight of it.'

'Yes, I will give her the basket.'

'Now, that is very good of you, Mademoiselle. You will not be so stubborn in future, will you? You will not bother your poor mamma, now that your father is dead, and she has so much trouble?'

'I do not bother her—I hardly ever see her. But I promise you, Eulalie, not to bother her any more.'

'Very well. Here is a nice packet of food. Now, be off to your little girl. I never believed, myself, that you had a bad heart.'

'Thank you, Eulalie!' said the child, with tears in her eyes. It was the first display of feeling that had been seen since her arrival, and the heart—not a bad one—of the woman was touched.

'They have not done the right thing by the child,' she said to herself, returning to her work. 'If they had used different methods, she would be different. And now that the father is gone—he was the better of the two—well, well, how will it be?'

Instead of going to the *concierge* with the food as Eulalie had supposed, Aimée hastened to her own room, where she changed her black garments for her peasant costume. After having written on a small piece of paper, 'I have gone to live with Catherine,' she pasted it on the windowpane, where it could not fail to be seen. It was late in the afternoon of an April day—the time when the *concierge* would doubtless be in his little room. The stairway was in twilight: no one recognised the little peasant girl descending with her primitive basket. When the ground-floor was reached, the runaway stepped boldly into the street. She was familiar with the route to the station; with a self-possession which was a heritage from both father and mother, she purchased a third class ticket to the village of L.

Several persons in the compartment wondered at the old-fashioned, lonely little creature, who sat up like a woman, with her gaze constantly fixed on the landscape through which they were passing, and who ate her modest luncheon of bread, meat, and wine as though she were an experienced traveller.

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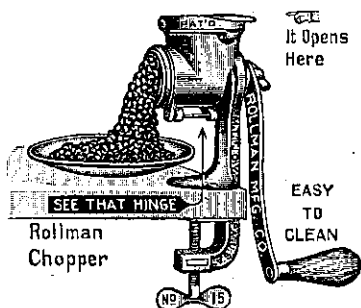
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Night was falling when the train arrived at L.; and Aimée left the carriage, in which she had not exchanged a single word with any of her companions. Plodding on steadily, without a thought of fatigue or fear, until she came to the village, she approached the humble home in which she had left her childish heart. Through the uncurtained window she saw the family seated around the supper table. Softly opening the door, she stood before the astonished group.

'I have come back!' she cried. 'I have come back! I have run away. My father is dead, and my mother will not be sorry that I am here. If you do not let me stay with you, I will throw myself in the river. And if they take me back, I will throw myself out of the highest window, or under the feet of the horses in the street.'

Then, bursting into a paroxysm of tears, the first she had shed since she left the cottage, she fell into Catherine's arms, opened to receive her.

Strange as it may appear, Madame Punol did not attempt to redeem her daughter. Utterly indifferent to Aimée as she was, her departure afforded her more satisfaction than regret. As soon as possible negotiations as to the future were arranged between herself and the Martins; and Aimée entered once more into the life she loved, and became, as formerly, in every particular a model child.

At the age of sixteen she began to teach the village school. At twenty she married the nephew of the curé, a young doctor from Nevers, who had come to pass the vacation with his uncle. At that time it became known that a suitable marriage portion had been provided for her by her mother—a welcome addition to the modest purse of the young physician. From this period Aimée passed for ever out of the lives of the Martins, whose family were in homes of their own. But tender memories still existed between the child and her kind foster parents.

As soon as she was transplanted to another atmosphere, the soul of Aimée expanded and adapted itself to circumstances more fitted to her refined nature. The beautiful and gentle Madame Dirmontel was everywhere loved and admired. Three lovely children came to bless this ideal union.

When the Dirmontels had been married ten years the health of the doctor began to fail, and they decided to spend the summer near Trouville, with their children, satisfied that a complete renunciation of business would effect a cure, which proved to be the case. A cottage was rented, and the whole family entered into the full enjoyment of their holiday.

One morning, her husband and children having preceded her to the beach, Aimée, after attending to some household duties, prepared to follow them. A small runabout in which two ladies were seated passed her, going very quickly. They were elderly persons, very well dressed, and had the air of people of some importance. Suddenly, through the cloud of dust they left behind them, Aimée perceived a grey chiffon veil, which fell to the ground at her feet. She stooped to pick it up, and at the same moment saw that the carriage had turned about and was approaching the place where she stood. She made a step forward with the veil in her hand. The elder of the two ladies, who was very handsome, in a cold, statuesque way extended her hand.

'Thank you, madame!' she said politely, as she received the veil. 'If I had had it on my hat where it belongs, instead of on the seat beside me, I should not have lost it.'

'You are welcome, madame,' answered Aimée, and for an instant the two women looked into each other's eyes. It was over in a moment; the travellers resumed their journey. The lady turned to the driver.

'Do you know the name of the persons who live in the cottage we have just passed,' she inquired—'where that lady was standing who picked up the veil?'

'They are the Dirmontels,' he replied. 'He is a doctor.'

'Do they reside here?'

'They are from Nevers—here for the season only.'

'Thank you!' responded the questioner, while her friend remarked:

'That was a very good-looking and refined young woman, quite out of the ordinary. Don't you think so?'

'I agree with you,' said the other.

'I fancy you looked very much like that at her age,' continued her friend.

'Perhaps I did,' replied her companion, thoughtfully. 'But I never had those soft, dark eyes. They are the crowning feature of her face.'

'Yes, you are right,' rejoined the other, mentally contrasting them with those of the woman beside her, which were a hard, steely grey.

The elder woman took a note-book from her pocket and wrote a few words; then she leaned back, silently musing, until they came in sight of Trouville, where they were sojourning.

Aimée walked slowly toward the beach, musing in her turn. The subject of her reflections was not a pleasant one.

'That was my mother,' she said to herself—'my mother! And she recognised me! God forgive me, but the sight of her has aroused the worst feelings of which I am capable—terrible feelings of resentment and aversion, which I thought were forgotten in the great happiness of my life! But this shows what I might have become, what possibilities there are within me, which, owing to fortunate circumstances, have not been developed. I do not wish her evil—oh, no!—but, God, Thou knowest it, I wish also never

again to meet her! And, if I am not altogether mistaken in her character, this first meeting, if she can so order it, will be our last. O Catherine! O Claude! What, where would I have been if you had not sheltered me? I shudder to think of it.'

Five years later the Dirmontels came into possession of a large fortune, left them, it was said, by a distant relative of Aimée's; but the husband and wife knew the real source of their increased wealth, and whence came the tardy recognition, the effort at atonement for years of indifference and neglect on the part of a most unusual and unnatural mother.—*Ave Maria.*

ARTHUR ALDIS' GREAT WORK

When Margaret Donovan married Arthur Aldis, she said, 'My life is magnified this day above all my days,' and for a year she believed it. Then came the awakening. Slowly it dawned on her that it was not her handsome, dreamy, good-tempered husband who was doing all the work on their farm, but her freckled, raw-boned brother Tom. The farm in the far west had been given to her as her wedding dower by her father, whose broad cattle ranch, in the shadows of the Rockies, stretched for miles beyond her own land.

It was one summer when she was just back from her convent school in Denver that she had met Arthur Aldis, artist, literateur, and dreamer, who had come out to Colorado and Wyoming because of some slight tendency to delicacy of the lungs, and, loving him with all her heart, had married him. Two months later her father died, and his broad lands had passed to her eldest brother, Robert. Then it was that Tom, the youngest son, and Margaret's favorite brother, had come to live with them, and gradually Arthur had handed over to him first one thing on the farm and then another, until, at the end of a year, Tom was doing practically all the work.

'He likes it,' the optimistic dreamer told his wife, 'and as for me, I can now have more time for my literary work.' So he fitted out the most attractive room in the house as his 'den,' and proceeded to write magazine articles that brought him a slender pittance, which, had it not been for the farm, would have utterly failed to provide for them.

In five years the faithful Tom married, left for a home of his own, and confronted with the necessity of assuming the reins of government, Aldis settled it to his own satisfaction; 'Joe will look after everything,' he said, 'and he can report to me from time to time.'

Joe, a farm hand, with the best of good will, but no executive ability, scratched his head and looked at Margaret doubtfully as Aldis' graceful figure disappeared in the house, seeing which, Margaret smiled bravely. 'It's all right, Joe,' she said, 'Go to the north field and start the boys ploughing it; then come to me.'

In the years that followed it was Margaret who became the dominant spirit, while Aldis continued to write and to assure himself and everyone else how well Joe did the work under his direction. In the meantime, had he not wisely abandoned writing for the magazines, and was he not engaged in a monumental work that would bring him fame and money—nothing less than the 'Interdependence of Literature,' a book that was to astonish the world. Margaret did her best, but her babies came fast, and sixteen years after her marriage she died, leaving her husband to face life with their nine children, the eldest of whom was only fifteen.

It had pleased Aldis to give his children poetic names, and it was the eldest, a girl named Mona Lisa, to whom the dying woman recommended her own children. 'You will do your best, Mona—always love your father, and teach the others to love him; and have patience with Don and Vittoria, and be a mother to little Angelo.'

Three years passed, and it was Twelfth Night. The snow lay deep on the far western land, as Mona Lisa stood in the warm farm kitchen, preparing the midday meal. It was a lovely face that bent over the stove, the counterpart of Aldis'. Three years of heavy responsibility and care had brought shadows to the girl's eyes, and at eighteen she looked over twenty. Nobly she had fulfilled her mother's trust, and all that she could do had been done; but the great work was still unfinished, the farm was not half tilled or cultivated, and money grew more scarce every year.

The kitchen door was flung open, and with a whirl there entered Don and Vittoria, sworn allies, and the most high-spirited and turbulent of the flock. Mona Lisa lifted her delicate flushed face from the frying pan and smiled at the newcomers.

'Don,' she said, 'please take some fresh logs to papa's den, and Vittoria, would you go and see if Angelo has awakened from his nap?'

Vittoria Colonna, a sturdy, handsome girl of thirteen, departed, and Donovan gathered up an armful of logs and disappeared down the passage leading to his father's sanctum. He was back in five minutes.

'The governor wants a cup of tea right away, Monny. He says he's cold and can't write when his fingers are so stiff.'

A little pucker appeared on Mona's forehead, but she busied herself getting the tea, and presently handed it to the none too willing Donovan, who again departed down the passage-way. In the boy's heart was a growing re-

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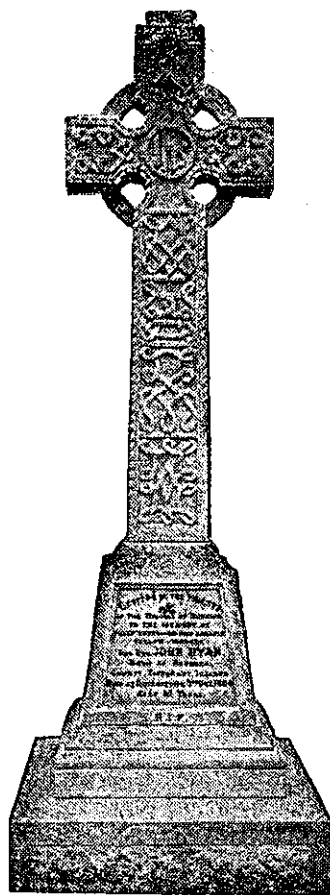
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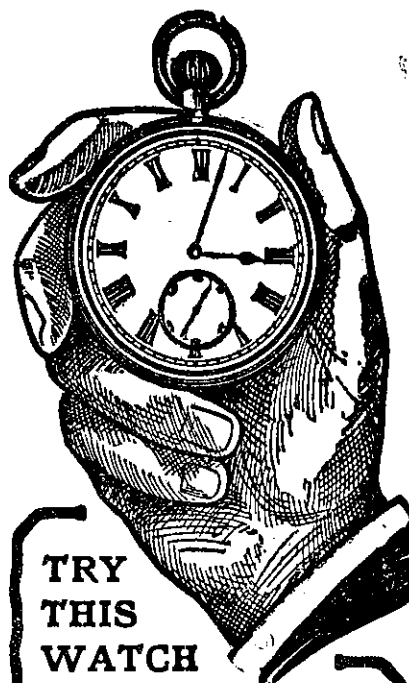
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sentment—at fifteen he was beginning to realise the condition of affairs, and to see how heavily burdened was the elder sister whom they all adored.

At 2 o'clock Mona had her kitchen tidied up, and gathered the whole eight around her for a talk. Ever since they could remember the Aldis children had kept Twelfth Night. It was a custom Aldis had seen carried out in some parts of Germany and France, and it had taken his artistic fancy, so he had taught it to Mona Lisa and Donovan. When not too much absorbed in his work he would take part in it himself.

Looking at the eager faces around her, Mona Lisa smiled. 'I have not much money,' she said, 'but I have a plan,' and she proceeded to unfold it. In the midst of great clapping of hands, the door was opened, and there entered a stout, comfortable-looking woman, followed by a fair-haired, manly young man.

'Ach Je!' said the newcomer, 'I want you, meine liebliche Blume. It is to the town we will go, mit meinem Fritz. Is it not so, mein Engelchen?'

Mona Lisa's face was rosy red. 'How good you are, dear Mrs. Harter!' she said. 'I was just wishing I could go to town in preparation for to-morrow. There is so much to do, and so little time in which to do it.'

With the musical jingle of the bells they were off, after Mona had left the house and the younger children in the care of Vittoria and Don.

Aldis wrote late that afternoon, and just as the western sun was setting in a flame of scarlet and copper he reached for another sheet of paper, to find there was none. Should he stop? No! He had got to a most interesting period of German literature in the time of Charlemagne. He would work another hour or two while the subject was fresh in his mind. Rising from his comfortable seat, he walked to a closet that was built in the wall between his room and his eldest daughter's, and reached up to a shelf where there was a pile of writing paper; as he did so, a clear, boyish voice was raised in the next room, and he paused spell-bound.

'I tell you, Vit, it's a burning shame! There he sits day after day in that room, writing all that stuff that nobody will want to read, and everything in the house and on the farm going to rack and ruin, and Mona nearly worked to death; and none of us with proper clothes or anything else. It's a shame, I tell you!'

'It killed mother,' said Vittoria's voice, 'and it will kill Mona.'

'And then we'll all die in turn,' said the first speaker. 'I tell you, Vitty, the book is our tomb.'

There was the sound of an opening door that closed after the speakers, and silence reigned. But in the heart of Arthur Aldis there was a raging tumult. For the first time in eighteen years he had heard the truth. He had killed his wife by his selfishness, and now he was darkening his children's lives in the same way. Slowly he returned to his room. His dreaminess vanished. In the heart of the man, now that the veil had been torn aside, was an overpowering remorse and regret. Memory took him back to the first day he saw Margaret. How blue her eyes were, how straight and supple her figure, how sweet her low voice! She had given him everything, and in return he had laid on her a burden heavier than she could bear. How he had wasted his years in dreaming, shutting his eyes to all practical needs! Long he sat and thought, until his revulsion of feeling was complete, and then he arose. Well, thank God, he had it in him, if he would, to retrieve the past. Who was it who had told him in his younger days that he was a practical idealist? His mother! Yes, his mother, who understood him as mothers alone do. Then he had drifted west in search of health, and had gradually allowed the practice to lie dormant while he had given himself up to the ideal. With a gesture of disgust and scorn, he walked up to his writing table, gathered up the precious manuscript, and thrust it in the blazing fire. Renunciation, following on resolution, was now complete.

Ten minutes later he opened the door of the kitchen and appeared before seven astonished children, who with the quickness of childhood saw something new in both voice and mien.

'Donovan,' he said, 'I have had my eye on some splendid evergreens up on the mountainside—and not so far up that we can't get them. Bring an axe from the shed, and let us go and cut them down and surprise Mona when she gets home, by having the room ready for our Twelfth Night festival.'

The procession that set forth from the house a few minutes later was almost a rout.

When Mona drove up at 8 o'clock she was astonished to see the whole house lit up. What could it mean? The door was flung open, and she was seized by Aubrey de Vere, who whirled her across the kitchen to the living room beyond.

And, oh, wonder of wonders! Here was a royal throne, banked by the dark evergreens, on which sat Donovan, resplendent in regal robes, a gold crown on his head, surrounded by his court of laughing children. He waved his sceptre as Mona Lisa entered.

'It is my will, O Princess,' he said, 'that you should cut our bean cake on yonder table.'

Mona Lisa advanced to where lay the big cake, sent to them by kind Mrs. Harter. But, stay!—who was this new father who came forward and kissed her so tenderly, and took her wraps from her, and asked her if she was cold from her long drive? Was she in a dream, or was it real?

Impatient little hands were pulling at her skirt. 'Cut it, Mona! Cut the cake, and let us see who gets the bean.'

With a surge of bewildered, happy feelings, Mona Lisa obeyed, and ten minutes later an exclamation of delight went up as the big black bean, which foretold luck to the one who had it, was found in her own piece of cake.

Mona Lisa had never known such a Twelfth Night. Care and responsibility seemed slipping away from her, and when, two hours later, she told her father good-night—they two being the last to retire—a thrill of newborn hope and joy filled her heart as Aldis put his arm around her and kissed her pure forehead.

'My brave little daughter,' he said, 'I have burned it all—my great work—and henceforth my true great work will begin—to live for you and the others. It is the Star in the East, Mona, that has taught it to me.'—*Rosary Magazine.*

AN OLD SCOTTISH SEMINARY

One of the most affecting spots in Scotland to a Catholic is the old seminary of Scalán in Banffshire (says the *Catholic Herald*). Here in the trying days of the 18th century the lamp of faith was kept burning, and amidst innumerable trials and difficulties young men were trained for the priesthood and fostered in that spirit of fortitude and self-sacrifice so necessary to the proper fulfilment of their vocation.

The idea of a seminary was first broached in 1713 by Bishops Nicholson and Gordon, and its first establishment was an island in Loch Morar. The disturbances in the country caused by the rising of 1715 brought about the dissolution of the infant seminary, however, and re-establishment was not attempted till a year or two later, when Scalán was fixed upon as a suitable place in which the project might be prudently resumed.

The property was situated upon the estate of the Duke of Gordon, who, being a Catholic, was anxious to further the good work. It was his influence that made the establishment possible, and while he lived the seminary never wanted a friend.

From this time on until the close of the century Scalán enjoyed a practically continuous existence and had an important influence upon the fortunes of the reviving Church in Scotland. Although laid in ashes by order of Cumberland after the disastrous defeat of the clans at Culloden, its work was only temporarily interrupted, and it continued to be the centre of Catholic life in the Highlands for more than fifty years.

In 1799, for economic reasons, the college was removed to Aquhorthies by Bishop Hay. It is now little more than a memory, yet within its sacred walls were trained some of the most capable and painstaking missionaries of the eighteenth century.

Messrs. Dwan Bros., Willis street, Wellington, report having sold the lease, furniture, and goodwill of Hastie's Hotel, Feilding; Mrs. Quinn's interest in the Prince of Wales Hotel, Tory street, Wellington; Mr. R. J. Paul's interest in the Mount Egmont Hotel, Midhurst, Taranaki; Mr. Thomas Green's interest in the lease, goodwill, and furniture of the Post Office Hotel, Picton; Mr. G. H. Williams's interest in the lease, furniture, and goodwill of the Masonic Hotel, Blenheim; the lease, furniture, and goodwill of the Royal Oak Hotel, Pyrmont, Sydney, N.S.W.; Mrs. O'Neill's interest in the lease, furniture, and goodwill of the Club Hotel, Stratford; Mr. Bell's interest in the lease, furniture, and goodwill of the Wimbledon Hotel, Wimbledon, Hawke's Bay; the freehold of the Taueru Hotel, Taueru, Wairarapa. Messrs. Dwan Bros. also report having sold a freehold farm of 700 acres in Inglewood district to Mr. Hubert Collins (late of Rangiora and Kai-koura, South Island) for the sum of £8400.

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CEREMONIES AND PILGRIMAGES

The Rev. J. G. Chapman, in a recent issue of the *Taranaki Herald*, was credited with the following remarks under the heading 'Notes of a Sermon':—'There is a churchy righteousness which is nothing more than starch. That is, a kind of righteousness which any scoundrel may have! Look at poor Luther, toiling on his knees up the sacred stairs at Rome, counting his beads, muttering his Pater Noster, when he hears ringing in his mind the sublime sentence, "Therefore being justified by faith we have peace with God, through our Lord Jesus Christ." Henceforth, to him, ceremonial, pilgrimages, penances, beads, image worship, and all the rest of the tomfoolery and religious humbug are filthy rags.'

Mr. J. H. Parker, in the course of a letter to the *Herald* of August 2, replies to Mr. Chapman's remarks. He says:—'Let us examine the passage sentence by sentence and word by word. Mr. Chapman says: "Look at poor Luther toiling on his knees up the sacred stairs at Rome, counting his beads, muttering his Pater Noster." Murray's *Handbook for Rome* says, referring to the Scala Santa (sacred stairs), "The stairs consist of twenty-eight bluish white marble steps (Marmo Tirio) from the quarries on the slopes of Mount Lebanon. They are said to have belonged to Pilate's house, and to be the identical ones which our Saviour descended when He left the Judgment Seat. They may be ascended only by penitents on their knees," etc. Now, to one who believes that they are the very steps down which his Saviour walked on His way to Calvary, to be crucified for him, where is the impropriety of his climbing them on his knees? In the Bible we read of men who took off their shoes from their feet, or prostrated themselves upon the earth in places sanctified by Divine visitation. "Counting his beads." Well, if this be true of poor Luther, then he must have been what he was fond of calling those who differed from him on religious matters—an ass. What good could it possibly do him to "count" his beads? He knew the number, surely, of the beads of his Rosary, and he knew also that the Rosary is the Gospel history under fifteen mysteries or parts. And as the Gospel, either in Hebrew, Greek, Latin, or English, is the representation of the principal facts of the life of Christ, under forms of words, etc., which are understood by the instructed; so is the Rosary the history of the same life under a certain arrangement of beads, which is equally intelligible to the instructed as the printed records are to others. "Muttering his Pater Noster." Poor Luther! I wonder where he learnt to "mutter" the Lord's Prayer? Certainly not in the Catholic Church. A Catholic worthy of the name knows that he is taught when he prays to say the Lord's Prayer, and that with confidence and reverence. Was it wrong for poor Luther to say the Our Father? Henceforth, to him, ceremonial, pilgrimages, penances, beads, image worship, and all the rest of the tomfoolery and religious humbug are as filthy rags.' Here are a number of things placed together in one category and labelled 'Tomfoolery and religious humbug.' Let us examine the items. 'Ceremonial.' Poor Luther, he must have turned Quaker. No more ceremony for him. Well, certainly he did not stand much upon ceremony with his fellow-men, if what is related of him by his own friends be true. But what about the ceremonies of the Old Dispensation as well as the ceremonies connected with the administration of the sacraments, etc., of the New? Most of them were directly appointed by God; and the principal ceremonies of the Catholic Church can be clearly traced at least to sub-apostolic times. And, further, ceremony is the necessary outcome of the twofold nature of man, intellectual and spiritual, on account of which, as St. Thomas Aquinas says (contra Gentiles B. 3 C. 119), he must pay God a twofold adoration—one spiritual, which consists in the interior devotion of the soul; the other corporal, which manifests itself in the outward form of worship, for there is no inward sentiment or feeling, which man is not wont to express outwardly by some suitable gesture or action. Ceremonies are employed to embellish and adorn sacred functions; to excite in the faithful, sentiments of respect, devotion and religion, by which the honor of God is increased and the sanctification of the soul is obtained, since these constitute the principal objects of all liturgical acts; to lead the illiterate more easily to a knowledge of the mysteries of religion, etc. Now, sir, he is a bold man who will dub all ceremonial 'tomfoolery and religious humbug.' 'Pilgrimages.' The usual motives for a pilgrimage were and are: (1) The desire to realise the objects of faith and quicken religious feeling in the soul; (2) the fulfilment of a vow; (3) some especial benefit—as when Chaucer's pilgrims went to Canterbury—

The holy, blissful martir for to seke,
That him hath holpen when that thei were seke;

(4) the execution of some penitential task, whether self-imposed or enjoined by the clergy. A Protestant writer in Smith's Dictionary of Christian Antiquities has collected with praiseworthy industry a multitude of facts bearing on this subject during the first eight centuries; which see. Can the above motives and practice of all Christian time be labelled 'tomfoolery and religious humbug'? 'Penance.' Webster's Dictionary explains ecclesiastical penances as follows:—'A means of repairing a sin committed and ob-

taining pardon for it, consisting partly in the performance of expiatory rites, partly in voluntary submission to a punishment corresponding to the transgression. Penance is the fourth of the seven Sacraments of the Catholic Church.' The translation of the Greek word 'metanoite,' which occurs in the second verse of the third chapter of St. Matthew, into Latin by St. Jerome was—poenitentiam agite—the English for which is in the Douay Bible used by Catholics 'do penance.' The Revised Version has it 'repent ye.' This is what the Baptist meant when he said: 'Bring forth fruit therefore worthy of repentance' (Luke iii., 8). Can this be labelled 'tomfoolery and religious humbug'? 'Beads,' we have referred to above. 'Image worship.' Now, I can say without fear of contradiction that Catholics abhor idolatry as much as Mr. Chapman. The Catholic penny catechism will settle this point. On page 35 the question No. 186 is asked: What honor should we give to relics, crucifixes, and holy pictures? Answer: We should give to relics, crucifixes, and holy pictures a relative honor, as they relate to Christ and His saints, and are memorials of them. Question 187: Do we pray to relics or images? Answer: We do not pray to relics or images, for they can neither see nor hear nor help us. From the above it will be seen that Catholics have no part in image worship.

ON THE VATICAN ROOF

People have been lost in strange places from time to time, but perhaps no more novel instance of such straying is to be found than that given in the recent autobiography of an aged physician in America, Dr. Gregory Doyle, of Syracuse. On the Vatican roof the doctor lost himself, and thus tells his experience:—

'In my enthusiasm to see as much of Rome as possible I made the ascent to the top of the dome of St. Peter's. On the way down from the pinnacle I stepped out on to the roof as I reached the base of the dome. Here I became bewildered, as I could not find the proper door leading to the great descending stairway. I wandered over the vast roof for nearly an hour before I could find anyone to show me the exit. In the meantime I utilised my exalted detention by examining and studying the various works of art with which the roof of this great church is adorned. Many former Popes have placed above the cornices their coat-of-arms in finely chiselled marble, giving dates and so forth relating to important events of their respective reigns. At last my deliverance came in the person of one of the attendants who lived up there. By the way, a great many persons dwell in little casas on the roof, but as they were nearly all on duty below, I found it difficult to capture one when I wanted him.

'On another occasion I was on this same roof when the great bells of St. Peter's suddenly tolled out to the world that a Pope had been elected to succeed Pope Leo XIII. To fully describe my sensations on that memorable occasion would be impossible. Being so near the mammoth chimes, the noise was fairly deafening but wildly musical. The great bells rang out with such vigor and so rapidly that the edifice fairly trembled under us. The strokes of the bells could not be distinguished on account of the prolonged vibrations of the chimes. At a distance the airs, no doubt, could be made out, but to us in the midst of the clamor it seemed more like the buzzing that might come from a colony of a thousand beehives, with each noisy bee as big as a polar bear.'

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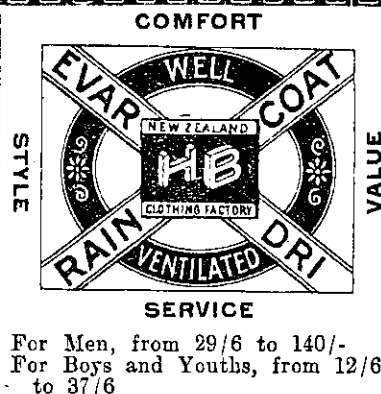
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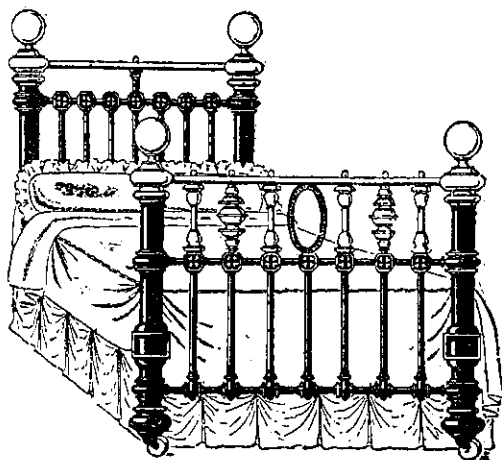
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Current Topics

The Modernists

Ap[ro]pos of our recent note on 'The Church and Modernism,' in which we placed the Modernists in essentially the same category as the Pantheists and Rationalists, an esteemed clerical correspondent sends us the following interesting confirmation of this view, found in the last edition (1909) of Harnack's well-known *History of Dogmas*. On p. 47 of the volume Harnack says:—'The Modernists have not yet produced any great work in the domain of the history of dogmas. . . . In the meantime, the Pope shows them clearly that they are not Catholics, and that is his right. They belong to us, notwithstanding all their resistance.'

A Dirty Game

In the eighteenth chapter of his *Vanity Fair* Thackeray says: 'One of the great conditions of anger and hatred is that you must tell and believe lies against the hated object in order to be consistent.' As everyone knows, part of the settled policy of the leaders among our friends of the Orange fraternity is to endeavor to excite their rude rank and file—and all others whom they can influence—to the highest possible pitch of hatred against things and persons Catholic; and in their efforts to compass this object they furnish a telling illustration of the truth of the caustic remark of the great satirist. One of the favorite methods is by the dissemination—usually in a secret manner—of the very lowest class of No-Popery 'literature'—leaflets, tracts, sham 'oaths,' bogus 'encyclicals,' 'awful disclosures,' etc.—all marked by a style as crude as it is fierce, and all aimed expressly at nourishing and intensifying the fiery fanaticism of the lower orders of Orangemen. The lodges in Victoria have long been famous—by merit raised to that bad eminence—for their activity in this senseless, or, rather, criminal, propaganda; and it appears that they are now extending their attention to New Zealand. There has been sent to us, by an Otago priest, a leaflet—bearing the imprint of a Melbourne printer—which had been posted to one of his parishioners by an Orange resident in that centre of sweetness and light—salubrious Caversham. It contains a copy of an alleged 'Fenian Oath,' of the alleged 'Obligations of a Ribbonman,' and sundry extracts from alleged 'Encyclicals of Popes.' Were it not that there is a serious side to this propaganda, the document could be read by Catholics only with a hearty laugh. The swearer of this mighty 'oath' is so terrifically gory! He is made to swear 'to fight until I die, wading in fields of the red gore of the Saxon tyrants and murderers'; he 'shall root out every vestige of the accursed blood of the Heretics, Adulterers, and murderers of Henry VIII . . . and shall wade in the blood of all Orangemen and Heretics.' Scotland, also, is to be devastated, with more 'wading' and more 'ber-lud'! 'Scotland, too,' says this purple 'oath,' 'having given aid and succor to the beasts, we shall leave her in her gore.' The alleged 'obligations' of a Ribbonman are equally sanguinary. 'By virtue of the oath I have taken,' runs this Orange figment, 'I will think it no sin to kill and massacre a Protestant whenever opportunity serves.' Tacked on to these two 'oaths' are alleged extracts from Encyclicals, the object of them all being to make it appear that the Church of Rome is the sworn enemy of the Bible, of popular education, of freedom, and of progress, and that she is by nature and necessity a persecutor.

It is unnecessary to say that this alleged 'Fenian Oath' is entirely bogus, and bears no resemblance whatever to the genuine Fenian oath, which is given in A. M. Sullivan's *New Ireland*. The 'extracts' from Encyclicals are either pure fabrications, or are so distorted and mistranslated as to make them in effect, if not in form, sheer forgeries. As we have said, one's natural impulse is to see the ridiculous side of this gory nonsense, and to regard the matter as a joke. But the circulation of such venomous stuff has more than its humorous side. Mopsa says in the *Winter's Tale*: 'I love a ballad in print, a' life, for then we are sure they are true.' The superstition of the printed page still lives. It is strongest among the lower orders, the less educated and more gullible classes of the community, such as constitute the great bulk of the membership of the Orange lodges. In all matters regarding the general wickedness and perversity of Catholics the swallowing capacity of the lodges is well nigh incredible; and the inevitable effect of the perusal of such printed stuff as we have been discussing is to create and foster an almost ineradicable prejudice and bitter hatred in the hearts of Orangemen against their Catholic neighbors. The varlet, therefore, who disseminates such trash is an enemy to the peace and well-being of the community. We have the name of the sender of the particular missive in question; and we are making inquiries

as to the extent to which the practice of posting this pernicious rubbish obtains. In the meantime we may mention—for the good of this gentleman's health—that there is now being circulated among members of Parliament what is probably the most comprehensive Indecent Publications Bill ever drafted—that its definition of 'an indecent document' covers every form of document that is 'of an immoral or mischievous tendency'—and that every person commits an offence and is liable to a fine of £100 or imprisonment for three months who 'knowingly sends or causes to be sent or attempts to send through the post' a document of this sort. If the Bill becomes law—as it assuredly will—the Caversham propagandist, and others of his ilk, are likely to strike trouble.

About a Rifle Range

As a comment on the allegations of Catholic intolerance just referred to, and as an illuminating illustration of the neighborliness and sweet reasonableness of the Orange brethren, the following account of an offer and what came of it will be found interesting. Our report is taken in part from that appearing in a recent issue of the *Wellington Evening Post*.:—'A special meeting of the Petone District High School Committee was held last evening. The chairman explained that the meeting was the outcome of a letter received from the Loyal Orange Lodge protesting against the erection of a miniature rifle range on the Roman Catholic School grounds for the use of the public school cadets. Mr. Cairns said it was the intention of Father Maples to establish a rifle range on this ground for his school, and he had generously offered the use of the range for the State schools. It was not the idea to force the range upon the public schools. The offer had been made in a neighborly way. Mr. Abrahall (a member of the sub-committee previously set up to consider the establishment of a rifle range for the public schools) said that it was on the grounds of expense that the sub-committee did not go on with the idea. Rev. A. Thomson declared that Major McDonald was responsible for placing the school committee and Father Maples in an invidious position. On the motion of Mr. Cairns it was resolved to take into consideration the erection of a miniature rifle range for the use of the Petone District High School. A letter is to be forwarded to Major McDonald informing him that the committee intended to establish a rifle range on its own ground. The secretary was instructed to advise the Loyal Orange Lodge that the matter had been dealt with, and that the decision of the committee was to be forwarded to Major McDonald.' So that—at the instigation of the L.O.L.—rather than accept the neighborly offer of a Catholic priest, the State school boys are to go without a range in the meantime, and are to trust to getting one of their own in the dim future. So much for Orange tolerance and broadmindedness!

A Good Riddance

On Thursday last the cable brought the welcome news that the King's Declaration Bill—introducing a new and inoffensive Accession Oath and abolishing for ever the old disgraceful and insulting reference to Catholic doctrine and worship—had received the Royal assent and become the law of the land. We had intended—at the request of a correspondent—to deal with a certain feeble and rickety defence of the old formula, which has been put forward of late—in some cases by those who ought to be heartily ashamed to be guilty of such small-mindedness. It took the form of a contention that the old Declaration was justified as a sort of 'tit for tat' for certain expressions of abjuration contained in the profession of faith made by all converts on their reception into the Catholic Church, the usual example given being that of Princess Ena. The question of the Declaration having now been finally settled, however, any detailed discussion would be devoid of interest. We content ourselves, therefore, with pointing out that between the words of abjuration referred to and the old Declaration there is absolutely no parallel; that in the former no individuals are referred to, no doctrines are named or singled out, and there is no application to any specific religious body; that the profession of faith is made in private; and that in its true form and plain meaning, while it can never of course be pleasant reading for those whose faith is thus formally abjured, it is certainly not insulting. As Chesterton aptly says, apropos of these belated Protestant attempts to get up a 'tu quoque' retort against Catholics: 'It is not Christianity, it is not even Catholicism, that the Declaration violates. There is one thing, and one thing only, that the Declaration violates—Liberalism. A man cannot be a Liberal and force the King to renounce the Mass, any more than he can be a Liberal and force the Prime Minister to renounce the Homoeousion. It is a purely theological test for a purely political officer; and therefore all Liberals must be against it root and branch. That the Pope should thunder theoretically against the first Protestants is no parallel to the Royal Declaration. If a man could not be Postmaster-General without swearing he hated Luther,

loathed Calvin, and cursed John Knox—that would be a parallel to the Royal Declaration. Whether Rome is herself a persecutor is to a Liberal utterly irrelevant. The theory of persecuting the persecutor would end logically in eating the King of the Cannibal Islands. That Rome is a gory tyrant and a ruthless intriguer, that she threatens liberty and patriotism, all these are quite honest arguments—for being a Tory. To a Liberal they are utterly impertinent. Islam has massacred millions of Christians; Jews are charged with international intrigue; Agnosticism is to many a mere nightmare. But if you say that a Jew or a Moslem or an Agnostic must not be a barrister—then you are not a Liberal. I think Calvinism has been a greater curse than leprosy. But if I say that no Calvinist shall be a Lord of the Admiralty—then I am not a Liberal. The total abolition of the Declaration would not be a concession to Romanism. It would simply be a triumph to Radicalism, the completion of the consistent emancipation of the whole nineteenth century. The Roman Catholics, as such, are quite rightly content with some compromise; they only want to live among heretics secure from special insult. They are not bound by their creed to do more than soften the Declaration. But Liberals are bound by their creed to sweep it utterly away.

They have not swept it utterly away, but they have at least swept away the 'incubus of bigotry' which made it so obnoxious to Catholics. The new form of Declaration runs as follows:—'I solemnly and sincerely, in the presence of God, profess, testify, and declare that I am a faithful member of the Protestant Reformed Church, and will, according to the true intent of the enactments securing the Protestant succession, uphold and maintain the said enactments to the best of my power and according to law.' 'Catholics and Protestants alike,' said Father Bridgett, writing some years ago on the subject of the oath, 'will bless the man who shall relieve the nation from a burden which is both a folly and a crime.' Thanks are assuredly due to Mr. Asquith for the tact and courage he has displayed, but the men who are entitled to the chief credit for relieving the nation of this burden are Mr. John Redmond and his party, who, by the service they have rendered in this matter, have placed the Catholics of the Empire under an everlasting debt of gratitude to them. Grateful recognition must also certainly be made of the splendid spirit of reasonableness and fairmindedness displayed everywhere by the daily press, their solid and whole-hearted support of the reform making the Government's task a comparatively easy one. The result is gratifying in a twofold way—gratifying in itself as effecting the removal of an old and galling grievance; and gratifying, in the second place, as furnishing indirect but striking evidence of the growth of the Church's influence and prestige.

An 'Appeal to History'

An Anglican Archdeacon has been recently disporting himself in the columns of a Marlborough paper in an endeavor to revive the ancient and musty legend that the Catholic Church is opposed to the circulation and multiplication of copies of the Bible. The subject has been so often and so fully threshed out in these columns that any lengthy discussion of the question would be wearisome to the generality of our readers. We reply, therefore, to the Archdeacon's latest utterance—a letter in the Marlborough *Express*—in the briefest possible way. The notion that the Catholic Church forbids the reading of the Bible is, in the words of the *Quarterly Review* (October, 1879), 'not simply a mistake—it is one of the most ludicrous and grotesque blunders.' When Protestants bring forward various ecclesiastical enactments prohibiting the general use of the Scriptures in the vulgar tongue, it will be found, on examination, that these regulations relate, not to the Scriptures in themselves, but to translations which the Church, for one reason or another, considers defective and liable to lead to error rather than to a fuller knowledge of the truth. Such—as we shall show—is the case in all the instances of prohibition cited by Archdeacon Grace. His letter, like all Gaul, may be divided into three parts. In the first may be grouped the paragraphs which he has lettered (a), (b), (c), and (e). The first two of these refer to the Councils of Toulouse and Tarragona, which forbade the reading of the vernacular translations made by the Albigenses. The Albigenses taught that the visible world was created by an evil God, who was also the author of the Old Testament—which they consequently rejected—and they quoted Rom. v., 20, to prove this. They also asserted that the body of Christ was not real, and that sins committed after Baptism could not be forgiven. To support these errors they made a new translation of the Bible, and explained it in their own sense (Hallam, *Middle Ages*, ch. ix.). It was this corrupt translation which the Councils referred to forbade to be read. If Archdeacon Grace did not know these things

he ought not to write on such a subject without making himself fully acquainted with the facts; if he did know the facts, his action in suppressing and misrepresenting them is unpardonable. Paragraphs (c) and (e) of the Archdeacon's letter refer to the condemnation of Coverdale and Grafton's Bible and Tyndale's New Testament. These translations were so notoriously corrupt as to cause a general outcry against them, even among learned Protestants, as well as amongst Catholics. 'It is affirmed,' says Disraeli, speaking of these translations, 'that one Bible swarmed with 6000 faults. Indeed, from another source we discover that Sterne, a solid scholar, was the first who summed up the 3600 faults that were in our printed Bibles of London' (*Curiosities of Literature*, p. 430). Of Tyndale's New Testament, the Rev. J. H. Blunt—a recognised Anglican authority—says: 'In some editions of Tyndale's New Testament there is what must be regarded as a wilful omission of the gravest possible character, for it appears in several editions, and has no shadow of justification in the Greek or Latin of the passage. . . . Such an error was quite enough justification for the suppression of Tyndale's translation' (*History of the Reformation of the Church of England*, vol. I., p. 514, note). Thus out of the mouth of the Archdeacon's own authorities is the suppression of this translation justified.

The paragraphs lettered (f), (g), and (h) refer to Papal condemnations of Protestant Bible Societies, or of opposition to their particular versions of the Scriptures. It is perfectly true that several of the Popes have warned Catholics against the Protestant Bible Societies, which distribute versions of the Bible—versions which, in the judgment of the Church, are either defective or corrupt—with the avowed purpose of perverting simple Catholics. We have high Anglican authority for the assertion that it is opposition to the Catholic Church that gives these heterogeneous bodies an element of unity. 'We firmly believe,' says the Rev. E. L. Blenkinsopp, 'that the idea that the dissemination of the Bible in various languages is the great power to meet the claims of the Catholic Church, and to overcome them, goes a long way in preserving amity among the members of that society, and in preventing them from disagreeing among themselves' (*Studies in Modern Problems—Catholic and Protestant*, p. 5). In view of these facts, and of the unhallowed uses to which the sacred volume has been so often turned through indiscriminate circulation among the heathen, it is only surprising that any rational being could have thought it possible for the Holy See to assume any other attitude towards such proceedings. The only remaining paragraph of the Archdeacon's communication, that lettered (d), refers to the action of the Council of Trent in requiring the laity to apply to their confessor or parish priest before using or possessing themselves of copies of the Bible. Here there is admittedly no question of condemnation or prohibition, but a mere temporary regulation, adopted as a precautionary measure at a time when the new principle of unfettered private judgment had just been launched upon the world and was being carried to the wildest extremes. The regulation has long since been withdrawn; and to-day the Holy Scriptures are sold without restraint by every Catholic bookseller, and the penny editions of the Gospels, brought out by the Catholic Truth Society, are selling by the hundred thousand. Thus, out of the eight instances cited by Archdeacon Grace—in his somewhat ostentatious 'appeal to history'—to prove that the Catholic Church 'has done its utmost to prevent the free circulation of the Scriptures,' only one refers to what the Church regards as the authentic Scriptures, and in that case there was neither condemnation nor prohibition; while the remaining seven, without exception, refer not to the Bible as Bible, but to what the Church regards as imperfect and misleading translations. Had the Archdeacon shown himself a man of candor, and frankly mentioned that the prohibitions he cited referred only to special translations, no one would have been misled, and readers of the *Express* would have seen at a glance how utterly pointless his whole letter was. The truth is that up till the thirteenth century—when certain heresies arose and corrupt versions of the Scriptures were brought out—not a single prohibition had ever been issued against the popular reading of the Bible; and when since that time the Church has condemned particular versions she has done so, not because they were translations of the Bible into a spoken language, but because they were not translations of God's Word.

Mr. E. J. King, music seller, pianist, and pianoforte teacher, Ingestre street, Wellington, calls attention to his stock of valse music at very moderate prices....

Messrs. J. L. Holland and Sons, Victoria street, Auckland, supply all requisites for photography, and will be pleased to forward a list of their goods on application....

'Best for the money' Hondai Lanka Tea is full of Quality and Delightful Flavor. It goes furthest.

'Naething new?' Ma certes, 'Cock o' the North's' a new pleasure tae folks wha hinna tasted it!

CURES AT LOURDES

OPINIONS OF MODERN SCIENTISTS

No person interested in the question of modern miracles (writes J. C. McWalter, M.A., M.D., D.P.H., Barrister-at-Law, in the *Catholic Times*) can afford to overlook the very remarkable series of articles which appears in the current number of the *British Medical Journal*. The most eminent men of the medical profession have been picked out to deal with the question, and although they treat it from a strictly rationalistic standpoint, they are abundantly impressed with the good faith of those who have testified to miracles at Lourdes and elsewhere. On the other hand, the pretensions of the Christian Scientists get little sympathy. While not gentle in his handling of Lourdes, Sir Henry Morris reserves the sharpest arrows of his criticism for Christian Science. After referring to the total want of trustworthy and independent evidence in Mrs. Eddy's own cases of reputed cures, he says that, compared with the Lourdes craze, Christian Science is as a snare and a pitfall to a refuge and a haven of security. 'No deprivation of medical treatment, or of physical aids to comfort or relief, is required by the former; no excuse of failure is sought in extraneous trifles to pacify or impose upon the pilgrims to the grotto.' Though speaking from the rationalist standpoint throughout, Sir Henry Morris believes in

The Power of Faith,

which, he says, is much—'perhaps it is really everything to man.' But he takes care to add that happily it was given to him ages before Christian Science was dreamed of.

Sir Henry Morris is an ex-president of the Royal College of Surgeons in England, and is one of the first surgeons, not only in England, but in the world. Though he does not agree with the interpretation of Dr. Boissarie on the cures at Lourdes, he is constrained to say: 'It is useless to discuss the character of the cases cured at Lourdes, or to dispute the opinions entertained in favor of the view that these cures are of a miraculous and supernatural order. The polemics of the subject will never cease. And certainly it would be foolish to deny the occurrence of extraordinary events at Lourdes, and unwarrantable to question the sincerity and bona fides of Dr. Boissarie and his colleague in charge of the "Bureau des Constatations," from whose notes and records we derive much information.'

Commenting on the general account of the cures at Lourdes, Sir Henry states: 'Indeed, it seems only necessary for some individuals merely to touch the soil of Lourdes to be instantaneously restored to health. Suggestion, Dr. Boissarie tells us, whether religious or hypnotic, is as a curative agency at best very limited, being confined to patients affected with simple functional troubles, or broken down in health from overwork, whilst serious cases of hysteria may even suffer harm instead of being benefited by it. But at Lourdes there are but few functional troubles, whereas, on the other hand, persons with all sorts of different organic diseases are made well either during their sojourn in the place or after they have returned home therefrom, quite independently of any influence of suggestion.'

Sir Henry seems to assume that the Lourdes miracles are an article of faith with Catholics. This of course is not so. None of the writers mention the interesting fact that an X-Ray skiagram was taken of the leg of a man who was

Cured After Having Been Lame for Twenty Years.

This was shown at University College, Dublin, by a Jesuit who had recently been in Lourdes, and he invited several doctors to inspect it and give their candid opinions on it. I was one of those invited, and our unanimous conclusion was that the appearance shown of the healing of the bones was such as may occur in the ordinary course of nature, but it would have taken several months to complete, whereas it was instantaneous. Another of the experts writing of Lourdes is Mr. H. D. Butlin, now president of the Royal College of Surgeons—a man of world-wide fame. He says: 'When such cures take place in the presence of vast masses of people, although it may be possible to explain all the steps through which the emotion has produced the "cure," how can we be surprised that the people fall on their knees before God and bless His holy name for the miracle which He has wrought? I defy anyone to read Zola's story of the cure of Marie le Guersaint, written by a sceptic (Zola's *Lourdes*), without being moved by it and without feeling convinced that all the true Catholics who were present, priests and people, with the unhappy exception of the Abbé Pierre Froment, truly believed that Almighty God had been moved by

The Intercession of Our Lady

of the Immaculate Conception to display His divine power by instantaneously restoring the health of the poor girl who had lain paralysed upon a couch for seven years. In the eyes of all who witnessed it, it was a miracle, for every medical man who had seen her had, with one exception, believed her to be suffering from a damaged spinal cord. There is therefore no excuse, in such a case as this or in ninety-nine out of one hundred cases which are cured by faith, to impute dishonesty and deliberate deception to the priests and people who proclaim such cures to be the work of God. From the little I have seen of the priests actively

engaged in the grotto at Lourdes, I can feel no doubt that the most of them honestly believe that the cures which they have seen are genuine. I would no more think of accusing them of deliberate deception than I would accuse my own relative of it.'

Professor Osler says: 'Nothing in life is more wonderful than faith—the one great moving force which we can neither weigh in the balance nor test in the crucible. Intangible as the ether, ineluctable as gravitation, the radium of the moral and mental spheres, mysterious, indefinable, known only by its effects, faith pours out an unfailing stream of energy while abating nor jot nor tittle of its potency.' And again: 'The Christian Church began with a mission to the whole man—body as well as soul—and the apostolic ministry of health has never been wholly abandoned. Through the Middle Ages the priests had care of the sick. Many of the most distinguished physicians were in Holy Orders, and even after the Reformation in this country much of the ordinary medical practice was in the hands of the clergy.'

St. Teresa.

Macaulay spoke of St. Teresa as the 'mad nun of Avila.' Very different is the opinion of Sir Clifford Allbutt, F.N.S., of Cambridge, who regards her as the 'incarnation of common sense.' 'It is in those lapses, melancholies, or ecstasies in which hysteria often begins, whims which Teresa regarded as the chief perils of the conventual life, that the domination of a stronger will—a "magnetic personality"—often prevails. Teresa declared that all this "letting oneself go" came of "sick brains"; and physiologically we know that in functional disease, in order to force open torpid functions, we often have to shut down certain lower issues through which energy is running to waste; so that love is only complete in a certain austerity. She warned the religious that "if the body be neglected it takes a terrible revenge upon the soul." She gently taunted a certain prioress with the words, "If I were with you you would not have so many of these extraordinary phenomena." "Suspect," she said, "everything which weakens the use of our reason; for by such a way we shall never attain to the liberty of the spirit." And her curative measures were as vigorous as her preventive; she began by assuring the visionaries that their brilliant humiliations were not in the least interesting, while the ardent worker or ascetic she would warn more gently that not till the harm is done will the strain of the endurance make itself felt. Very wise medicine, in all such ministrations to be remembered. Now as Teresa thus recognised hysteria in all its guises, she disdained to assail it with prayer and ritual. She affirmed that to turn prayer and religious ceremony to impose upon these fantastic folk was to degrade it. It was by mundane methods that she brought them to their senses, quelled their fits, and dissipated their palsies.'

It is impossible to quote more than a few passages from the articles in question. Suffice to say that they constitute the most complete and up-to-date treatment of the question of latter-day miracles from a purely rational and medical standpoint. The reference is *British Medical Journal*, 1910, pages 1453 to 1501.

Reaction Against Materialism.

Scarcely less notable is the editorial comment of the *Journal* itself on the series of articles: 'For a considerable time there has been a growing reaction against the dogmatic materialism which held sway over the minds of scientific men thirty or forty years ago. To Huxley, Tyndall, or Herbert Spencer the expression of a belief in the possibility of supernatural agency would have branded a man as a fool or an impostor. Hell was, it may be remembered, dismissed with costs by a high judicial authority; to the man of science Heaven and miracles, and life and death, were explained by that blessed word "molecules." Now science is less cocksure about a great many things, and men are not so ready as they were, when the generation now fading into the sere, the yellow leaf was, in Byron's phrase, juvenile and curly, to declare that what they do not know is not knowledge.'

WHAT I SAW IN IRELAND

I crossed the Irish Sea late in March in the midst of a strong gale from the west that tossed our boat like a cork and sent the angry waves to dash up on the English coast (says a writer in *America*). Every one went below and was consequently seasick except an American priest, who stood on deck, hanging on to a railing during the three hours' trip. By staying in the fresh air he escaped the common fate of the passengers. In Dublin my first visit was to the Hill of Howth, from which a splendid view of the neighboring scenery, south to the Wicklow Mountains, was obtained, and I had a chance to hear every wild singing bird in Ireland in solo and in chorus.

An eight-mile walk partly across and partly around the hill brought out firstly the best of all the singers, the Irish thrush. He is a tenor with a voice sweet and clear as a bugle. Perched on the branch of an elm tree with his face turned to the east, his tones sounded like a challenge. He seemed to say, 'I defy, I defy, I defy,' and then turning his face to the west he began to warble 'come back, come back to the land that you left, but that loves you still.' Anyone who has ever heard this grandest

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of all singing birds will remember how he changes his challenge to a melancholy warble as he closes his chants. Two sopranos from a meadow, two larks were up singing in the sky, a rich baritone, a blackbird, was adding his sweet notes to the harmony, while chaffinches, bullfinches, goldfinches, and linnets made a sweet chorus. I must not forget the little robin, everybody's friend, who sings even in the rain, flies out when he sees you on the road, goes into your garden, even into your room, and sings for you; always cheerful, always happy.

There's a little scolding in his voice, too, for as I walked along the road he always seemed to say: 'Well! how do you do? Welcome back! You ran away, but I am here still. It may rain or it may snow, but I'll stay here and have a pleasant chat with the people who remained loyal to this island and stayed behind.'

After the birds on Howth I noticed the children in Dublin, and from there to the Shannon, where I am penning these lines. They have all red cheeks, every one of them; but so have the people, young and old, with hardly an exception. 'Has that big policeman red whiskers?' I said to a friend in the streets of Dublin, and I pointed to a big fellow fully six feet five inches. The Dublin police are all giants. 'Nonsense,' said my friend, 'it's his cheeks that are red.' And they were as red as two Oregon apples. From the little urchin in the streets, in town and in country, to the young women and the old, to the young men and to the old, it is the same clear skin and red cheeks.

'Is it tuberculosis?' I asked my friend, a learned gentleman who has lived in Dublin forty years. Again he said: 'Nonsense! You have got that foolish idea from some of those who have been exaggerating in speaking and writing of the spread of consumption in Ireland. Those fresh, rosy cheeks come from the simple food, the purity of the people, and the genial climate of Ireland. The hot sun in summer and the intense cold in winter thicken the skin of you Americans. You know you have too much cheek, anyhow, and the blood does not show through it. But in Ireland the bloom of the rose and the sweetness of the shamrock appear in the faces of our children and people.'

I could not argue with him, for he is a poet and a theologian. I think he is right. At any rate, the universally red cheeks are no sign of tuberculosis in Ireland.

Then I visited the schools. I'll say a word only of the primary schools. Of course I saw Maynooth with its seven hundred seminarians, and All Hallows with its two hundred; then many of the training schools. But the primary schools interested me most. In Dublin I heard in the church at Fairview, near Clontarf, the best boys' choir I ever listened to. They sang on Holy Thursday and Easter Sunday, voices clear and sweet, time perfect, unison complete, and trained by the Christian Brothers in their elementary schools. Passing through the country from little parish to little parish, I found every school flourishing. The Government supports the Catholic schools and the priests absolutely control them. Score one for the liberality of the English Government. You could not puzzle the little boys or girls in catechism. I tried it. They are talented, they study hard, and they are anxious to learn. They learn Gaelic in every school, and sing sweetly Gaelic songs. The teachers are usually in the small parishes laymen and laywomen, good, fervent Catholics co-operating in everything with the parish priest.

And he is a worker. Run through the country everywhere. You will find the old church of the days of persecution replaced by a beautiful new stone building of good architecture, furnished with costly marble altars and mosaic floors. Go to the old town of Trim on the Boyne and see the grand granite columns and the stained glass windows in the church there; pass over to Kildalky or to Summerhill; or farther on to Kinneagad in Westmeath, or to this spot on the Shannon on the borders of Roscommon, once a very poor district, and see what costly churches are going up all over the country. This is the age of the Irish 'Renaissance.' May it continue!

Yet the people emigrate still. Even the Protestants are going away. Where there used to be fifty of them in a Leinster country parish, there are now not half a dozen. They have not emigrated, they have simply died out. I went the other day into the Protestant church at Clonard, the site of one of the most famous monasteries in Ireland during the golden age before the Danish invasion, and saw in that church an old Catholic baptistery of the eighth century. It is a beautiful work of art, and is in the wrong place. But it cannot be bought. Although the Protestant congregation there has died out to a few poor hangers-on, the authorities hold tenaciously to the relic and still call the Catholic Church 'a foreign Church'; and they still call the dwindling little sect of Anglicans in Ireland 'the Church of Ireland!' A document before me proves all this. When will man fully deserve the title of rational animal conferred on him by our philosophy and our theology?

The Hair Color Restorer, which can be procured at Leary's Pharmacy, Palmerston North, restores grey or faded hair to its natural color.

Mr. A. Roberts, fancy bread and biscuit baker, Cuba street and Adelaide road, Wellington, makes wedding and birthday cakes to order on shortest notice, and devotes special attention to catering for social gatherings....

A WOMAN'S PIETY

THE CATHOLIC CAMERONS OF NOVA SCOTIA

A very interesting article concerning the Catholic Cameron family of Antigonish, N.S., is contributed to the *Casket* of that place by a grandson of Mrs. Margaret Cameron, through whose practical piety and staunch devotion to her religion, her husband, and his three brothers embraced the Catholic Faith, and as a result of their conversion the Church has now many faithful sons and daughters who are descended from them, including a number who embraced the religious life. Appended is the substance of the article:—

'More than a century ago, when this country was yet an almost unbroken wilderness, there lived at or near Fort William, Inverness-shire, Scotland, Dougald Cameron and his wife, with an interesting family of sons, young and vigorous, with rugged constitutions and indomitable spirits. Their names were Ewen, John, Lachlan, and Allan.

'They lived in humble circumstances, possessing no more of the world's goods than was absolutely necessary. They were Presbyterians by faith, and the conditions of the time and place granted them few, if any, educational advantages. Like many other ambitious young people, they adapted themselves to conditions, and earned their living by accepting such positions as offered. Thus it was that Ewen grasped the shepherd's crook, it and his faithful dog constituting all his earthly possessions.

'Not far from this place lived a Catholic family named Gillies, who were in rather better circumstances, and from the location of their home, at the head of the lake (loch), were designated the Gillieses of Ceann-Loch.

'In this family was a young, stately maiden, comely in appearance, named Margaret. Between her and the sprightly, attractive young Ewen Cameron an attachment sprang up, which ripened into that passion which brooks no interference, and though her parents opposed it, and arranged a matrimonial alliance between Margaret and one with better prospects in life, and of her own persuasion, yet "Love would laugh at locksmiths," with the result that the poor young shepherd and Margaret were married by the priest on February 1, 1794, under the conditions imposed by the Church in mixed marriages.

'This event in her life, though it cost her parental sympathy, did not lessen, but rather increased, her devotion to her faith, and her strict observance of its obligations. Now, indeed, she realised that she assumed a double duty, requiring redoubled efforts on her part. To win him over to the true faith now became the sole object of her life.

'What means did she adopt? Did she attempt to convince him at short range? No. She invariably showed him from day to day, during a period of about six years, the beautiful example of a good, patient Christian wife and mother, for now they were blessed with a young family of four children, all of whom were baptised in the Catholic Church.

'Ewen's mind was not unimpressionable. The influence of her ways was doing its work gradually and surely. Her devotion to her Church, he could not fail to observe, she held above all else, while her love and natural devotion to her husband only became more manifest as the years went by. His conscience now frequently whispered "that Church must be true which teaches its members to lead such edifying lives, as does my beloved Margaret, and if so why should I not belong to it with her?"

'But, alas! there were obstacles in the way. His employer would dismiss him, did he openly join the Catholic Church, nor did he see any other opening in sight that would not be attended with a similar objection.

'On Sundays Ewen and Margaret usually walked together on the same way to church, separating at a certain corner, whence each proceeded on his or her own way to the different places of worship. Ewen had noticed, on several occasions, that Margaret, often having proceeded a short distance on her way, sat down and seemed to be ill at ease.

'One Sunday, observing that this was repeated by her, he resolved to investigate, and retracing his steps, found his spouse weeping. Now, for the first time he discovered that she was in grief, a grief borne for years, but suppressed in his presence.

'No more was needed to consummate his premeditated resolution. It was no sudden impulse of an excitable moment, but the final act in bringing into happy fruition a conversion carefully considered for a period of six years. Thus he addressed her, the emotions of his heart lending emphasis to his words:

"Margaret, why do you weep?"

'She replied, with saddened tones and dejected spirit, for she could scarcely yet hope: "Ewen, dear, I weep because we cannot go to the one church."

"Thou shalt weep no more," returned he, "for this very day I go with you to your church, for the Church that is so much loved by one of the best women on earth must surely be the Church for me."

'Thus came about the perfect conversion of the first of these Camerons. The agency under God was this good, unpretentious, Christian woman. She possessed no education, nor any extraordinary talents, but she possessed what

was infinitely superior—a strong, living faith, radiating from every act, word, and work of her life.

In the autumn of 1801 Ewen, his wife, and young family left for Nova Scotia, where after arriving they settled down at Antigonish. With unrelaxing effort, and the noble assistance and cheering encouragement of Margaret, Ewen prospered, and in a few years was in comfortable circumstances, such as that meant at that period. After a time the little log cabin gave place to a larger and more pretentious habitation, the family increased in number, and the virgin soil yielded generously to every stroke of the hoe. Now his material comfort was assured. For many years his home was the station of the itinerant priest, when on his mission administering to his yet small and scattered flocks. The late Bishop Fraser, Father William McLeod, and others knew Ewen's home as their own, for now churches were few and far between.

Shortly after Ewen, his brother John became a convert and came to the South River. A little later their brother Lochlan came, who also embraced the faith. A number of years after these the last of them, Allan, came, who in due time was received into the Church. He had been in the army, and was with his regiment stationed somewhere in Ireland, when his brothers came. Three of these settled within a few miles of each other, and another at Antigonish Harbor. Their descendants live at South River, Springfield, and other parts of the county. All these conversions were directly due to that of Ewen, and therefore to the glorious influence exercised so unobtrusively at the outset by Margaret of Kin-Loch.

Through John's conversion the church in this diocese had for many fruitful years the administration of a Bishop; four grandsons priests, namely, Dr. Angus Cameron, Father Donald Cameron, and Father Dougal Cameron (brothers), all now deceased, and Father C. F. McKinnon, now of Sydney Mines; also two great-grandsons, Father McMaster of Mabou and Father D. C. Gillies of the College. Besides these there were and still are a respectable number of John's descendants devout Sisters of religious communities.

None of the direct descendants of Ewen ministered in the Church, but the late Judge McDonald, of Antigonish, our first Catholic judge, was his grandson; so is Dr. Hugh Cameron, ex-M.P., of Mabou, C.B.

I do not know whether Margaret's progenitors had always been Catholics, but it is very evident the faith was firmly implanted in that family. Some years after, her brother named Angus immigrated and settled at Upper South River. A daughter of his married Lachlan McDonald, of Fraser's Mills, and was the mother of three sons, who are now doing active services at the altar, in this diocese, namely, Father Alex. L. of Inverness, C.B., Father Ronald L. of St. Peters, C.B., and Father Donald L. of Arisaig, Antigonish. These reverend gentlemen rejoice to call Margaret of Kin-Loch their grand-aunt.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

August 6.

Last Sunday the annual collection for the Deaf and Dumb (Catholic) Institute took place at all the churches at Wellington.

Mr. M. Dennehy passed away at the residence of his son-in-law, Mr. D. R. Lawlor, Cuba street, on August 1, at the advanced age of 81 years.—R.I.P.

It is announced in this week's *Gazette* that the Rev. Father C. J. Venning, S.M., has been elected honorary chaplain of the St. Vincent Rifle Cadets.

The committee of the St. Patrick's College Old Boys' Association presented Mr. Norman Crombie with a handsome silver epergne on the occasion of his recent marriage.

In the sixth class football (Association) competition on last Saturday the Marist Brothers A team defeated Porirua by 2 goals to nil. Becker and Casey scored for the winners.

In the hockey competition on last Saturday the St. Patrick's College Old Boys, after a willing game with Wellington, defeated them by 3 goals to 1. W. Ryan (2), F. Ryan (1), and J. Mahony scored for the winners, and Bay for the losers.

Only 1595 ratepayers recorded their votes for or against the proposal of the Wellington Corporation to raise a £100,000 loan for the duplication of the Wainui water main. The total number of ratepayers on the roll is 10,872, which means that about 14 per cent. only took an interest in the voting. The result was a majority for the loan of 97.

It is with sincere regret that I record the sudden death of Miss Mary Anne Banks on August 4 at St. Mary of the Angels' Church, Bonclott street. She went to church in her usual state of health about 3.45 p.m., and shortly after 4 o'clock fell forward in her seat. Dr. Herbert was summoned, and on arrival found life to be extinct. The deceased lady, who was 69 years of age, was a native of Ireland, and on arriving in New Zealand resided on the

West Coast, afterwards living with a relative, Mrs. John Devlin, Ghuznee street. Miss Banks was an esteemed member of St. Mary's congregation, being a most exemplary Catholic, attending to her duties at the church daily. She was of a kindly disposition, and had endeared herself to a large number of friends, who heartily sympathise with the bereaved relatives.—R.I.P.

The list of passes at the June theory examinations conducted by the Associated Board of the Royal Academy of Music and Royal College of Music, London, has been prepared by the resident secretary from papers received from the board's examiners in Sydney. Fifty-one candidates were entered, and only twenty-six passed. The particulars as far as they concern our convent pupils are as follow:—Local centre.—Harmony—Advanced grade (full marks 150, honors 130, pass 100)—Kate E. Graham (St. Mary's Convent), 106. Counterpoint—Cecilia Dwyer (St. Mary's Convent), 100. Local centre.—Rudiments (full marks 99, pass 66)—Olive Isackson (St. Bride's Convent, Masterton), 99; Mary Ingerton (St. Mary's Convent), 89. School examinations.—Harmony (full marks 150, distinction 130, pass 100)—Lower division—Dorothy Norton (St. Mary's Convent), 127; Dorothy W. Bowie (St. Mary's Convent), 113. Primary theory (full marks 99, pass 66)—Jessie Ward (St. Mary's Convent), 99; Agnes Ward (St. Mary's Convent), 88; Ida Waddel (St. Mary's Convent), 87; Effie Wright (St. Mary's Convent), 85; Hilda Martin (St. Mary's Convent), 80; Bessie Martin (St. Mary's Convent), 75; Rae Levy (St. Mary's Convent), 72.

The meeting of the St. Patrick's branch of the Hibernian Society was held on August 1, Bro. W. J. Feeney, B.P., presiding. The Rev. Father Venning was also present. Bros. M. O'Kane and J. P. McGowan were nominated for the position of delegate to the United Friendly Societies' Council. The election for the position is to take place on 15th inst. Final arrangements were made for the euchar party, which promises to be a success. Bro. F. S. Byrne, of Invercargill, has been transferred to Wellington, and has thrown in his lot with the Wellington branch. As soon as the rules are received from the district it is proposed to establish a boys' branch of the society in Wellington. The result of Father O'Connell's appeal to the men of Petone during the recent mission was the formation of a branch of the society at Petone. There was a large attendance of men at the special meeting called for the purpose at the schoolroom, when the officers from the Wellington and Hutt branches were present. The Rev. Father Maples explained the object of the meeting, introduced the visiting members, and announced that he would do all in his power to further the interests of the society in Petone. Bro. J. W. Callaghan, district deputy, was voted to the chair, and explained the benefits of the society, and answered questions generally. It was moved that a branch be established, and on the motion being put it was unanimously carried. Mr. J. Linehan was elected provisional secretary, and Dr. Ross medical attendant. Judging from the enthusiasm displayed at this meeting, the Petone branch will be a live one.

If there is an object which makes a distinct appeal to the people of Wellington it is the good work that is being done for the sick, the maimed, and the suffering little ones by the Rev. Mother Mary Joseph Aubert. This was testified to in the large audience present at the Town Hall last Wednesday evening, August 3, when the annual concert in aid of the homes was given. Among those present was his Excellency Lord Islington (who was accompanied by Captain Makgill Maitland, A.D.C.). The concert was an excellent one, thanks to the efforts of Mr. Robert Parker and others who have the cause at heart. It opened with the singing of two verses of the National Anthem on the entrance of his Excellency. The Wellington Liedertafel sang the part songs, 'O Sanctissima,' 'Come, let us join the roundelay,' and 'Lovely spring.' Their contributions also included the part song 'Ave Maria' (Abt), with the tenor solo by Mr. B. Hoar, and Villiers Stanford's Cavalier song, 'Marching along,' the solo of which was sung with fine gusto by Mr. F. V. Waters. Mr. C. Clarkson exhibited his full-bodied baritone in Carey's setting of 'Nearer my God to Thee.' His singing was marked with good expression and nice phrasing. Miss Beatrice Harte played Chopin's 'Berceuse,' bracketed with Rubinstein's 'Study in C major,' acceptably. Miss Phoebe Parsons, who has a penchant for florid songs, sang that bright bolero of Verdi's, 'The Sicilian Vespers,' with plenty of vocal abandon, and had to accede to a demand for another item. Associated with her sister, Mrs. B. N. Wilson, she also sang that old-time favorite duet, 'Sainted Mother,' from 'Maritana,' very nicely. Miss Agnes Segrief sang the 'Pater Noster' of Niedmeyer charmingly, and, encored, gave Leoni's pretty song 'The birth of morn.' Miss Eileen Ward sang 'Kathleen Mavourneen' artistically, and had to supplement that item with 'The way home' (Liddle). Mr. James Searle sang Schubert's 'Serenade,' and, associated with Mr. Clarkson, the duet 'Watchman, what of the night,' a popular number with Wellington audiences. Mr. J. Smith played as an organ solo Guilmant's graceful 'Pastorale,' and Miss Segrief reappeared to sing Gounod's 'Quand te Chantes.' The accompaniments were played by Mr. Robert Parker (organ) and Mrs. Cachemaille (piano).

At the second annual meeting of the Society for the Promotion of the Health of Women and Children, held on Tuesday evening, the report stated that the total number

of babies attended for the past year is 313, and the number of visits paid 1822. It was also mentioned that grateful thanks are due to the Rev. Mother Mary Joseph Aubert, who has from time to time taken utterly destitute children to the Home of Compassion.

Mrs. Wilford (Mayoress) called attention to the want of proper provision for children who have to be medically treated at the Wellington Hospital, and suggested that a canvass be made to provide the necessary accommodation.

The Rev. Mother Mary Joseph Aubert said that at the Home of Compassion at Island Bay she had room for several more sick children. Absolutely no hindrance was placed in the way of any child whom the home could benefit. The only stipulation was that it must be needy.

Mr. Wilford referred to the offer of Mother Mary as a most generous one. At present the children who were sent to the hospital for treatment were placed in a building that was not fit for them.

Speaking to a subsequent motion, Mrs. A. R. Atkinson expressed the opinion that every member of the society would support Mrs. Wilford in her noble action. The building at the hospital used for the children was in a very bad state, and was woefully overcrowded. Some people said that it was reeking with disease, and they were probably correct. It was a very good thing for the city that there was accommodation at the Home of Compassion for needy sick children. Many times the speaker had asked Mother Mary to take in children in a very bad state, and the only quarrel she had with the Rev. Mother was that she got them well again too soon, and wanted to turn them out in the world again before a place had been found to put them. The poor little sick children in the home were very happy, and they received the most loving care and the best medical treatment.

Wanganui

(From our own correspondent.)

A local newspaper characterised the sacred concert held at St. Mary's Church on Sunday, July 31, as 'one of the most successful of its kind ever held in Wanganui.' It was certainly a musical treat. A programme was submitted which was both high class and pleasing, and the choir acquitted themselves in a manner that was highly creditable to their talented conductor, Miss Lilian White. The choir contributed five items, and it would be difficult to say which number was the most acceptable. The choir members are, however, to be especially congratulated on their very finished rendering of Gounod's 'Gloria' and Weber's 'Credo.' Nor was the choir less successful in the more simple 'Ave Maria' (Neukommens), which was sung with much expression and feeling. Miss L. White excelled herself in the solo of the 'Credo.' Her vocal abilities are so well known that it is almost superfluous to say that she did full justice to the number, and has never been heard to better advantage. Her second number, Liddel's 'Abide with me,' also gave real pleasure. Mr. Gordon Aitken's singing of Carey's 'Nearer my God to Thee' was very fine. Miss G. Hearn sang Gounod's 'There is a green hill' with much success. A quartet (Mrs. Labatt, Miss M. Brady, Messrs. Follitt and Lawless) gave a successful interpretation of Weber's 'Benedictus.' Mr. C. McCarthy was in good voice, and sang Weiss' tuneful 'O Salutaris.' Mr. A. Towsey, whose musical abilities are well known throughout the Dominion, gave some splendid selections on the organ in his usual masterly style. Miss K. Wood, who was the soprano soloist in Murphy's 'Tantum Ergo' and the 'Gloria,' sang very nicely and with true regard for the sacredness of the theme. Father Moloney gave a capital interpretation of Allitsen's 'As the heart desireth,' and also played the organ accompaniments throughout the evening.

After the concert Father Moloney preached an eloquent sermon, and explained the Holy Father's desire in regard to church music, and intimated that the money from the collection at the concert would be used in carrying out the wishes of his Holiness. After 'Benediction' Mr. Towsey played an excellent march.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

August 8.

Owing to the indisposition of his Lordship the Bishop, who was suffering from the prevailing influenza epidemic, the Very Rev. Father Price, Adm., represented his Lordship at the public reception on Saturday last of his Excellency the Governor on the occasion of his first visit to Christchurch.

At the recent theory examinations in connection with the Associated Board of the Royal Academy of Music and Royal College of Music the following pupils of the Sisters of Mercy, St. Mary's Convent, Colombo street, passed:—Rudiments of music (maximum 99, pass 66)—Ina I. D. Pointon, 98; Jane W. Donnelly, 98; Gladys M. Simpson, 87; Beatrice Nicholson, 79; Flora McDonald, 77.

Addressing the congregation in the Cathedral at Mass on Sunday, the Rev. Dr. Kennedy urged upon his hearers

the necessity of a liberal patronage to the carnival to be inaugurated on the following day. It would be an easy and excellent means of very materially reducing the capital liability existing on the Cathedral, and would prove that the city was prepared to do its duty in a matter that had been so generously helped by other portions of the diocese.

On last Thursday morning, at the close of a three days' retreat, conducted by the Rev. Father Hills, S.M., a ceremony of profession and reception in the Order of Notre Dame des Missions was held in the chapel of the Sacred Heart Convent. Owing to the indisposition of his Lordship the Bishop, the Very Rev. Dean Ginaty, S.M., V.G., presided. Others of the clergy present were the Very Rev. Father Price, Adm., Rev. Fathers Hills, S.M., Daull, S.M.A., Hoare, S.M., and Dignan, S.M. The Rev. Father Hills preached the occasional sermon. Seven Sisters made their profession, and three were received.

There was quite a large audience in the Christchurch Catholic Club rooms on last Monday evening, when a successful entertainment was given in aid of the club's stall at the King's Carnival. His Lordship the Bishop was present, and also several of the clergy. Admission was by silver coin, and the result was satisfactory. Songs were contributed by Misses Brick and F. Gardiner and Messrs. T. O'Connell, S. Allwright, C. Fottrell, J. Foley, and A. Popplewell, and selections by an orchestra. The second part of the programme consisted of the comedietta 'My Turn Next,' those taking part being Misses R. and B. Fanning and K. Redmond, Messrs. H. Glubb, F. McDonald, and C. Young. Miss N. Dunn was accompanist.

Speaking of the St. Vincent de Paul Society on Sunday week, the Very Rev. Father Price, Adm., said:—'Certainly those for whom this society was first meant were the young men. He did not want to discredit the venerable members of the society, but he was sure they would be the first to recognise that the work could not go on without young men, who had more leisure in many cases than those who were old. These young men needed the guidance and direction of those who had grown old in the society, but those who had lived many years in it would in most cases have their family relations and their business relations taking up an immense deal of time, and preventing them giving that amount of personal service young men could give. Young men were generally made up of strangely contradictory aspirations. They lived to a large extent in a world of imagination. They could not help it, and, in fact, we all more or less did this, because we had many ideals we never realised, many things we looked forward to which never came to pass. It was a danger to young men to live in this world of imagination, and to go on living in it through many years, doing nothing when they might do a most excellent work, doing nothing because they were dreaming. They had an immense amount of generosity, they were able to make efforts when they saw the need, they were devoted to any object attracting their attention. Alongside with this they were exposed on account of their youth to many dangers, for which being made good and earnest members of the Society of St. Vincent de Paul would be a most potent remedy. If a young man became an active member of this society he would see the realities of life, know what life meant, how without faith in a hereafter, without a constant knowledge that life was passing so rapidly, he could never understand life as it was. Personal knowledge of and personal contact with the poor showed life as it was, and offered young men something to do outside the imagination he had referred to. He hoped that within the next twelve months there would be a large accession of membership of young men willing to give their talents, energy, and time to the service of the sick and the poor.'

Timaru

(From our own correspondent.)

August 8.

A delightful 'afternoon' was recently given by the Sisters of the Sacred Heart to the members of St. Ann's Guild.

Owing to insufficiency of accommodation, it is found necessary to enlarge the girls' school. Plans are now being prepared, and a few months will see further additions to the handsome church property along Craigie Avenue.

The Rev. Father Fay is temporarily absent from Temuka on urgent private business. His place is supplied by the Rev. Father Bowden, who did a like service for Rev. Father Tubman, when he was absent in the Old Country a couple of years ago.

The new church is visibly growing week by week, and one can now get a good idea of what its fine proportions will be. The call on the treasurer's purse is now at its maximum, and the Rev. Father Tubman will be pleased to receive all contributions.

Mr. J. Murphy, an old Catholic school boy, and a son of Mr. John Murphy, of Kensington, has been appointed sexton to the Timaru Cemetery Board, in succession to Mr. Drake, who occupied the post almost from the opening of the cemetery to the time of his decease.

A social will be given in aid of the Catholic Athletic Association in the Assembly Rooms on Thursday evening

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next. The organising work, consisting of the decoration of the room, arranging of the programme, and providing of refreshments, is being done by the Misses M. Mara and Rissell.

Hokitika

(From our own correspondent.)

The Rev. Father Clancy, who is to assist Rev. Father Ainsworth in St. Mary's parish, arrived in Hokitika on Friday.

Rev. Father Ainsworth leaves to-day for Wellington. He will be absent for a few weeks. It is to be hoped that the Rev. Father, who has not been well of late, will return to Hokitika fully restored to good health.

The usual fortnightly euchre tournament, held in St. Mary's Club rooms, took place on Wednesday last, and passed off very successfully. Sixty-eight players took part. The prize-winners were Miss N. Ryan and Mr. John Lock.

St. Mary's Hockey Club junior team journeyed to Greymouth on July 24 to meet the Trinity team, and the game resulted in a draw, each side securing 2 goals. J. Downey (captain) and A. O'Donnell scored for St. Mary's. The team have only been defeated once so far, and at present have a good chance of winning the championship.

The billiard tournament held in the club rooms, which has lasted now for some weeks, was concluded on Thursday evening, when Messrs. Malavey and Dee met in the final, the former proving victorious. There was a large attendance of members to witness the game, which was very interesting. Mr. J. McSherry was successful in securing the president's prize for making the biggest break (34) in the tournament.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

August 8.

A meeting will be held at the Cathedral on Wednesday next to make arrangements for the reception of the Right Rev. Dr. Cleary.

At the Cathedral on Sunday there was Exposition of the Blessed Sacrament during the day, and the usual procession in the evening after Vespers.

The devotion of the Forty Hours' Adoration will commence at St. Benedict's on Sunday week, the date of the consecration of the Right Rev. Dr. Cleary.

Very Rev. Father O'Sullivan, S.M.A., delivered the last of the series of interesting lectures in the Choral Hall to-night, the subject being Palestine and the Nile Valley.

The Secred Heart Convent, Remuera, reopened after the winter vacation last week. The number of pupils is greatly on the increase. The work connected with the new building is going rapidly ahead.

At St. Benedict's, on the Feast of the Assumption, 200 children will make their First Communion at the 8 o'clock Mass. Great preparations are in progress, and the event will be worthy of the great festival.

At a meeting of the bazaar committee yesterday afternoon in St. Mary's Convent it was decided to postpone it until next year in order to obtain the use of the new Town Hall, which is expected to be ready by that time.

Claremen resident in Auckland, at a meeting, decided to forward an address to Mr. William Redmond, M.P. for East Clare, thanking him for his persistent and consistent action in bringing about the alteration of the obnoxious oath, and extending to him their hearty appreciation and congratulations.

Though it was found unnecessary to proceed with his motion in the House of Representatives concerning the Accession Oath, the thanks of Catholics are due to Mr. Arthur Myers, member for Auckland East, for his initiative in the matter in the Dominion Parliament. Locally he has been warmly thanked by the clergy and people for his action.

His Grace Archbishop Redwood addressed the Confraternity of the Holy Family at the Cathedral on last Tuesday evening, and described the proceedings about to take place at the Eucharistic Congress at Montreal. His Grace celebrated Mass at the Home of the Little Sisters of the Poor, and afterwards visited all the religious institutions in and around the city. He left on Wednesday night by the Moura, to catch the Vancouver steamer. His Grace was seen off by several of the local clergy.

ST. VINCENT DE PAUL SOCIETY, DUNEDIN

LADIES' CONFERENCE

The annual meeting of the ladies' conference of the Society of St. Vincent de Paul, Dunedin, was held in St. Joseph's Hall on Friday afternoon. His Lordship the Bishop presided, and there was a fair attendance of members.

The annual report, which was read by Mrs. Hussey (secretary), was as follows:—In presenting the twenty-

fifth annual report and balance sheet, your committee are pleased to claim that the work of the women's conference of St. Vincent de Paul Society is being steadily carried on, and that the operations generally are successful. The demand for clothing grows every year, and we think the time is ripe for the establishment of sewing guilds in town and suburbs, so that they can meet in convenient centres at private houses and provide clothes in abundance for the needy. Already several members have notified their willingness to have these meetings conducted at their houses, and we trust that this step will be the means of attracting a large number of helpers. The question of forming a separate women's conference for South Dunedin is worthy of consideration. Now that the men's conferences are in active work, greater efficiency may be expected by the co-operation of the several conferences. The question of the division of the annual general collections will also be a matter for consideration. We tender our sincere thanks to his Lordship the Bishop, the clergy, and to all those who have helped in any way the work of the society.

General Summary.—Thirty-eight meetings were held; 2 women were sent to Mount Magdala, 3 girls to the St. Vincent de Paul Orphanage, South Dunedin, 7 children to the orphanage at Nelson, 1 girl to her home in Wellington, 1 girl to Greymouth, and 11 children were baptised. The society distributed a number of new boots, blankets, and clothing of all kinds. At present we have 10 active members.

Balance Sheet.

Receipts.		Expenses.	
To Balance, July, 1909	£57 14 5	By Groceries	£20 18 5
Subscriptions	39 11 7	Coal	14 9 9
Donations	19 19 0	Boots	8 8 6
Church collection	73 12 4	Drapery	32 14 2
		Telephone	5 0 0
		Urgent board	12 16 6
		Nourishment,	
		meat, etc.	2 18 4
		Tram fares	1 17 6
		U.S.S. Company	10 12 6
		Donations Mt.	
		Magdala	5 0 6
		Furniture	3 0 0
		Sundries—	
		school books,	
		marriage li-	
		cence, wed-	
		ding ring,	
		cab hire, &c.	6 14 7
		Balance	66 6 7
	£190 17 4		£190 17 4

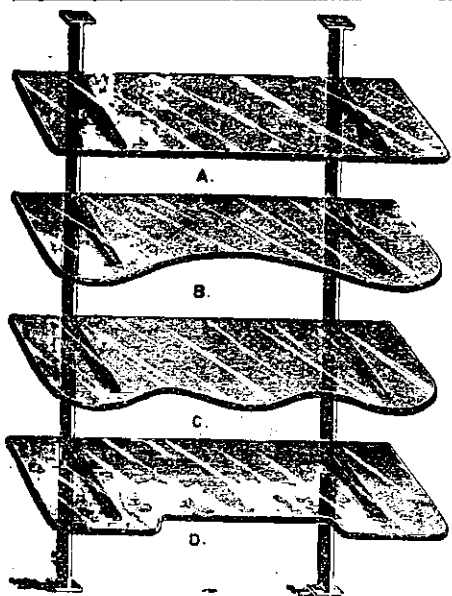
His Lordship said he had very great pleasure in presiding at the meeting of the society. The report of the work during the year was very satisfactory indeed. It showed how zealously they had worked, and also the charity of the people who had contributed over £73 at the church collections. It would please him very much to see the society extend its work to other places, as was suggested in the report, and this matter was worthy of their best attention and most serious consideration. The suggestion with regard to having sewing meetings at the private residences of members was also one which was worthy of consideration, as such meetings would prove very useful in bringing people together and might be turned to good account in various ways. Every pastor was very desirous of having his people united in doing good work, and the proposal would be a means of bringing the Catholic people together, and thus getting them to know one another. This was a matter which the members should keep in mind. They should remember that the ladies' society was established by St. Vincent de Paul himself. One day a lady informed St. Vincent that a certain family stood badly in need of assistance, and when he went to visit the family with the object of relieving their wants he found that many others were bent on the same errand of mercy, so that this family had a superabundance of the necessities of life. It then occurred to him that it would be well to arrange the giving of charity on a systematic basis, so that there should be no waste, and with this object in view he established a society of ladies to look after the wants of the poor, and he urged his missionaries to push on the work of establishing such societies wherever they went. In conclusion his Lordship said the members were doing excellent work, for which God would reward them, and he desired to congratulate them on the success of their efforts during the past year.

The report and balance sheet were then adopted.

Mr. Cumming, of the Patients and Prisoners' Aid Society, congratulated the society on the excellent work it was doing, offered his best wishes for its welfare, and paid a warm tribute to the zeal and devotedness of Mrs. Jackson. He would be prepared at all times to give the St. Vincent de Paul Society all the assistance in his power, and he felt that if the public were only better acquainted with its work it would receive still more liberal support than at present.

The election of officers resulted as follows:—President, Mrs. Jackson (re-elected); vice-president, Mr. Mowat (re-elected); treasurer, Mrs. Cantwell (re-elected); wardrobe-keeper, Mrs. Swanson (re-elected); secretary, Mrs. T. J. Hussey (re-elected).

A vote of thanks to his Lordship the Bishop for presiding brought the proceedings to a close.



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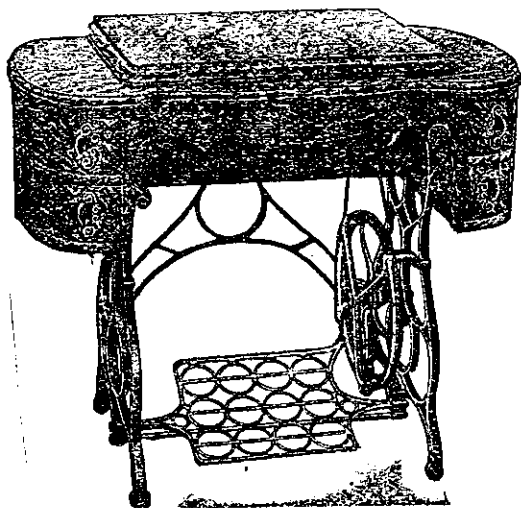
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Commercial

PRODUCE

Messrs. Dalgety and Co. report:—

Oats.—The market remains much the same as last week. There is practically no demand from shippers, and the business passing is of a hand-to-mouth character. We quote: Prime milling, 1s 10½d to 1s 11d; good to best feed, 1s 9d to 1s 10½d; inferior to medium, 1s 6d to 1s 8½d per bushel (sacks extra).

Wheat.—Since our last report the market shows no change. Prime velvet is inquired for, but other descriptions are dull of sale. Prime velvet, 4s; ordinary milling wheat, 3s 7d to 3s 9d; best whole fowl wheat, 3s 1d to 3s 4d; milling fowl wheat, 2s 9d to 3s; broken and damaged, 2s to 2s 6d per bushel (sacks extra).

Potatoes.—Supplies this week have been very light, and prices show an upward tendency. For choice samples there is a good demand, but for inferior and medium qualities prices are unchanged. Prime up-to-dates, £6 10s to £7; medium to good, £5 15s to £6 5s; inferior, £3 to £4 10s per ton (sacks in).

Chaff.—Supplies are about equal to the demand, and prices remain the same as last week. Prime oaten sheaf chaff, £3 12s 6d to £3 15s; choice, £3 17s 6d; 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.—Best oaten straw, 30s to 32s 6d (pressed, ex truck); wheaten, 20s to 22s 6d (pressed, ex truck).

Messrs. Donald Reid and Co. report:—

Oats.—There is little change in the market to report. Prime seed lines have more attention, but for feed and milling qualities the demand is quiet, and no sales of any importance are taking place. We quote: Prime milling, 1s 10½d to 1s 11d; good to best feed, 1s 9d to 1s 10½d; inferior to medium, 1s 7d to 1s 8½d per bushel (sacks extra).

Wheat.—The tone of the market is somewhat lower than it was a week ago. Sales of Tuscan and red wheats have been made, but at a slightly lower level, while even velvet has not the same attention. Good whole fowl wheat is not over-plentiful, but medium and damaged lots are in full supply. We quote: Prime milling, 3s 6d to 3s 8d; medium to good, 3s 4d to 3s 5½d; best whole fowl wheat, 3s 2d to 3s 4d; medium, 2s 10d to 3s 1d; broken and damaged, 2s 3d to 2s 8d per bushel (sacks extra).

Potatoes.—The market has been poorly supplied, and at our sale on Monday prices (especially for prime quality) showed considerable improvement on the week. Seed up-to-dates are plentiful, and are difficult to quit at quotations. We quote: Good to prime up-to-dates, £6 15s to £7; choice, to £7 2s 6d; medium, £5 10s to £6 10s; inferior, £3 to £5; seed, £5 10s to £6 per ton (bags included).

Chaff.—Moderate supplies are coming to hand, and prices show no change. Prime quality has fair inquiry, but medium and inferior lots are not asked for. We quote: Good to prime, £3 10s to £3 15s; choice, to £3 17s 6d; medium, £3 to £3 7s 6d; inferior and discolored, £2 to £2 15s per ton (bags extra).

Straw.—We quote: Oaten, 32s 6d to 35s; wheaten, 22s 6d to 25s per ton (pressed).

Messrs. Stronach, Morris, and Co., Ltd., report for week ending August 9 as follows:—

Oats.—There is very little change to report. There is a fair demand for seed lines, but for milling and feed oats there is practically no inquiry. Quotations: Prime milling, 1s 10½d to 1s 11d; good to best feed, 1s 9d to 1s 10½d; inferior to medium, 1s 7d to 1s 8½d per bushel (sacks extra).

Wheat.—Owing to adverse reports in the London market the tone is much quieter here. Anything being sold is at a slightly lower level than was ruling last week. There is a fair demand for fowl wheat. Prime milling, 3s 6d to 3s 8d; velvet, to 4s; medium to good, 3s 4d to 3s 5½d; best whole fowl wheat, 3s 2d to 3s 4d; medium to good, 2s 10d to 3s 1d; broken and damaged, 2s 3d to 2s 8d per bushel (sacks extra).

Chaff.—During the past week consignments have not been large, but prices show no change. There is good demand for medium and inferior quality. Good to prime chaff, £3 10s to £3 15s; choice, to £3 17s 6d; medium, £3 to £3 7s 6d; inferior and discolored, £2 to £2 10s per ton (bags extra).

Potatoes.—There were very few coming forward, and prices show a considerable rise. All seed lines are hard of sale. Good to prime Up-to-Dates, £6 15s to £7; medium to good, £5 10s to £6 10s; inferior, £3 to £5; seed, £5 10s to £6 per ton (bags in).

WOOL

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

Rabbitskins.—We held our weekly sale yesterday, when we offered an exceptionally large catalogue. Bidding was not quite so keen as at the previous sale, and although prime winter does pretty well held their own, second winters showed a considerable drop, in some cases as much as from 3d to 6d a lb. Quotations: Selected winter does, 36d to 46½d; prime winters, 32½d to 34d; medium, to 31½d; prime winter bucks, 21d to 24d; second winters, 18d to 19d; outgoing, 17d to 21d; incoming, 16d to 18d; autumns, 14d to 16d; racks, 10d to 11d; summers, 8d to 10d; small, 3½d to 5d; first winter blacks, 30d to 32½d; second winter blacks, 20d to 21½d; fawns, to 15d; horse hair, 16d to 19d; catskins, 4d to 5d each.

Sheepskins.—We offered a very large catalogue to-day to a large attendance of buyers. Bidding was spirited, and prices were higher than they have been for some time past. Best halfbred brought from 8½d to 9½d; medium to good, 7½d to 8½d; best fine crossbred, 7½d to 8d; coarse crossbred, 7d to 7½d; medium to good, 6d to 6½d; inferior, 5d to 6d; best merino, 7d to 8d; medium to good, 6d to 7d; inferior, 4½d to 5½d; lambskins, 7d to 7½d; medium to good, 6½d to 7d; inferior, 5d to 6d; pelts, 4d to 5½d.

Hides.—We offered a large catalogue on Thursday last to a good attendance of buyers. Bidding was fair, and prices ruled about the same as at last week's sale. Heavy hides were slightly better. Quotations: Prime stout heavy ox, 7d to 8½d; good, 6½d to 7d; medium, 6½d to 6½d; light weight, 5½d to 6½d; inferior, 3½d to 4½d; best heavy cow hides, 5½d to 6d; medium, 5½d to 5½d; light weight, 6½d to 6½d; inferior, 2½d to 4½d; yearlings, 4½d to 6½d; calfskins, 3d to 9d.

Tallow and Fat.—There is no change to report in the tallow market, there being good competition for anything coming forward.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

The entry for Saturday's sale was composed principally of aged and stale draughts and light harness horses, with one or two young fillies. There was a better attendance of the public than there has been for some time, consequently most of our country consignments changed hands at prices ranging up to £38. The aged light harness sorts were most difficult to quit, and to effect a clearance vendors had to accept rather low prices. The demand for tip-top young heavy draught geldings continues unabated. Good reliable light harness horses are also selling well, and any coming forward meet a ready sale.

Greymouth

(From our own correspondent.)

August 5.

Rev. Brother Clement, of the Sacred Heart College, Auckland, is at present on a visit to Greymouth.

The Marist Brothers' School had a double win on the football field last Saturday, when their A team defeated Ruanga State school by 18 points to nil, and the B. team defeated the Greymouth State school by 21 to 8.

The annual inter-club debate between St. Columba Club and Trinity Club takes place on September 5. The following members have been chosen to represent St. Columba Club: Messrs. A. F. O'Donoghue (leader), C. Rasmussen, T. Keenan, and P. J. Smyth. The representatives of both teams meet during the week to select the subject and the judge.

A very successful euchre party took place in the St. Columba Club rooms last Wednesday evening, when there was a large attendance of members and their lady friends. The winners of the ladies' prizes were Misses J. Heffernan and C. O'Donnell, whilst Messrs. A. F. O'Donoghue and T. Sinnott secured the gentlemen's prizes. After refreshments were handed round by the ladies' committee, the following ladies and gentlemen contributed musical items:—Mrs. A. King, Miss N. Duffy, and Messrs. A. F. O'Donoghue and P. J. Smyth.

The usual weekly meeting of the St. Columba Catholic Club took place last Monday evening. The president (Mr. A. F. O'Donoghue) presided, and there was a large attendance of members. The programme for the evening was a debate, 'That Bible reading be introduced into State schools during school hours.' The affirmative side was taken by Messrs. C. Rasmussen (leader), C. O'Neill, A. F. O'Donoghue, and P. J. Smyth, whilst the negative was taken by Messrs. T. M. Heffernan (leader), A. McSherry, C. A. Carmine, and T. Keenan. After a very keen debate the judges (Rev. Father McCarthy, S.M., and Rev. Brother Alfred) gave their decision in favor of the negative side by 234 points to 193 points.



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ST. VINCENT DE PAUL SOCIETY

(From our Wellington correspondent.)

At the quarterly meeting of the Society of St. Vincent de Paul, Wellington, on Sunday, July 24, the Rev. Father C. J. Venning, S.M., in the course of his address, made several suggestions as to the scope of the work of the members. He said:—The idea of having papers read at the quarterly general meetings of the St. Vincent de Paul Society was some time ago suggested to the Particular Council as a valuable means for increasing the interest in the society and arousing greater enthusiasm at the meetings. It was thought that the zeal of the brothers might flag unless some fresh stimulating matter was brought forward at each general meeting. If a paper were written on each rule of the Manual for discussion at each of the four general meetings, we should find ample occupation for the next fifteen years. Bro. L. Reichel has set the ball rolling by his bracing article on Rule 54. He could not have chosen a more important subject than the 'corresponding member.' The object of his paper is to show that once a man is a member of the St. Vincent de Paul Society he is a member for ever, or at least he should never sever the ties of friendship nor break the bond of union with this vast organisation of charity. Even death itself does not break the 'silken cords of charity.' 'The sweet voice of charity and the incense of prayer ascend for the deceased brother.' The desire of every zealous layman is not only to live as a member of the St. Vincent de Paul Society, but also to die a true lay apostle, thus to bring a noble life to a fitting end.

In the past the difficulty of obtaining birth or baptismal certificates from Home has been considerable, especially if the required age went back some 60 or 70 years. I am given to understand that the quickest way to obtain all such 'ancient documents' is to write to London, to the High Commissioner for New Zealand. He can obtain information (if it is a question of Ireland) from the census returns of 1841 or 1851. The cost for the search should be very small. Such certificate is proof enough in applying for the 'old-age pension.'

At present there is a decided tendency on the part of our Government—the same tendency is noticeable in other countries—to board-out children in private families, rather than commit them to institutions. The State thinks more home life is secured the child in the private family circle than in a public institution or shelter. There is much to be said in favor of this view, provided the family be well chosen, and in every way 'a home, sweet Catholic home.' A recent writer thus sums up the position, with its advantages and drawbacks, merits and difficulties: 'The boarding-out of children has peculiar difficulties in that it could not be carried out by the St. Vincent de Paul brothers alone. To be satisfactory it must be universal; it must embrace the supervision of all the boarded-out children, and the inspection and approval of all the Catholic homes applying for children. The ideal would be, first, a really capable secretary, who would make this work his hobby and keep records and all reports, all children and all homes. Then he should obtain the sympathy of the officials at the head of the department, and be supplied with the names of all children at present boarded-out, and of all others as they come along. Then, in addition to the list of Catholic homes now containing boarded-out children, he should be supplied with a list of the applicants unsupplied. He should then be able to have all the homes reported on, especially the unsupplied ones, so that he could have not only the knowledge that they are Catholics in name, but that they are places to which children will be lucky to be sent. In time he should have all Catholic boarded-out children in pious homes, and he should have them supervised by the local priests and nuns, and by the brothers of the local conference of St. Vincent de Paul. It might be necessary to get parish priests to urge the best homes to apply for children as a good work, because people to whom the four shillings a week is an object may not be all they ought to be. Then in time, to work perfectly, it might be well to have an office, where poor Catholic parents could see him, and he might give them a choice of homes for the children they were obliged to give up, whether in the same city, only in a distant parish, so as to remove a wayward boy from bad companions and yet permit of their visiting him, or in the same parish with some friendly neighbor (where poverty alone caused them to give up their children), so as to be able to see them constantly; or in some country district, with older boys, in the home of a good Catholic farmer, near a church. The work is a wide one; it requires a tactful, zealous, and methodical secretary, the assistance of the Government officials, and the co-operation of the clergy.'

I think the one difficulty—the great difficulty with us in New Zealand—is this: will a sufficient number of foster homes of the right stamp offer to take these boarded-out children? It is not easy to persuade town people to take up this work, nor would it be fair in many cases (to them and to the boarded-out child) to overtax their already crowded houses. Our chief hope must be the country. We must appeal to the charity, good-will, devotedness of our rural conferences of St. Vincent de Paul to help in this difficult work. Then there is the question of a Catholic school for a Catholic child. Many country districts have nought but the State school. The problem is certainly a big one.

There is a danger of St. Vincent de Paul brothers looking too much to the visible results, or, to put it more correctly, looking for the invisible results of their zeal. A few are inclined to grow faint-hearted because they do not succeed at once, because the poor man does not immediately respond to their noble endeavors, because they do not notice any tangible, visible results, or again because the results seem small when compared with the time spent, labor expended, and sacrifices made on behalf of the neighbor. It is not the 'visible' or even the 'immediate' success that counts so much as the invisible motive or good intention one has in doing the work. Remember the example of the 'cup of cold water.' Remember, too, that you have at least planted, even if others have to reap. Even if your good services do not earn your neighbor's warmest gratitude, yet you are always sure of God's reward if your intention be right. Be not discouraged, therefore, at little setbacks and rebuffs.

In nearly every parish there are a number of Catholics that cannot be found—Catholics who are such on the census paper, but nowhere else. In one sense they are leading the 'hidden life.' How are they to be known? I shall give one simple method: An almost infallible method is to search the electoral roll, take little notice of surnames, however suspicious, unless they are preceded by respectable Christian names. If you find a woman with a double-barrelled saint's name, you may rest assured that she was at least baptised a Catholic, whatever may have been her later training. On making inquiries it is found, perhaps, that she has married a Protestant, and the children are being brought up rather mixed in faith. Of course men who are fortunate in possessing good solid Christian names may also be found to be Catholic—at least by baptism. The Christian name will betray them quicker than the surname. I realise the difficulty of this method will be very great in a few years' time; there is a tendency to supplant good old Christian names—saints' names—by the mothers' maiden surnames. The others prefer to afflict their children with names taken from story-books, cookery-books, flower-gardens, medicine-bottles, etc. The electoral roll will not be much of a guide in another generation. Still, make use of it while you can.

Country conferences can prove of great value to city conferences by notifying the latter of any work in the country. Lists of people's names could be drawn up of those wanting men, and another list of men who want work. Then again many of our town boys would be a thousand times better off in the country. Could not something be done in this matter?

Nothing will be found so efficacious as frequent correspondence and communication by word or letter with neighbouring conferences to quickly unite a new conference to this vast organisation of charity. It is thus, by a mutual communication of thoughts and deeds, and by the interchange of visits that the first fervor of zeal is kept up, whilst progress is being made in experience and wisdom' (Manual, p. 148, 1909 edition). I am convinced that our conferences everywhere would be on a better footing if they received regular visits from some member of the Particular Council Board. When a visit cannot be made in person there is always a good friend known as a 'letter.' In fact, if that real union that makes for progress and vitality is to be fostered, very frequent correspondence must take place between conferences and the Particular Council and vice versa.

It would be an excellent thing if the presidents of all isolated and country conferences could have an annual conference at which various problems affecting rural districts could be discussed. It would likewise help them to know one another and stimulate fresh interest in their works.

Great progress has been made with Catholic literature in all the conferences. Our people will read if they get the encouragement. This work of distributing C.T.S. pamphlets is growing in importance each day. We must work it for all it is worth.

Gisborne

The annual social in aid of St. Dominic's school funds was held in His Majesty's Theatre, Gisborne, on August 4, and like its predecessors (says a local paper) proved a very great success. Among those present at the function were Fathers Lane and Dignan. Much regret was expressed at the non-attendance, through indisposition, of Mrs. E. Williams, hon. secretary, who had worked so hard in the arranging of all the necessary preliminaries. The members of the committee, who deserve every praise for the success of the social, were Misses Neill, Haughey, and Duggan, and Mesdames Hennessy, Williams, Rossbotham, Hackett, Elwood, Doolan, J. H. Martin, Blair, Webb, Finn, and Doyle. A most acceptable supper was provided by the ladies. It is understood that the function financially was an even greater success than most people predicted, and the school fund will benefit considerably as a result thereof.

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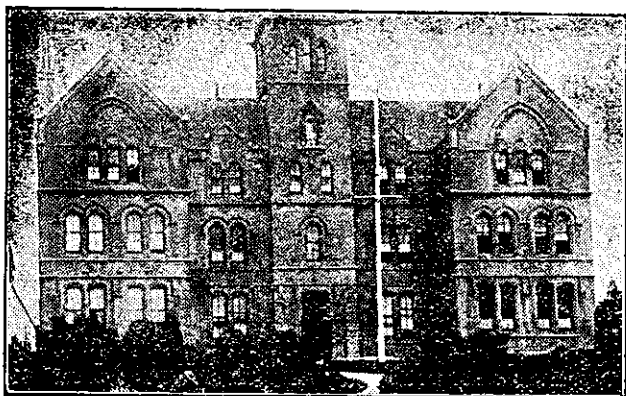
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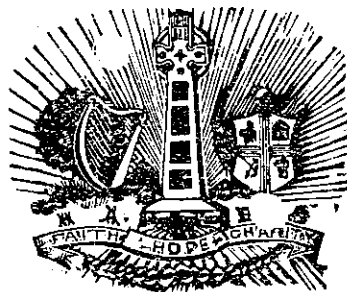
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Auckland.

ANSWER TO CORRESPONDENT

A READER.—Anonymous communications are consigned to the waste paper basket.

DEATHS

DENNEHY.—On August 1, 1910, at the residence of his daughter (Mrs. D. R. Lawlor, Ardfer House, Cuba street, Wellington), Michael Dennehy; in his 82nd year. R.I.P.

TANGNEY.—On August 8, in the Timaru Hospital, Lucy Anastasia, the beloved daughter of Jeremiah and the late Margaret Tangney, Temuka; aged 20 years. Deeply regretted. R.I.P.

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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, AUGUST 11, 1910.

AFFAIRS IN SPAIN



ATE cable messages indicate very clearly that the campaign inaugurated by the Canalejas Government against the Catholic Church and the religious Orders in Spain is likely to bring about a serious crisis. It is dangerous to venture on a forecast of events in the case of a country and a Government so kaleidoscopic; but sufficient information is now available to at least enable us to state with clearness the questions that are at issue and the forces that are at work in the present agitation, and to enable us also to hazard a reasonable opinion regarding the final outcome of the impending struggle.

Before discussing the main question, it is desirable to refer to one or two very general misconceptions regarding the situation in Spain. A common idea is that the present agitation represents the revolt of the Spanish people against the Church, and especially against the religious Orders; and this view finds expression even in so generally accurate and reputable a paper as the *Lyttelton Times*. According to the testimony of those who have first-hand knowledge of the country, this notion is entirely erroneous. A recent (and frequent) visitor to Spain, writing in one of the English papers, quotes certain English people as saying: "It is hard to conceive why the people of Spain should be so bitterly opposed to inoffensive men and women whose only desire is to lead a quiet life"; and the writer proceeds to furnish the following solution of the mystery: "Well, the answer to this is that "the people" are not opposed to the religious Orders. Quite the contrary. The vast majority of the people are extremely attached to them—as well they may be, seeing that all the great charitable institutions—the hospitals, schools, and homes of refuge for the poor and afflicted—are managed by the religious. It is true that a section of the working classes who are not Catholics at all, but Socialists and Anarchists, periodically raise a hue-and-cry against the religious. Of course these men are stirred up and goaded on by professional agitators, who work them up to frenzy pitch by incendiary speeches, and often subsidise them to commit deeds of violence, as in Portugal, where I heard it said that loafing ruffians out of work were paid liberally to stone priests and even nuns (notably the Sisters of St. Vincent de Paul). In every (Continental) country nowadays there are two parties violently opposed to each other—namely, the Liberals (so called), i.e., the freethinkers and anti-Christians, who hate all religion, and whose aim is to overthrow it; and the Conservative or clerical party, who make a stand more or less determined against the encroachment of their godless opponents and in the cause of law and religion. . . . To say that the great mass of the populace in Spain or Portugal is inimical to the religious Orders is as unjust and untrue as it would be to say that at the Protestant "Reformation" the poor of England were party to the dissolution of the monasteries which were their great refuge and support."

Nor is it the case, as stated by our Christchurch contemporary, that the religious Orders are enormously and disproportionately numerous in Spain. *El Universo*, of Madrid—on this question the most authoritative daily in all Spain—shows that in proportion to its Catholic popu-

lation Spain has fewer religious than Belgium, France, England, Germany, or Ireland. As a matter of fact, in proportion to its Catholic population, even New Zealand has more than twice as many members of religious Orders as Spain has. The Catholic population of Spain may be taken in round numbers as 20,000,000, and in the latest volume of the *Statesman's Year-Book* the number of religious Orders is stated at about 3253, and the total number of the members of these Orders is given as 50,670. In New Zealand the Catholic population is about 140,000, and the number of members of religious Orders is a little over 900. If our able editors will take these figures, and do a little arithmetic, they will find that in proportion to its Catholic population New Zealand has, as we have said, more than twice as many members of religious Orders as Spain—the proportions being, roughly, New Zealand, 1 to every 160 of the Catholic population; Spain, 1 to every 400 of Catholic population. Nor can any great weight be attached to the so-called 'economic argument' advanced by the *Church Star*—which paper, we are glad to note, has adopted a much more reasonable and moderate tone since being brought to book by a Catholic correspondent—seeing that, according to the authority already mentioned, of the Orders for men one half are engaged in the work of teaching, and of the Orders for women two-thirds are devoted to teaching and to the management of hospitals and charitable institutions. Equally untenable is the contention that it is the maintenance of the religious Orders which is 'keeping the country poor.' As a matter of fact, the country is not poor, the soundness of its financial condition being evidenced by the fact that for several years past it has shown nearly as substantial, and certainly as genuine, an annual surplus as our own New Zealand. According to the *Year-Book* already quoted, the amount expended annually to support the whole of the clergy, buildings, etc., of the Church is a little over £1,500,000. This works out at the modest sum of 1s 6d per head of the population per year. In view of the fact that, as we have already stated, the religious Orders are the teachers of the country and the managers of its hospitals, etc., the greater part of this annual expenditure represents simple payment for work done.

*

According to the best Catholic Continental authorities, the true causes of the present agitation are the growing and now almost dominant influence of French ideas amongst a certain section of the politicians, and the present Premier's strong animus and bitter personal hostility to the Church. Regarding the former, a writer in the *Historisch-Politische Blätter* (April, 1910), in a careful analysis of the present condition of Spain, brings out some facts that will explain much to the thoughtful Catholic. According to this writer, Spain's development, political as well as economic, is looked at by all Europe through the eyes of Masonic and Republican France. France is in the closest connection with Spain, whose foreign debt is mainly floated in Paris. Parts of Southern France belong to the hinterland of Spanish Barcelona, while the whole middle of Northern Spain, as far as Madrid, exports its merchandise by the Biscayan ports of France. The railroads now building across the Pyrenees will further facilitate French investments in Spain. 'The outcropping relation goes a long way to strengthen the hold of atheistic and radical ideas on the Spanish peninsula. French interests demand an industrial development of the invaded country, while they tend to denationalise and dechristianise it.'

*

That the present anti-clerical outbreak is part of an organised atheistic and Masonic campaign against the Church, we have the weighty testimony of the whole of the French episcopate. His Eminence Cardinal Aguirre, Primate of Spain, in the name of the entire Spanish hierarchy, some time since addressed a letter to his Eminence Cardinal Luçon, Archbishop of Rheims, and to the Bishops of France, encouraging them to continue their brave stand in defence of the Church. In replying to this message the French Bishops took occasion to warn the Bishops south of the Pyrenees that the French hierarchy is but bearing the first attack of a religious war planned to invade Spain and other nations strong in Catholic faith. 'It is no political battle we are sustaining in France; it is a religious war which is being waged against us, not by means of bloody violence as in the revolution at the end of the eighteenth century, but it is war carried on with violence concealed under a false legality. Back of it all, what is sought is the annihilation of the Church, of religion, and of God Himself.' As to Sr. Canalejas, he showed his anti-clerical spirit in a very marked way in the crisis of 1906 by resigning from the Ministry rather than acquiesce in an arrangement with the Holy See; and in spite of his suave professions of respect for the Vatican, Catholic authorities on Spain unite in describing him as a violent exponent of Waldeck-Rousseau legislation. That the advanced French anti-Catholic legislation is his model and ideal has been admitted by Canalejas himself. In a recent interview, re-

ferring to his anti-clerical policy, as published in France by *L'Humanité*, the President of the Ministry stated that the report in *L'Humanité* of his plan to introduce the French anti-clerical programme into Spain was correct, but that the plan must be taken as his 'ideal' and not as his 'immediate policy,' for, he added, 'to introduce the ideal policy into Spain would require fifty years of government.'

*

There are three grounds for anticipating that the present attack on the Church—bitter and determined though it is—will in the end be successfully resisted. (1) Within recent years the Church has passed through two precisely similar crises, and in each case emerged victorious. The first occurred in 1901, when the Minister of the Interior, Señor Gonzalez, on the plea of giving effect to public opinion, signed a decree ordering all the religious associations which had not been formally approved by the Government, within six months, to apply for Government authorisation, and to furnish all information required by the law of 1887. The Holy See protested; the Bishops at once took action; the country was aroused; and Gonzalez was obliged to resign. A still more serious blow at the rights and liberties of the Church was struck on October 25, 1906, when a new Associations Bill—which would practically have had the effect of completely suppressing the Religious Orders—was presented and read in the House of Deputies. Señor Maura, leader of the Conservatives, in an important speech in the Cortes on November 9, made it abundantly clear that the measure ran counter to the feelings of the whole country; and once again the Liberals were obliged to relinquish office. (2) A formidable obstacle to the machinations of the anti-clericals is the unwavering loyalty and devotion of the great mass of the people to the Catholic faith, and their unalterable attachment to the Holy See. The immense meetings which have been held throughout Spain during the present year to protest against the reopening of the atheistic lay schools have drawn Catholics closer together, and have taught them practical methods of union and organisation. 'For a guarantee of future Catholic action in Spain,' says one writing on the spot, 'one could not ask for a more encouraging sign than the universality and enthusiasm of the present Catholic movement against the lay schools.' Already, as we learn from the cables, elaborate demonstrations against the Government have been organised, and although, out of regard to considerations of law and order, these appear to have been abandoned, the dimensions and spontaneity of the movement furnish significant evidence of the feeling of the country, and indicate that there is ample material for a successful Catholic resistance. (3) A third ground for hope in the present unsettled state of things is the fact that the King himself is a Catholic, not in principle only, but also in practice. It would of course be a great mistake to suppose that because he is sometimes called upon to sign repressive decrees, that he is therefore in favor of such measures. King Alfonso has intervened before now—as in the case of the sudden downfall of Señor Moret—when the cherished traditions of his Catholic realm were at stake; and it is quite within the bounds of possibility that he should step to the front again should a suitable opportunity present itself. Assuredly there is a stern battle ahead for the Church; but if the experience of the past affords any clue to the future, the odds are that, though the forces of repression and irreligion may triumph for a time, they are not likely to achieve any measure of permanent success.

Notes

Rival Attractions

Our contemporary the *San Francisco Monitor* mentions that in a California daily paper besides the old notice 'Births, Marriages, and Deaths,' there now appears the added heading 'Divorces.' The whole thing is coming to be looked upon as quite a matter of course. Under the heading 'Rival Attractions,' the following story appeared in the jokers' column of an American paper the other day: 'First Child—"We've got a new baby at our house." Second Child (contemptuously)—"We've got a new pa at ours."'

Something Like

The other day, in a North Island district, half a dozen Catholic young fellows tired of seeing so many tirades against their Church in the columns of the local papers banded themselves together for the purpose of replying to such attacks. Already one bigoted journal has had such a warm time of it that it was glad to close down the controversy which it had itself originated; and in the columns of another paper, a rash Rationalist who had uttered some rhodomontade about the Accession Oath received such a

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broadside as has effectually silenced him. These young fellows enter the fields of controversy in no spirit of 'looking for fight,' but in a quiet, modest way, with the sole desire of explaining and defending Catholic practices and beliefs. More power to their elbow, and may the good example they have set be widely followed.

DIOCESE OF DUNEDIN

The St. Vincent de Paul Society has placed at the main entrance to St. Joseph's Cathedral a bookcase containing the publications of the Australian Catholic Truth Society.

There was Exposition of the Blessed Sacrament at St. Joseph's Cathedral on Sunday from the 11 o'clock Mass until Vespers. In the evening there was the usual procession, in which the parish confraternities took part.

In Association football on Saturday the Christian Brothers' second grade team defeated Northern by 2 goals to 1. For the winners Laffey and Higgins were conspicuous. In the third grade the Christian Brothers' team beat Northern A by 2 goals to nil. Christian Brothers C defeated High School B by 3 goals to 2.

The annual combined run of the harriers was held on Saturday from St. Joseph's Hall, Rattray street, as guests of St. Joseph's Harriers. J. Swanson (St. Joseph's), B. Roseveare (Dunedin), W. D. Anderson (Caversham), and O. Stenhouse (Civil Service) laid a good trail up Rattray street, along the top of the Asylum Ground, up through Littlebourne, striking down through Kaikorai, where the trail struck across country in the vicinity of Bishopscourt. Over 100 runners took part in the run. After the run the harriers sat down to an excellent supper, kindly provided by Mrs. Jackson. Mr. G. Jackson, on behalf of the combined harrier clubs, warmly thanked the St. Joseph's Harriers for the very pleasant run they had given them, and also Mrs. Jackson and her lady friends, who so kindly provided the refreshments.

A meeting was held on Friday evening at the residence of Mr. F. Loughnan, Hawthorne avenue, Mornington, for the purpose of forming a conference of the Society of St. Vincent de Paul for the district. Among those present were Rev. Father Corcoran and Mr. T. J. Hussey (president of St. Joseph's Conference, Dunedin). Apologies were received from several who had promised to take an active part in the work, but who were unable to attend the meeting. After Mr. Hussey had explained the aims and objects of the society and the scope of its work, a motion, that a conference be formed in Mornington, was put to the meeting and agreed to. Mr. F. Loughnan was elected president, Mr. F. O'Meara a vice-president, and Mr. F. Dougherty secretary. The other offices are to be filled at a meeting to be held in a few days. It was decided to name it St. Anthony's Conference of the Society of St. Vincent de Paul.

At the half-yearly meeting of the Dunedin branch of the H.A.C.B. Society the following officers were elected and installed:—President, Bro. Jas. Deehan; vice-president, Bro. G. Purton; secretary, Bro. J. O'Connor (re-elected); treasurer, Bro. Jos. Casey (re-elected); warden, Bro. J. Dougherty; guardian, Bro. T. Boyle; sick visitors, Bros. T. Boyle (re-elected), J. M. Casey, and J. Ford (re-elected). Bro. J. Saunders acted as installing officer. The total receipts for the quarter amounted to £303 14s 2d, and the total expenses £219 14s 3d, including £30 5s 5d, district board dues. The credit balance to the sick fund now stands at £1857 3s 3d, and the incidental at £242 10s 1d, and benevolent £28 4s 2d. The present membership is 300 benefit and 8 honorary members. Bro. J. Saunders won the branch prize, also Bro. R. Rossbotham's prize for introducing the largest number of members for the previous twelve months. Bro. J. J. Marlow was the only member nominated for the position of district deputy, and his name has been forwarded to the D.E.

Invercargill

(From our own correspondent.)

August 8.

In connection with the June examinations of the Associated Board of the R.A.M. and R.C.M., London, the following names appear amongst the successful candidates:—Harmony.—Intermediate grade—Grace E. Paton (St. Catherine's College), 123. Rudiments of music—May Hannan (St. Catherine's College), 70.

The Hibernian Band was favored with ideal weather for its concert in Queen's Park on Sunday afternoon, when the following programme was rendered:—March, 'Olympia' (Clark); overture, 'A Spanish carnival' (Round); euphonium solo, 'Land of hope and glory' (Elgar); selection, 'Gems from the great masters' (Newton); march, 'One united emblem' (Brown); selection, 'Don Giovanni' (Mozart); march, 'The national guard' (A. F. Lithgow). The last-named march is the one selected for the Dunedin contest, at which the band intends to compete. A collection in aid of the travelling expenses in connection with the contest realised £7.

THE KING'S CARNIVAL, CHRISTCHURCH

OPENED BY HIS EXCELLENCY THE GOVERNOR

His Majesty's Theatre (writes our Christchurch correspondent) has been completely transformed, its accustomed appearance giving place, so far as the ground floor is concerned, to a great arcade, flanked on either side with gaily decorated stalls laden with wares, useful, ornamental, and in many instances of a costly nature. In nooks and open places side shows of many descriptions ply a vigorous crusade for patronage, while the intervening space is thronged with sightseers bent on improving the shining hours in pleasure and speculation. Operations were commenced by workmen after midnight on Sunday for the removal of seats, erection of stalls, etc., and before the hour of opening arrived everything was in thorough order. The manager of the carnival, the Very Rev. Father Price, Adm., and his energetic committee made every effort to accomplish this object, and if the initial success achieved is a forecast of the ultimate one, then there will be reason for congratulation and satisfaction.

The formal opening took place on Monday evening, when the ceremony was performed by his Excellency the Governor (Lord Islington). His Excellency, accompanied by Captain Shannon, A.D.C., and Mr. R. Kerr-Clark (private secretary), arrived at the theatre punctually at 8 o'clock, and was received by his Lordship Bishop Grimes, Very Rev. Father Price, and Sir George Clifford. The Marist Brothers' School Cadets, looking smart and brisk in their new dark green uniforms, formed a guard of honor, and his Excellency paid them the compliment of an inspection. The Governor was warmly cheered by the assembled crowd as he entered the building, and also when he appeared on the stage to give his address.

In a brief preliminary address (says the Press), the Bishop said that the Catholics of Christchurch had for many years to be content with a large wooden building to do duty as their principal church in the city. Ten years ago they resolved to erect a temple more worthy of the Most High, and more in keeping with the increasing beauty of this fair City of the Plains. Though not largely endowed with worldly wealth, the generosity of their people in their contributions had won universal admiration. The very poorest among them had given their guineas, and others had given their hundred or thousand guineas, according to their ability. They were ambitious, and they resolved to have a finished cathedral, complete in all its richness and details, though by this they incurred a debt of £20,000, involving the payment of £1000 per annum as interest. They were gratified and proud when they saw the new temple opened, in the presence of an illustrious predecessor of his Excellency, as well as the Prime Minister and a previous Prime Minister of the Dominion. They were proud to hear the then Governor's eulogium that the Cathedral was the handsomest in the Southern lands, and the verdict of the press that it was the architectural gem of New Zealand. The people had continued their generosity, with the result that not only was the interest paid, but the total debt had been reduced by £8000, leaving barely £12,000 still to be paid off. A short time ago it was proposed that the inauguration of the reign of King George should be marked by the holding of this carnival, celebrating in a pleasing manner the rise and onward march of the King's marvellous and world-wide Empire. They were pleased to have the honor of welcoming his Excellency, and his condescension in according to the request to open the carnival was proof, if wanted, of his broadmindedness, proof of his desire and determination to help every good and noble work. Words could not adequately express the indebtedness of the clergy and people to his Excellency. One could only hope that his stay in New Zealand would be one of pleasant and happy years, and that when Lady Islington and her daughter arrived they would share the happiness of those years, and be the recipients of Heaven's choicest blessings. His Lordship then invited his Excellency to open the carnival.

His Excellency was received with cheers when he rose to address the gathering. He expressed his gratification at the kind references which the Bishop had made to him, and the generous cordiality which the audience had shown towards him. When the Bishop visited him in Wellington and asked him to assist in opening the carnival he had most gladly acceded to that invitation, and he had very great pleasure in being present. He knew that the object for which the carnival was arranged was very near the hearts of the Catholic people, and he could only hope that the result of the next fortnight's work would be eminently successful. It was hardly necessary for him to commend the carnival to the earnest and hearty support of the people. All who belonged to the Catholic religion in Christchurch had a very earnest desire that the carnival should be a very successful one, and that they would work unitedly to make it so. What they had accomplished in the past, aided to an incalculable degree by the Bishop, showed what they could still do. They had succeeded in establishing in this charming city a Cathedral of beauty and dignity, which stood out as a conspicuous feature amongst buildings of architectural beauty, and which at the same time conferred glory and honor on their Church. When he visited the

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Cathedral he had been greatly struck with its beauty and dignity. He had always admired to a peculiar degree the style of architecture which had been selected. His Excellency referred in an interesting fashion to the beautiful cathedrals of Europe and the different styles of architecture which they represented. He said that he had always looked upon two buildings in Europe as standing supreme in beauty and dignity—St. Peter's, at Rome, and St. Paul's, in London. The Catholic Cathedral in Christchurch had faithfully followed the basilica style, and he could congratulate them on the beauty and dignity of the building which had been erected. He was informed that the original cost of the Cathedral was £50,000, and that a debt of only £12,000 remained. It must be their aim to clear all the debt off the building, and have it standing in their city free of any encumbrance. He was there not as a member of the Church, but as Governor of the Dominion, to do what he could to assist, realising as he did that Catholics represented an appreciable and important element in the community, and one whose efforts and aspirations should always evoke the sympathy of whoever occupied the position he occupied just now. Apart from that, he held that all movements and endeavors which had for their object the raising and elevating of the spiritual life, from whatever religious denomination they might come, should find in the King's representative an active and sympathetic coadjutor. In the age in which they lived many were apt to look perhaps too much on the material side of life. The religion which some of them were taught in their younger days was now looked upon with a less amount of anxiety and more indifference in this age than it might be. Every occasion should be taken by those who held responsible positions to stimulate and encourage in every way those who were working to promote the work of the Church—a work which was becoming daily of increasing value and, doubtless, of increasing difficulty. The idea of a bazaar was not an original one, but until some genius devised a new method it would hold first position as a means of raising funds. He sincerely hoped that the carnival would be generously supported, and that before his term of office in New Zealand expired the Roman Catholics of Christchurch would be successful in extinguishing the whole of the liability on their Cathedral. He had much pleasure in declaring the King's Carnival open.

Cheers were given for his Excellency, who afterwards visited the different stalls.

Seven stalls and a number of side-shows represent the business activities of the carnival, and each has a corps of assistants working in its interests. The stalls are distinguished by the names of countries in the Empire, and their contents are just about as diverse as the productions of the Empire. They are all in artistic settings, and their attractions are such that they must commend themselves to patrons. As far as the entertainment part of the programme is concerned, Signor Borzoni has shown that he is a past master in the arts of spectacular display. The stage is continuously the scene of attractive dances and tableaux. It would be difficult to arrange anything more brilliant than the grand march, in which two hundred performers in resplendent dresses and uniforms take part. The marching, dancing, and scarf drill are most effectively designed, and the whole has an entrancing effect. The concluding tableau, Britannia surrounded by the representatives of the Empire, was a remarkable effective finale to a brilliant spectacle. The programme included a set of tableaux, succeeded by a march and polka; court minuet, danced by naval officers and young ladies; a hornpipe by a group of children; a picturesque polka; 'Our British subjects from Hong Kong,' an amusing turn by some gaily-dressed and juvenile Celestials; a Canadian dance; a duo, 'The teaser,' danced by a little maiden and a sailor boy; the Spanish bolero, gracefully footed by Miss Barker; a gay Parisian dance; and a sash dance. The effectiveness of these spectacular items was enhanced by large mirrors at the rear of the stage, and also by the artistic effects of the limelight man. On the whole, it was an excellent entertainment.

The following is a list of the officials and stallholders:—Executive committee—Manager and treasurer, Very Rev. Thos. W. Price, Adm.; hon. secretary, Mr. E. O'Connor; committee, Messrs. R. Beveridge, T. Cahill, G. Dobbs, W. Hayward, J. R. Hayward, M. O'Reilly, J. Power, W. Rodgers, and J. J. Wilson; ballot supervisors, Messrs. Geo. Dobbs and D. Steinmetz; assistants, Misses M. Wharton and J. Cronin, and Messrs. P. O'Connell and W. J. Dobbs; musical director, Mr. H. H. Rossiter.

Stall No. 1.—New Zealand (Addington congregation)—Stallholders, Miss Sloan and Mrs. Wilson; assistants, Mrs. Judd, Mrs. O'Leary, Misses M. Toorish, R. Toorish, K. Delaney, McAleer, Stevenson, Remer, Granger, Dobbs, McDonald, and Egan.

Stall No. 2.—Australia (Catholic Club and Tennis Club)—Stallholder, Miss McGuire; assistants, Misses M. Cronin, K. Redmond, M. Canavan, C. McKendry, A. Foley, M. Horan, D. Meacham, M. O'Connor, F. Gardner, A. Madden, A. McGill, and L. Payne.

Stall No. 3.—Africa (St. Mary's congregation)—Stallholders, Mrs. W. Hayward and Misses Johnston; assistants, Misses Daly, Bryne, Dennehy, T. Mahoney, W. Shaw, McGrath, Flynn, C. Mullins, Cassin, Davison, V. Harrington, and Harrington; in charge of plant and flower stall, Misses Barnett, E. Haughey, M. Harrington, and E. Harrington.

Stall No. 4.—Ireland (H.A.C.B. Society)—Stallholder, Mrs. W. Rodgers; assistants, Mrs. McGillicuddy, Misses M.

Grainger, A. McGloin, M. Stevenson, Griffin, N. Toomey, W. Nelson, K. Donnell, E. Rodgers, H. Toomey, J. Harney, and E. Fleet.

Stall No. 5.—Scotland (the Misses White)—Stallholder, Miss Maud White; assistants, Mrs. Mead, Misses Loughnan, N. Brophy, Elsie Lund, Coffey, McKeown, McSweeney, Popplewell, Holehan, Holchan, Birmingham, and Grant.

Stall No. 6.—India (Children of Mary)—Stallholder, Miss Walley; assistants, Mrs. Daly, Mrs. Green, Misses Murray, J. O'Connell, J. Hughes, M. Harrington, L. McPhalen, Anderson, W. Harrington, F. Nelson, S. Hannan, and J. Walley.

Stall No. 7.—England (Refreshments)—Stallholder, Mrs. T. Cahill; assistants, Mrs. E. Bowler, Mrs. Saxton, Mrs. Duddridge, Misses Anderson, Burns, Cassidy, Commons, Brosnan, Dineen, Fanning, Hanna, Horan, Kearney, Knight, Lavery, Leader, Main, McCarthy, Rogers, Smith, Tasker, Whelan, A. Ryan, Harrington, Mr. N. Sturrock, Mr. P. Amodeo. Art Union Stall.—Mrs. J. A. McKinnon.

Side Shows (under the management of the Christchurch Catholic Club)—Model of St. Peter's, Rome, monster jumble sale, shooting gallery, guessing competition, and the Pike.

OBITUARY

MR. MICHAEL DENNEHY, WELLINGTON.

(From our Timaru correspondent.)

It is with sincere regret I have to record the death of Mr. Michael Dennehy, who passed away at the residence of his daughter, Mrs. D. R. Lawlor, of Wellington. The deceased had a long and varied career in military circles, and will be remembered by residents of Timaru, Lawrence, and Wellington, in each of which places he resided for a considerable time. Previous to coming to the Dominion in 1874, he served a considerable time in the Royal Irish Constabulary, afterwards joining the West Cork Artillery, where he rose from the ranks to be one of the most popular officers of his regiment. He resigned at the time of the Fenian rising, being suspected of being in sympathy with that movement, and his correspondence with the Lord Lieutenant, now in possession of his daughter, is very strange and interesting reading in the year 1910. Arriving in the Dominion, he joined the Gaol Department, and was appointed by Colonel Hume (who held an important position in Ireland during Mr. Dennehy's term in the army) as gaoler at Lawrence, a position he held for about seven years. Retiring on superannuation, he entered business in Wellington, but after a time retired, and lived his last years with his daughter. He was attended by the Rev. Father Venning, and died fortified by all the rites of the Church. As a Gaelic scholar the late Mr. Dennehy was an enthusiast in the movement carried on by Dr. Hyde for the spread of the Irish language, and, being an extempore rhymist of no mean merit, it was one of his hobbies to translate Gaelic verse into English and vice versa. He was always a great supporter of the *Tablet*, being one of its first shareholders, and in his later days it was the only reading he seemed to enjoy. His funeral took place on Thursday, the 4th inst., and a pleasing and graceful incident occurred on the way to the burial ground. A company of artillery—he was always fond of artillery—coming back from the grave of an old Crimean veteran just buried, stood to attention as the cortege passed and saluted, a similar compliment being paid by the Garrison Band. The Rev. Father Smyth officiated at the graveside, and the Rev. Father Tubman celebrated the Requiem Mass in the morning. He leaves two daughters (Mrs. D. R. Lawlor, of Wellington, and Miss Dennehy, matron H.M.S. Prison, Dunedin) and two sons (Mr. E. J. Dennehy, of Wellington, and Mr. M. F. Dennehy, of Timaru).—R.I.P.

Owhango

(From our own correspondent.)

August 1.

The Catholics of this district had the happiness of a second visit by Rev. Father Maillard, who celebrated Mass here yesterday. There was a large congregation. Father Maillard in his remarks after Mass said that owing to the death of his father in France he would most likely be leaving for the land of his birth, and asked the people of this district to try and secure that valuable property that he had already selected on the terrace overlooking the township. Immediately after Mass a committee of ladies and gentlemen was set up, with Mr. O'Donnell as chairman and Mr. Hopkinson as secretary, to make the necessary arrangements for the holding of a social gathering on the 26th inst., and, judging by the enthusiasm of the meeting, everything points to a success.

From news received in Melbourne, we (*Tribune*) learn that their Lordships the Bishops of Sandhurst and Sale are now enjoying good health, having completely recovered from the serious illnesses they contracted in Rome. At the time of writing they were making preparations for their departure from the Eternal City, and they intended leaving by the Ophir on June 19 for Marseilles, Oberammergau, and Spain, en route to Ireland.

Important Announcement.

A. and T. Inglis beg respectfully to announce that they are now selling at COLOSSAL SALE prices in all Departments throughout the House. The whole of our magnificent stock amounting to upwards of £60,000, including all the Latest Shipments will be offered at LARGE REDUCTIONS. Our Sale does not consist of "Job Lines," "Anybody's Blunders," "Oddments," etc., but is a real genuine Sale of the whole stock of general drapery, clothing and mercery, boots and shoes, carpets, linoleums, floorcloths, furniture, crockery, ironmongery, and general household furnishings.

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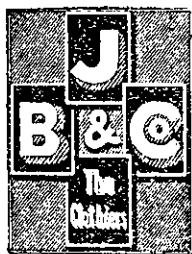
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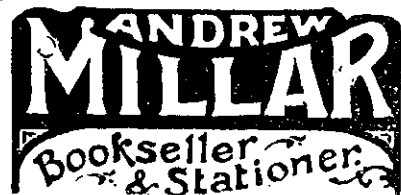
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Irish News

CORK—The Holy Father's Appreciation

The Holy Father, Pope Pius X., having acquainted himself personally with the nature and contents of the new prayer book brought out by the Rev. P. M. Lynch, Charleville, County Cork, has, in order to mark his appreciation of that charming book and its power for good in spreading religious devotion among the faithful, commissioned the Rector of the Irish College, Rome, Right Rev. Mgr. O'Riordan, to inform Father Lynch that his Holiness has heartily imparted to him his apostolic benediction.

Serious Accident to a Priest

A serious accident occurred to the Rev. Father O'Callaghan, Donoughmore, on June 16, by which he sustained a compound fracture of the leg. He was at the time of the unfortunate occurrence engaged in the praiseworthy task of checking a runaway horse which had got quite beyond the driver's control. The horse careered along at a terrific pace, and Father O'Callaghan, who happened to be a spectator of the occurrence, displayed a degree of courage which was highly commendable. The runaway horse was eventually brought to bay, but not until after the accident had been sustained by Father O'Callaghan.

The Member for East Cork

A Nationalist demonstration was held in Youghal on June 19. Speeches were delivered by Monsignor Keller, Captain Donelan, Messrs. W. Abraham, M.P., P. J. Power, M.P., J. Muldoon, M.P., A. Roche, M.P., and others. Resolutions were passed expressing confidence in Mr. Redmond and the Irish Parliamentary Party, protesting against the efforts being made to drive Captain Donelan from East Cork, and promising him, in the event of a contest, all the aid necessary to secure his triumphant return.

An Atrocious Libel

Mr. William Abraham, the newly elected Protestant representative of the most Catholic of the four divisions of Dublin, in a speech at Youghal on June 19 said:—'He had during a long life, in the course of which he had the pleasure of serving in his country's cause, experienced again and again the toleration of the Catholics of Ireland to one of those who differed from them in religious belief, and he desired to remind them that in 1885, being then one of the band which Charles Stewart Parnell gathered around him, he was returned for West Limerick, his native county, and there he remained undisturbed until 1892, when, on the recommendation of no less a person than Mr. William O'Brien himself, he was returned for the parliamentary division of North-East Cork, and at election after election he was not alone not opposed, but absolutely unanimously returned to Parliament for that Catholic division.' Mr. Abraham, whose claim to rank as a veteran in the national movement will not be denied, and whose life has been wholly cast amongst the Catholic Nationalists of the South, defended his colleagues of the Irish Party against the false charge of 'dependence' on any British political section, or allegiance to any leader or cause other than John Redmond and the interests of Ireland, and continued:—'He further desired to say, and he was glad to say it, that a more atrocious libel was never uttered against the people of Ireland than that when and if Home Rule was obtained it would mean danger to their Protestant fellow-countrymen. It was further said that the moment a Protestant joined the Irish Party he ceased to represent the Protestants, and was a man of no account. And what was the conciliation which they now heard so much talk about? Every Protestant who was opposed to the Irish Party, every Protestant who was a Unionist at heart, were the people who must be conciliated. Well, he had no sort of patience with conciliation which was not conciliation with comrades and true Nationalists, but with the hereditary enemies of Ireland. That was his idea of conciliation, but if any man came forward and gave his adherence to the National programme, there was no country in the world in which he would be more heartily welcomed than by the Nationalists of Ireland and to the ranks of the Irish Party.'

DUBLIN—Ordinations at Maynooth

On Sunday morning, June 19, the beautiful chapel of Maynooth College was crowded when seventy-five candidates were raised to the priesthood. His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, officiated, and the solemn function, which lasted three hours, was followed with reverence and devotion by the large congregation of the students' friends. The singing by the choir of students of 'Veni Creator' during the ceremony added to the deep impressiveness of the scene.

Maynooth College

The Very Rev. Canon Hogan, D.D., Professor of Modern Languages, Maynooth College, has been appointed Vice-President of the college, and the Rev. Thomas O'Doherty, of the diocese of Elphin, Dean. In Maynooth College on June 20 the degree of Bachelor of Theology was conferred on the following students:—Rev. W. Moran, Meath; Rev. E. Kissane, Kerry; Rev. T. Doyle, Derry; Rev. J. Mitchell, Galway; Rev. P. Barry, Cloyne; Rev. J.

Glynn, Elphin; Rev. W. Hegarty, Derry; Rev. J. Pinkman, Ardagh; Rev. M. Carney, Tuam; Rev. T. O'Kennedy, Cashel. A meeting of the Council of the Maynooth Union held on June 21 elected the Very Rev. Canon O'Mahony, P.P., Crookstown, County Cork, president of the Union for the next three years, in the room of the Very Rev. Canon Murphy, D.D., P.P., V.F., Macroom, whose term of office had expired.

The Maynooth Union

His Eminence Cardinal Logue presided at the general meeting of the Maynooth Union held in the college on June 21. The papers read and discussed were as follow:—The Clergy and Irish Historical Studies, by Rev. J. MacCaffrey, S.T.L., D.Ph., Maynooth College; 'Some Neo Catholic Movements in Literature,' by Rev. P. MacSweeney, M.A., Maynooth College; 'The Temperance Propaganda,' by Rev. T. Lyons, S.T.L., C.C., Dundalk, and one in Irish dealing with the language revival by Very Rev. Canon O'Leary. Father MacCaffrey's essay dealt with the importance of Irish ecclesiastical history, its claims upon the attention of Irish students and priests, the great services rendered to Irish historical studies in the past by the Catholic clergy, the difficulties which had to be overcome in modern times by the clergy, who devoted their leisure hours to such subjects, and the work done in different departments, notwithstanding these obstacles. The writer offered some suggestions with regard to diocesan records, parochial and diocesan histories, archaeological societies and archaeological journals, societies for the study of Irish ecclesiastical history and the publication of Irish historical records. Father MacSweeney's essay set forth the position which Catholic thought and ritual have played in literature in the past thirty years, more especially in evoking a revolt against the debasing influence of materialistic 'realism.' The writer of the paper treated of the part played by Coppée, Brunetiere, Huysmans, Verlaine, and Bazin in France; by Francis Thompson in England; and finally of the future of Catholic literature in Ireland. Father Lyons dealt with the temperance movement of recent years. Canon O'Leary in his contribution contended that it was the Irish language that kept the Irishman a true Gael, its influence helped him to keep a grip of his religion with God's grace.

The Oblate Fathers

The Most Rev. Dr. Dontenwill, Superior-General of the Oblates, accompanied by Very Rev. Father McSherry, Provincial, arrived in Dublin on June 16, and proceeded to Inchicore on a visit to the Oblate Fathers there, whose guest the Superior-General is. Dr. Dontenwill was elected Superior-General at the last General Chapter of the Oblates. This necessitated his resignation of the See of Vancouver, where he was beloved by every section of the community, and he was forthwith appointed Titular Archbishop of Ptolemais. On Sunday, June 19, his Grace officiated at the evening devotions in the beautiful church at Inchicore, which was filled in every part. Subsequently he was presented with addresses on behalf of the Oblate Fathers, the Confraternity of Mary Immaculate, and the residents of the district. Having thanked the Father Provincial and the people of Inchicore for their kindness, his Grace paid a high tribute to Irish Catholics. There were, he said, no people more devoted to the Church than the Irish. All over the world—and he had experience of them in many lands—their one great glory was that they had taken the seed of the Faith and planted it wherever they went. There was no people that had impressed him more than the Irish people owing to the fidelity they had shown to the Church. They were ever ready to do something for the Faith when called upon, and indeed before being called upon, and that was what he considered practical devotion to the Church.

FERMANAGH—Orange and Green

A very happy mingling of Orange and Green was witnessed recently at Enniskillen, when Lord Erne—who, by the way, is head of the Orange Order in Ireland, presented, on behalf of a number of friends, a complimentary address and a cheque to the Rev. J. E. McKenna, Dromore, County Tyrone, and formerly of Enniskillen, on account of Father McKenna's great work on behalf of technical instruction in County Fermanagh. The priest had been an untiring worker in furthering technical instruction during his stay in Enniskillen, and amongst those taking part in the presentation were many leading Protestants, one of them the Protestant rector of Garvary, Rev. John Hall.

LEITRIM—The See of Kilmore

The Holy Father, on the recommendation of the Secretary of the Consistorial Congregation, has appointed the Very Rev. Patrick Finegan, P.P., V.G., Ballinamore, County Leitrim, to be Bishop of Kilmore, in succession to the late Most Rev. Andrew Boylan, D.D.

TIPPERARY—Rockwell College

June 19 was prize day at Rockwell College, and, as usual, the interesting function attracted a large attendance of clergy, parents, and relatives of pupils, and other friends of the community. The Ven. Archdeacon Ryan, P.P., Fethard, was to have presided, but, to the regret of all, was prevented from attending at the last moment. His place was, however, taken by his well known namesake, Rev. M. Ryan, pastor of Knockavilla, and Vice-president

of the Gaelic League. The college has had another very successful year in the public examinations, being second of all the Irish Catholic colleges in its total of exhibitions and medals. It was the only college or school in the country that won first place in three grades—Classics, Science, and Modern Literature. Another feature of the successes achieved in 1909 is the remarkable number of prizes (no fewer than eight) won for excellence in composition in the different languages. A new wing has recently been added to the college at a cost of £5000, and another addition is in course of erection.

WATERFORD—Death of a Prominent Citizen

The death is reported of Mr. Wm. J. Kenny, son of the late Mr. Patrick Kenny, Kingsmeadow House, Waterford, and brother of the late Mr. P. W. Kenny, Kingsmeadow, one of the most prominent public men in the city and county. The deceased filled the office of English Consul-General at Tokio, Japan, and was subsequently promoted to the Consul-Generalship of the Philippine Islands. Deceased retired some time ago owing to ill-health, and came back to Waterford, where he resided for a short time, and whence he proceeded to London. Deceased was a barrister of the Inner Temple, London, and a member of the Royal Geographical Society.

GENERAL

An Unfair Regulation

The *Freeman's Journal* in a leading article calls attention to the unfairness of one of the regulations for taking the census in Ireland. It appears that it has been the practice in Ireland to calculate the percentage of illiterates by counting as illiterate every child who happened to be five years of age on the day of the census, and who on that day was unable to read or write. A moment's consideration will suggest that it is not just to swell the record of illiteracy by including in it children of such a low age. A boy or a girl who is unable to read or write at the age of six or seven may afterwards become a very valuable literary asset to the public, and to set down boys and girls of that age in the census as illiterates is practically to misrepresent the state of the people educationally. It is said that figures can be quoted to favor any argument or conclusion whatsoever. It is certain that in a number of cases they have been wrongly employed to tell against Catholic countries, and it behoves Catholics to see that in cases of the kind a right use is made of them.

A New Union

For some time past a movement has been on foot to form a union of the Irish priests who studied in Rome. A provisional committee, consisting chiefly of some of the senior priests from different parts of Ireland, is making the necessary arrangements. The union will be called the Venerable Oliver Plunket Union, in honor of the martyr, who was a student of the old Irish College, Rome, and for many years a professor in the Roman Propaganda.

Ulster Tories and Tolerance

The treatment (says the *Edinburgh Catholic Herald*) which Tories mete out to those who differ from them is notorious. They are excellent boycotters and do their work thoroughly. Another case has come to light in the discussions at the General Assembly of the Presbyterian Church in Belfast, when complaints were made of the harsh treatment of a Mr. Bailey, whose offence was that he took the Liberal side in politics at the General Election in 1906. Mr. Bailey was subjected to intolerable annoyance, and eventually was suspended from his eldership. It is admitted by all that Mr. Bailey was an upright man, and that the only objection his persecutors could have to him was political.

The Parliamentary Fund

This week (says the *Freeman's Journal* of June 25) the Irish Parliamentary Fund reaches the fine total of £9043. So prompt and generous a response to the appeal of the Trustees has not been made for many years past. The country has already given a crushing reply to the suggestion that the Party had forfeited the confidence of the people. There is one significant item in the list published to-day. Through the Rev. M. B. Kennedy, the priests and people of Fermoy parish have forwarded a sum of £81. It is their effective comment on the absurd pretension that the constituency from which Mr. William Abraham, M.P., was ousted at the last election can be regarded as a stronghold of Factionism. Rarely, if ever, have the priests and people of Fermoy rallied more generously to the support of a pledge-bound party.

Primary Education

At the annual meeting of the Central Council of the Catholic Clerical Managers of National Schools, held in Dublin, the Right Rev. Mgr. Murphy, D.D., V.G., P.P., in the chair, resolutions dealing with the treatment accorded to primary education in Ireland were unanimously adopted. In acknowledging the valuable work done by the *Irish Educational Review*, the managers draw attention to the current issue of that journal, in which it is shown that in the next annual grant Scotland will receive for the purposes of primary education £407,952 more than Ireland, and while £100,000 will be provided for the building of training colleges in England, not a penny will be given to the managers of Irish provincial training colleges.

People We Hear About

Mr. and Mrs. W. J. Bryan were the guests of Nationalist members of the House of Commons on June 15.

Amongst those called to the Irish Bar recently was Mr. William Archer Redmond, B.A., of the Royal University. Mr. Redmond is the only son of Mr. John E. Redmond, M.P., the Irish leader.

Mr. J. D. Phelan, ex-Mayor of San Francisco, visited the House of Commons on June 20 and had a seat in the Distinguished Strangers' Gallery, where he was accompanied by Mr. P. O'Brien, M.P.

Archbishop Dentenwill, Superior-General of the Oblates, is the first English-speaking Superior-General ever elected by the Order. He is in the prime of life, of rare attainments, and engaging manners.

The King of Portugal has signified his acceptance of an oak sapling offered to him by Mr. Henry Lumsden, of Worcester. It was grown from an acorn found in a pheasant shot by King Manoel's father when on a visit to the Duke of Orleans at Wood Norton in 1904.

The Dowager Queen Amelia of Portugal is one of the most charming as well as one of the most tragic figures in Europe to-day. She was the daughter of the Comte de Paris of France, and her marriage to King Carlos of Portugal was a very happy one. But their throne was always tottering, and the good sense and charity of Queen Amelia were credited with doing much to hold the sympathy of the people. She studied medicine, and obtained a degree, practising incognito in the poor quarters of Lisbon. She is finely courageous, and once saved one of her boatmen from drowning. But the supreme test of her courage came on February 1, 1907, when in the streets of Lisbon her Royal husband and the Crown Prince, her son, were assassinated in her presence. She sheltered in her arms her second son, the present King Miguel, and prevented his death. Queen Amelia is still heavily burdened with affairs of State because of the youth of the present monarch. She is one of the most beautiful and intellectual royal women in the world.

Referring to the death of Miss Van Wart, a well-known American hostess in London, which sad event took place on April 3 at Bordighera, a writer in the *London Queen* says: Much has been written on Miss Van Wart's jewels, but I should like to say a word on the more serious side of her character. Not many years ago she joined the Catholic Church, and paid great heed to all its religious observances. And she was a warm-hearted woman, who spent time and money in hospital work and on the poor in the East End of London; also—and this is far rarer—she did kindly deeds to women and girls in her own rank of life, her friends and acquaintances. She had views of her own on certain subjects. For instance, she disliked motors, and had a deep dread of cards and card-playing. She would never have a card in her house, and her friends were obliged to cease from their bridge and poker. We may not all agree with her, but one respects a woman who has the courage of her opinions. Miss Van Wart was tall and good-looking, and had rather a dignified manner.

The writer of 'Facts and Fancies' writes in the *Irish Independent*:—General Sir William Butler very nearly missed his great career. At the age of 34 he was only a lieutenant. Those were the days of purchased advancement. After a dozen years' service the sheer process of existence had made him what was then technically called 'first for purchase.' But he lacked the £1100 necessary to buy the next step upwards, not to speak of the extra £400 that would be needed for 'over regulation items.' So wealthy juniors passed above him. His own words describe the prospect. 'What course lay open? Serve on. Let the dull routine of barrack life grow duller; go from Canada to the Cape, from the Cape to Mauritius, from Mauritius to Madras, from Madras goodness knows where, and trust to delirium tremens, yellow fever, or cholera morbus for promotion. Or on the other hand, cut the service, become in the lapse of time governor of a penitentiary, secretary to a London club, or adjutant of militia.' Rapid promotion was achieved by one of his friends, who within seven years had risen from ensign to lieutenant-colonel, and has since gone still higher, winning power and influence in the ascent. This was Wolseley. The becalmed lieutenant, hearing that his former companion, who held a high post in Canada, was undertaking an expedition against the Indians, sent a cablegram that turned his luck:—'Please remember me.' Wolseley remembered him, included him in the expedition, and later on gave him charge of a special mission, with the result that after 14 years in the army Butler reached his captaincy and was awarded the C.B. His friend, remembering him further, took him afterwards on the Ashanti Expedition, and found occasion to mention him copiously in the despatches. The long-neglected officer had scope at last. He availed of it to the end with unbroken distinction.

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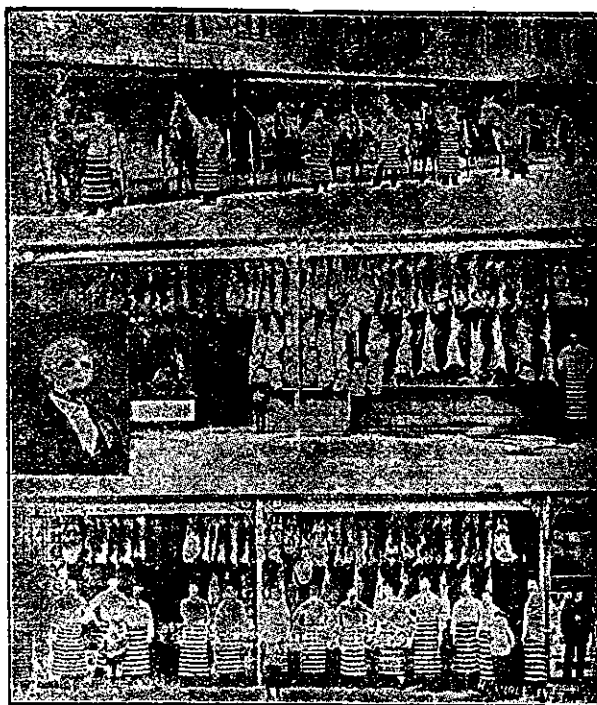
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They are 2½ in x 1½ in in size, but
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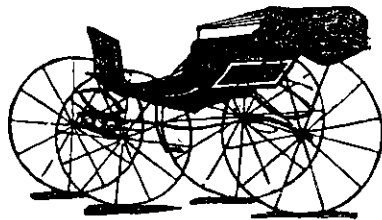
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Comes from Westport, but all Coal that comes from Westport is not
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PRICE—

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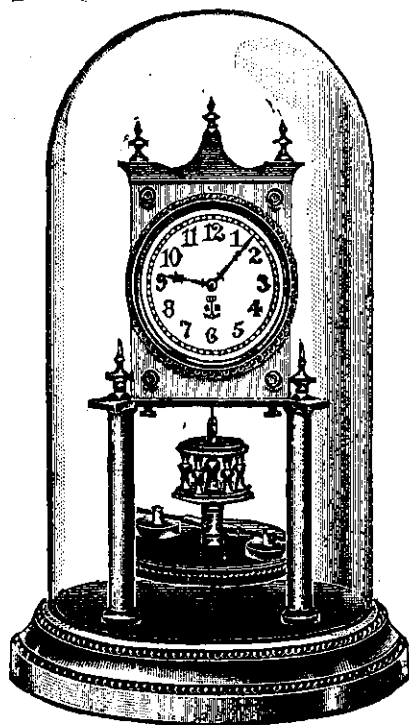
The latest pamphlets issued by the Australian Catholic Truth Society are *Belief in a Creative Power in the Light of Science*, by the Rev. John Gerard, S.J., and *Grannie's Rosary Beads and Other Stories*, by Miriam Agatha. Father Gerard in his introductory remarks regarding this great and vital question says that he is fortunate enough to enjoy the support and countenance of Lord Kelvin, one of the oracles of science, not only in his own land, but throughout the world. It is a signal advantage to be able to come forward under the shadow of such a name, and have as an ally one who has spoken out so boldly on the great question which must ever lie at the back of all our knowledge. Lord Kelvin's declaration, 'Science positively affirms creative Power,' furnishes the text of Father Gerard's observations. The stories or sketches in the second pamphlet are simple and natural, and should prove acceptable reading for young people. It is evident that the publications of the society are highly appreciated by those competent to estimate their worth, for we were informed the other day that the International Catholic Truth Society of New York has just sent an order for 6000 of the Australian Catholic Truth Society's pamphlets.

From Messrs. R. and T. Washbourne, London, we have received *Meditations for Each Day of the Month of June*, translated and adapted from the Italian by Sir Charles Santley; pp. 104, cloth, 2s. This is an excellent book, of practical devotional utility, which is sure to be read with much spiritual profit. Although the month for which it is intended is now past, still there is no reason why the meditations should not prove a means of increasing our devotion to the Sacred Heart at any season of the year.

Mr. Percy Smith's *Hawaiki: The Original Home of the Maori*, has now run into a third edition, a fact which shows that the work has met with public appreciation in a practical way. The work was first published in the *Journal of the Polynesian Society*, and subsequently issued in book form. The second edition was largely rewritten, and arranged in such a manner as to form a sketch of the history of the Polynesian race, down to the separation of the New Zea-

land Maoris from the original stock, when they migrated from Eastern Polynesia to New Zealand. Some further information has been included in the present edition. The work is treated from the point of view of the traditions, and mainly from those of Rarotonga. These traditions were dictated by one of the last high priests of Rarotonga, and therefore are from the highest authority possible. The author admits that his theory as to the origin of the Polynesian race from India is weak, owing to want of access to works on early India. The chapter headings, which are as follow, give an idea of the contents of the book:—The Polynesian race and its traditions, genealogical connections and chronology; names of the traditional fatherland, the Polynesians originated in India, the log-books of the migration, sketch of the history of the race, Tahitian origin of the Maoris. The work is a valuable contribution to the history of one of the finest and most interesting aboriginal races in the world, and the fact that it has been found necessary to issue a third edition is proof positive of the value set on the historical researches of the author. As usual with all works issued by Messrs. Whitcombe and Tombs, the book is turned out in a manner which would do credit to any publishing house in the Home countries, printing, paper, and binding being all that could be desired (pp. 301, cloth, price 5s).

We are too matter-of-fact and prosaic in New Zealand to believe in fairies, but the poet is not bound down by such considerations, and consequently lets his fancy transport him to the abode of those dwellers of the fairy-dell. We have received from Messrs. Whitcombe and Tombs, *Fairies of New Zealand and Christmas in New Zealand*, bound together at 6d, in which the author, A. Perry, gives us a poetic account of his adventures in a fairy dell, and also contrasts Yuletide in these southern lands with the same festive season in the Home lands, when the home of his youth was clad 'in a mantle of pure white snow.' The same author also gives us a poetic account of the legendary adventures of Hinemoa, the Maori maiden, who swam across the treacherous lake to meet her lover, Tutanekei. The author has succeeded in dealing in a very pleasing way with the romantic subject, which has already been treated in prose and verse by other writers. The little booklet is published by Messrs. Whitcombe and Tombs at the modest price of 1s.



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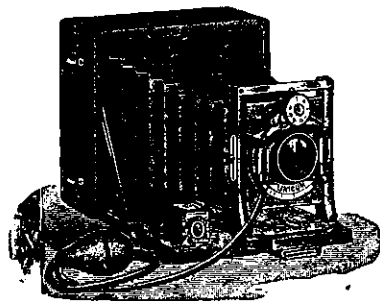
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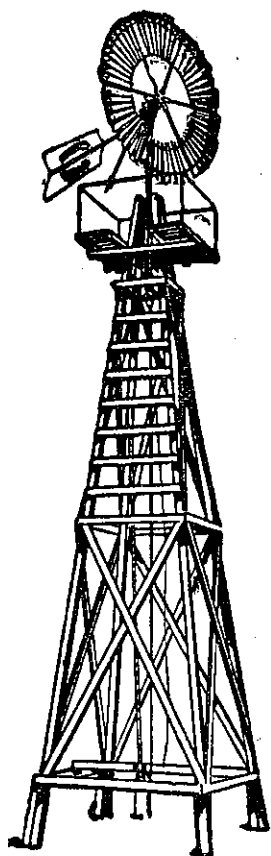
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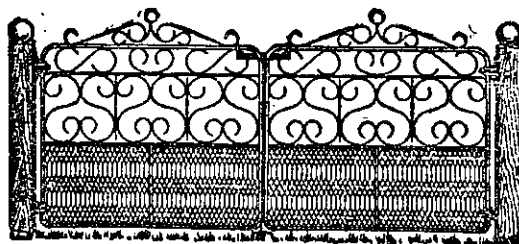


FIG. 19.

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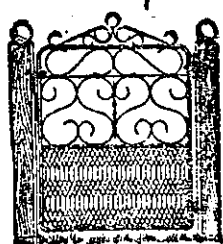


FIG. 18.

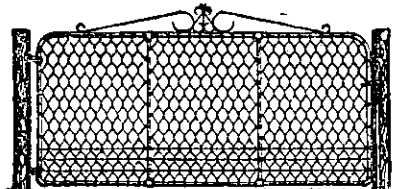
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Opening—

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3 ft., "	-	26/-
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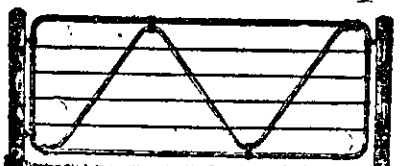
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SCROLL EXTRA—8ft. to 10ft., 5/-; 11ft. to 12ft., 7/6

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SCROLLS EXTRA, as above.

"N" Gates, with 5 Wires.



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

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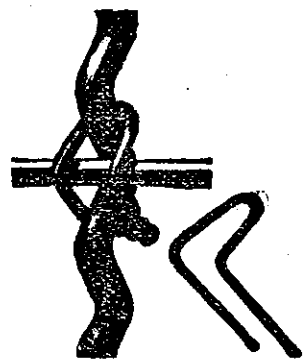
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36 "	72/-
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28 in.	84/-
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40 "	120/-
44 "	132/-
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Loops, 6d. per lb; 42/- cwt.

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The Catholic World

CANADA—The Eucharistic Congress

So far invitations accepted by ecclesiastical dignitaries show that ninety archbishops and bishops will attend the Eucharistic Congress in Montreal in September. There are indications, too, that the list will be further swelled, and there is a possibility that his Eminence Cardinal Logue, who made such a favorable impression on the occasion of a visit to the United States and Canada, and who was particularly popular during a short stay in Montreal, may also be present at the Congress.

Gaelic-speaking Catholics

The Nova Scotian diocese of Antigonish, over which the late Bishop Cameron ruled, contains more Catholic Highlanders than does the whole of Scotland at the present day. Of the eighty-five thousand Catholics within the diocese, forty-five thousand are the still Gaelic-speaking descendants of ancestors evicted from the Scottish Highlands. Bishop Cameron was himself equally at home in Gaelic and in English, and sixty of his priests speak the Gaelic tongue.

ENGLAND—Progress of the Church

At the Catholic Congress at Leeds last week Archbishop Bourne emphasised the progress of Catholicism in England and Wales. There were now 1064 schools, with an attendance of 339,000 children, and there were 3687 priests.

FRANCE—Must not teach History

Father Carrier, parish priest of Vinay, during the course of catechism lessons and religious instruction given to the children of his parish, gave examples from French history, in the most natural way—for the history of the Church and that of France are bound together. How can a priest in giving instruction, say, on the Holy Eucharist, abstain from refuting malignant errors, and the history of those errors? Moreover, the instructions were given in the vestry of the church. There were spies and informers about, and in due time Father Carrier was summoned to appear before the court for opening a school and giving lessons in history without State authorisation, and was fined 200 francs. The Bishop of the diocese, Mgr. Henry, has stigmatised the judgment as shameful. 'This judgment is shameful for the bench of magistrates. I await the decision of the Court of Grenoble—the Court of Appeal—and if it is a confirmation of the injustice proclaimed in the tribunal of St. Marcellin I will not hesitate. I will order all the priests of the diocese of Grenoble to take no notice of this iniquitous sentence; I will order them to refute doctrinal errors, and combat the systematic attacks on religion contained in the school books whenever the occasion demands it. I do not intend in taking this decision, which will deliver into the hands of French justice all the valiant priests of the diocese, to shirk the responsibility which lies on me, and I, the Bishop, will be the first to give the example. In presence of all the faithful, specially summoned on a fixed date, from the raised episcopal chair of the Cathedral I will refute the known errors, the falsehoods circulated, the false interpretations of historical facts contained in the school books.'

The 'Crime' of the Capuchins

Five poor Capuchin Fathers, formerly expelled from their Monastery of Narbonne, appeared before the tribunal of that city recently accused of having reconstructed their Congregation (says the Paris correspondent of the *Glasgow Observer*). This is the story; it portrays very well the implacable and unceasing persecution of the Church in France. The most of the Capuchins, who had been heartlessly driven out of their monastery, have gone to foreign lands or found refuge in more remote parts of France, but Father Clement lived with a M. Roussignol at Narbonne; Fathers Timotheus and Theodore and Brother Gabriel lodged separately in different parts of the town. For economic reasons they took their principal meal, which was of the most frugal kind, at M. Roussignol's house. One Sunday at midday the Prefect of Police, with a posse of men fully armed, burst into this house, and discovered the three Fathers of Narbonne, the lay Brother, and a Father Eustache, a visitor from Toulouse, along with their host, taking their simple meal together. The Prefect had now discovered what he long suspected, four Fathers and a lay Brother eating together; that was an unlawful assemblage, a reconstruction of the dispersed Congregation, a heinous offence against the laws of the land. Dragged before the tribunal, the Fathers pleaded that they said no prayers in common, which constituted an offence in the eyes of the law, and the mere meeting to eat from a common plate was no infringement of the legal statutes. The magistrates admitted the plea, and the five poor Capuchin Fathers were discharged to prolong their miserable isolation under the vigilant eyes of the police.

ITALY—The Prime Minister and Bad Literature

A circular has just been sent out by Signor Luzzatti, Prime Minister of Italy, 'to the Prefects, Sub-Prefects, District Commissioners, Questors, and officers of public safety,' with regard to the attitude which they are to

adopt against pornographic literature, post cards, photographic productions, and other things offensive to public decency (writes the Rome correspondent of the *Catholic Times*). In recent debates in Parliament, the Prime Minister says, he had been asked to consider the frightful condition to which wicked men threaten to reduce public morality in the streets, but long before this he had seen for himself the state of affairs and had determined upon his present action. Among the old Romans there was a saying to the effect that 'the child should be treated with the greatest reverence'; and in the Gospel a curse was pronounced against those who scandalised little ones. The children, continues Signor Luzzatti, must be defended by the State through the medium of her officers, who in future are to use 'special vigilance and inflexible severity' over public literature and all its branches of prints, post cards, etc. The Catholic press of Italy has already congratulated the Prime Minister on the uncompromising attitude which he has adopted against pornography; but it may be well to point out that on the benches of the Italian Chamber of Deputies, amongst the deputies sitting before him, he sees Podrecca, the editor of the worst sheet in Europe, the *Asino*. He might summon to his study the Procurator of Rome and feel the moral pulse of that gentleman, who has at least once—perhaps twice—refused officially to see anything immoral enough in that sheet to warrant its suppression! Probably when the Procurator and Podrecca have been dealt with justly we can hope to see more in the Prime Minister's circular than a mass of verbiage.

MEXICO—The First Church in America

About sixty miles from Mexico City, isolated among rugged hills, untouched by modern civilisation, only a fragment remaining of its early greatness, is the moss-grown town of Tlascala (says the *Westminster Gazette*). Four centuries ago it had a population of 400,000 fiercely independent people who were never subjugated by their powerful neighbors, the Aztecs, or Mexicans. The number of its residents at the present day does not exceed 4000, and the warlike spirit is gone. Gentle in their pride, upright, reserved, and pitifully poor, the descendants of the Tlascalan chieftains live in the traditions of the past, seldom leaving the narrow boundaries of their domain, knowing little, caring naught, for the great world beyond. On the slope of a hill beside the decaying town stands the noble Church of San Francisco, the first church erected by Cortes in Mexico, therefore the earliest monument to the Christian religion in America. Its foundations were begun in 1521, the year which marked the completion of the conquest.

ROME—Decrees Relative to Heroic Virtues

In the presence of the Holy Father on Sunday, June 19, in the Consistory Hall at the Vatican, were read and promulgated the three Decrees relative to the heroic virtues of the venerable servant of God, Francis Mary Paul Libermann, founder of the Congregation of the Sacred Heart of Mary; of the venerable servant of God, Sister Florida Cevoli, a professed Capuchin nun; and of the venerable servant of God, Margaret Burgeoys, foundress of the Congregation of Our Lady. The Holy Father delivered a discourse in which he congratulated the three Orders to which the venerable servants of God belonged.

The President-Elect of Argentina

An interesting reception by the Pope has been that of his Excellency Dr. Rogue Saens Pena, President-Elect of the Argentine Republic, together with his family. During the audience, which lasted for thirty-five minutes, the Holy Father spoke in warm terms of the Catholic spirit that obtains in the Argentine and of the progress and prosperity that continue to characterise the Republic. For the President-Elect Pius X. had words of hearty congratulation. He commended to his consideration the Italian emigrants to the Argentine. At the conclusion of the President's audience, his Holiness received Señora Saens Pena, with her daughter and niece, and the Minister of the Argentine Republic to the Holy See, with whom he remained in conversation for several minutes. As a souvenir of the visit the Holy Father presented to Señora Saens Pena a photograph of himself with autograph, and gold medals to each of the ladies.

Australian Prelates Received

The Right Rev. Dr. Corbett, Bishop of Sale, was received in private audience by the Pope on June 16 for the first time during the three months of his residence in Rome. Pius X., who, by the way, is a year younger than Dr. Corbett, warmly congratulated him on having recovered from the severe attack of pneumonia which seized him on arriving in the city. The Bishop presented the Holy Father with £400, Peter's Pence collected in his diocese.

SCOTLAND—Charitable Bequests

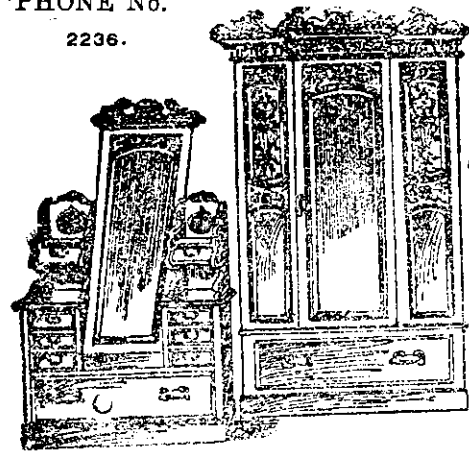
The Little Sisters of the Poor, Gilmour Place, Edinburgh, benefit largely by the will of Mrs. Josephine Hoxie Bartlett, of Aldwych, who died on April 25, leaving a net personality of £20,370. After bequeathing certain legacies, she leaves the residue of her estate upon trust, subject to two life interests, to the above community.

SPAIN—The Religious Orders

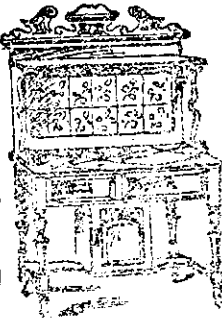
One of the reasons put forward by the present Spanish Government for the proposed legislation with reference to

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Mr. D'Arcy wishes to inform his friends and the public that
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unrivalled accommodation to tourists, visitors, and travellers.
The bedrooms are well and comfortably furnished, and the fittings
are all that could be desired.

Travellers called in time for early trains.

The Wines and Spirits are of the Best Procurable Brands.

Good Stabling. Horses and Buggies for Hire.

Hot, Cold, and Shower Baths.

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 discon-
tinued your Remedy was because it had cured me of Epi-
lepsy, 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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the religious Orders (says an exchange), is their 'abnormal development.' The alleged excessive increase in the membership of the religious communities is pure fiction, as statistics prove. So far from the number of religious in Catholic Spain being excessive, it is proportionately lower than in other countries, being no more than 26 religious for every 10,000 of the population. In Germany the proportional number is 48, and even in Protestant England it is 30.

UNITED STATES—Risks his Life

While more than a thousand people looked on, some cheering and others devoutly kneeling in prayer, Rev. Charles P. Raffo, of St. Charles Borromeo's Church, Louisville, Ky., was lifted 80ft through the air to the fifth floor of an uncompleted elevator to administer the last consolation of religion to Martin Wiggenton, who lay dying. Wiggenton, a young structural iron worker, fell from the eighth floor of the elevator to the fifth, sustaining fatal injuries. Wiggenton, realising that he was dying, called piteously for a priest. Father Raffo, when it was seen that Wiggenton could not be brought down alive, asked that he be raised to him. He took the Blessed Sacrament with him, and as soon as rope ladders could be stretched was swung to his parishioner.

IRISH MUSIC

As to the antiquity of the art of music in Ireland, we have overwhelming evidence to prove that it was honored and revered and extensively cultivated by our remote ancestors; the various ancient vellum books that have been preserved to us refer to the high position music occupied in the life of ancient Ireland, and McFibbis's *Book of Genealogies* relates that the Milesians, on the occasion of their invasion of Ireland, many centuries before the birth of Our Lord, brought with them, as one of their expedition, a harper. Again, in the Court of the High King, as well as among the retinue of the subsidiary or provincial kings, there were certain officers of State corresponding in a sense to our modern Cabinet Ministers in their relation to the King. There were, for example, the bards or poets, the Brehons or judges, the Druids or priests, the Ollavs or professors of learning, and the Ollav receoil or musicians.

The harp is referred to in the very oldest of our annals, and has become the national emblem on the Irish flag, Ireland being the only nation on earth that has chosen a musical instrument as the symbol of its nationality.

But in ancient times there were several other kinds of instruments on which our forefathers played. Amongst these may be mentioned:

1. The cruit, or small harp, which was generally played resting on the knee, or on a table in front of the performer. It had only the notes of one octave, and, of course, its capabilities were limited. It is worthy of note that the family name, McCurtin, or Curtin, is derived from this word, signifying that a remote ancestor of this clan was a performer on the cruit.

2. The clairséach—the large heroic harp—many very old samples of which are preserved to the present day. It had about thirty strings, and, of course, had larger capabilities than the smaller harp.

3. The timpan—a small stringed instrument somewhat like a zither. It had about eight strings, and was played with a bow or plectrum. The family name Tumpanny is derived from this word—meaning a player on the timpan.

4. The buinne, a wind instrument, and the corn-piopa, from which the name of the famous dance, the hornpipe, was derived.

5. The piobai, or pipes. Numerous illustrations of it appear in old Irish books from the fourteenth century downwards, and from these it may be seen that the present day instruments are an exact reproduction of the old Irish piobai.

6. The teadhan, which was a kind of fife or flute.

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Price, 3s 6d. Posted, 4s.

Domestic

By MAUREEN

Ink Stains.

Cover ink stains with a solution of starch; when dry, rub off the hardened starch, and repeat the process until the ink entirely disappears.

Mint Sauce.

If when making mint sauce, instead of doing so in the usual way, you melt the sugar in a few teaspoonfuls of hot water, and then add the vinegar, and lastly the mint, chopped very finely, you will be surprised how much nicer it tastes, the water taking away the sharp acid taste.

Sewing on Buttons.

When sewing on buttons, if a narrow piece of tape is threaded through the button, a small hole pierced through the article, the tape drawn through, and the ends of the tape stitched flat and firmly down on the wrong side, the button will be found to last almost as long as the article.

Worms in Pot Plants

may be removed by leaving the plant without water for a day or two, and then turning it out of its pot, when the worm will be found at the bottom, and may be picked out. Another way of capturing the worm is to water the plant with lime water, which will cause the grub to come to the surface.

To Remove Oil from Carpet.

If oil is spilt on a carpet immediately scatter corn-meal over it, and the oil will be absorbed. Oil that has soaked into a carpet may be taken out by laying a thick piece of blotting-paper over it, and pressing with a hot flat-iron; repeat the operation, using a fresh piece of paper each time.

An Ironing Hint.

If when ironing you have a small board sprinkled with salt water you will find it very convenient. Immediately the iron becomes rough, rub it two or three times over the salt, and it should be perfectly smooth. As irons are apt to get rough in the course of a heavy ironing, the value of this wrinkle will be readily perceived.

To Clean Cane-bottom Chairs.

Turn the chair bottom upwards, and with hot water and sponge wash the cane-work well, so that it may become completely soaked. Should it be very dirty you must add soap. Let it dry in the open air, or in a place where there is a thorough draught, and it will become as tight and firm as when new, provided none of the strips are broken.

To Stain Boards.

Boards may be stained very effectively with the following mixture, which is excellent for the purpose:—Take a quarter of a pint of black japan, three-quarters of a pint of turpentine, and if a lump of burnt sienna ground in turpentine is added it will make the stain a nice rich oak color. Mix it thoroughly, and then brush it over the floor that has to be stained. Leave it for two hours to dry. It can be varnished, and will last quite a long time.

To Wash a White Skin Rug.

First remove the canvas backing, and then lightly tack the rug round an empty barrel. Have ready a good lather made with soap, hot water, and a tablespoonful of ammonia to each pail of water. Wash the rug thoroughly with this, rinsing after with two lots of cold water. As the skin dries, the fur should be rubbed up the wrong way, and would be all the better for being combed up with a coarse comb. Be sure the skin and fur are perfectly dry before replacing the backing.

Chronic Colds.

To suffer chronically from colds denotes that the general health and diet require attention. People who are below par, or who are eating food that they do not properly digest, nearly always suffer from colds more than those who are in good health; and no garments, however warm, can keep out the cold that comes from a bad circulation. The best thing is to see what a change of diet will do. Regular daily exercise should be taken, and the rooms, especially bedrooms, kept well ventilated. People who live in stuffy rooms are likely to take cold easily. A course of cod-liver oil during the winter is very beneficial. If cod-liver oil cannot be taken, olive oil is an excellent substitute if persevered in.

Maureen

Mary had a little ham
(A pound or so—with eggs),
And off she ran to catch the tram,
For she had nimble legs!
She wore a Merry Widow hat,
And staggering coiffure,
And had a cold, but soon fixed that
With Woods' Great Peppermint Cure!

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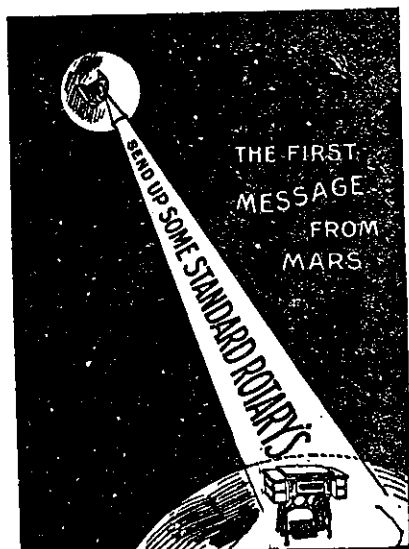
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Tonic obtainable for weakness, de-
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Cathedral, Auckland, supplied by us.

Science Siftings

BY 'VOLT'

New Gas for Balloons.

Hitherto coal-gas has been used for filling balloons, in spite of its drawbacks, but recently a method has been invented (says the *University Correspondent*) for converting ordinary coal-gas containing more than 80 per cent. of hydrogen, and only half as heavy as ordinary coal-gas. The buoyancy or lifting power of the new gas is about an ounce avoirdupois per cubic foot; that of coal-gas is 0.7 ounce, that of commercial hydrogen 1.1 ounce.

The Gyroscope.

Since Mr. Brennan's successful application of the gyroscope as a stabiliser, attempts are being made to apply the same principle to the steadying of aeroplanes in flight. Reynard, a member of the French Academy of Sciences, has designed an automatic device of this type, using a gyrostat of a comparatively small mass. The gyroscope establishes electrical contact with the frame which carries it, thus energising small motors which operate the steering of the plane, whose function it is to restore the axis to its original position, when the system is tilted. The practicability of this device is yet to be proved.

Paper Car Wheels.

We naturally think of paper as something lacking in strength and of a paper article as being fragile, so are somewhat alarmed when an encyclopedic friend remarks that the wheels of the car on which we are slipping along at the rate of a mile a minute are made of paper. This opportunity to be alarmed occurs, however, on only the best of railways, as paper car wheels, though safer and longer lived than any others, are also more expensive. The principal advantage of wheels made from this unpromising material is found in the fact that they are not injured by the violent vibrations to which car wheels are subjected.

Aeroplaning to the North Pole.

Last week we were informed by cable that Count Zeppelin's Arctic expedition, the members of which were aboard the *Mainz* Tromsø, had to abandon the voyage to Greenland owing to the ice. Theodore Lerner, a recognised authority in aeroplaning, declares the proposed Zeppelin-Hergesell Arctic expedition to be a waste of time and money. He points out that the journey from Germany to Cross Bay, the proposed base on Spitzbergen, would take over eight days, and would mean a consumption of 10,000 cubic meters of gas, the equivalent of 2000 gas bottles, and also of 21,600 kilograms of benzine and lubricants. This weight, he says, is far in excess of the carrying capacity of the Zeppelin airship and its consort.

Making the Sea Safer.

Trial of the new invention, called the 'Compas Azimutal Hertzienne,' which enables the commander of a vessel to ascertain to a degree his bearing with any ship or land station sending wireless messages, has proved successful in the trip of the French liner *La Provence* from Havre to New York. All steamers of the French Line now are to be equipped with the device. It is asserted that the new invention is of particular value in fogs, and Captain Poncellet, of *La Provence*, says that he was able to ascertain the exact location of his ship with relation to other steamers and the land by the aid of the device. As an adjunct to the wireless machine, this latest product of mechanical genius will doubtless become one of the greatest life-savers in existence. Fogs have always been the terror of seamen. The most expert mariner has been helpless in their grasp. Horns and lights have not always been effective in preventing collisions; nor has the wireless alone been effective. Ships might communicate with each other in a fog, but they have been unable to ascertain their distance from the other. The 'Compas Azimutal Hertzienne' supplies this deficiency. Joined to the wireless machine, it records the exact distance of the ship or land station that is replying to the messages. When it comes into general use, it should minimise accidents resulting from fog on the sea. It would seem that it will not be long before travel on sea will be safer than travel on land.

Yankee Doodle went to town
Upon a little pony,
He felt a little hoarse, of course,
And said so to a crony.
The crony said: 'I'm certain sure
The remedy is plain;
You take some Woods' Great Peppermint Cure,
And you'll be right as rain!'

WANTED KNOWN—That Bill-heads, Circulars, Cards, Programmes, and General Printing of every description are executed at the *Tablet* Office. Moderate rates.

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

Intercolonial

Dr. Lalor, grandson of Peter Lalor, the hero of Eureka Stockade, has been appointed to the residential staff of St. Vincent's Hospital, Victoria parade, Melbourne.

Sunday, July 24, was a day of great rejoicing for the parishioners of Redfern, the occasion being the celebration of the silver jubilee of St. Vincent de Paul's Church.

Rev. Father L. O'Keefe, of Orange, has been appointed to the charge of the Carcoar parish. The Rev. Father J. A. Dunne, of Wellington, has been transferred to Orange.

Rev. Father T. O'Connell, of Tumut, was on July 20 presented by the Tumut parishioners with an address and a purse of sovereigns. Father O'Connell is leaving the parish, having been transferred to Albury. In his reply he thanked the good people of Tumut for their generous gift.

The annual report of St. Augustine's Orphanage, Geelong, shows that during the year ended June 30, 1910, the daily average of boys in the institution was 237. The expenditure totalled £3973 10s 7d, including £91 3s 7d for buildings, and the cost of management and maintenance averaged £13 5s 8d per head per annum, one of the lowest in the State. The fact that only £4 4s 4d was expended on medicine is evidence that the boys have enjoyed good health.

His Eminence Cardinal Moran (says the *Freeman's Journal*) celebrated the silver jubilee of his creation as Cardinal on July 27. He was elevated to the Cardinalate of the title of St. Susanna on July 27, 1885. His spiritual reign has glittered with wondrous works of religious activity, in which an adorning feature has been his justifiable zeal in the work of finishing the Cathedral, now entering on the stage of completion.

The *Leinster Times* writes:—'The Rev. Dr. Brophy, who is spending a few months with his friends after 20 years in Australia, complimented the people of Leighlin-bridge last Sunday morning on their magnificent marble altar—the gift of the greatest living Irishman to his native place. He also congratulated the congregation on the early introduction of the Sisters of Mercy to their midst, which is likewise due to the thoughtfulness and generosity of the Cardinal-Archbishop of Sydney. The feelings of his hearers were visibly touched when the speaker announced that before going aboard his ship in Sydney on February 16 his Eminence commissioned him to "carry his love and affection to every shamrock in Leighlinbridge."'

The primary schools at Enmore (says the *Catholic Press*), in which there are nearly 300 children, are conducted by the Sisters of Mercy (of the Parramatta community), who were without a convent of their own until recently. But not long ago they secured a fine property, right opposite St. Pius' Church-school, in Edgeware road, and had it remodelled to suit their purposes. It is a commodious building, and was formerly known as Frankfort House. Both the convent and grounds were decorated on Sunday afternoon, July 24, when the blessing and opening ceremony was performed by his Eminence Cardinal Moran. The purchase of the property ran into £1680; for improvements and repairs £205 17s 2d was paid, and for furniture £159 15s 10d, making in all £2045 13s.

Speaking at the opening of the new Convent of Mercy, Enmore, on Sunday, July 24, his Eminence Cardinal Moran said that the work of arranging for the completion of St. Mary's was progressing most satisfactorily. It had been hoped by one of the speakers that the rich people of Sydney and of Australia would assist in the work. Whatever the rich might do, the poor people of Australia had done their duty in the past, and were doing it at the present time. A great many names had appeared on the roll of honor. He was confident that the roll would bring in £50,000 by January. If that were so, then they would commence the foundation of the completion of the Cathedral. The contributions promised by the clergy already amount to £7000. The total up to July 25 stood at £9400.

The Perth (W.A.) correspondent of the *Age* thus wires to that journal:—The Colonial Secretary has issued a reply to the Rev. Mr. Tregear's statement at the Orange demonstration that the Catholic Mission at Beagle Bay is a big cattle station, run under the cloak of religion, and to his challenge to Labor members to move in Parliament for the mission's balance sheet. The last two balance sheets for 1908 and 1909 the Colonial Secretary says are available to anyone at his office. The former shows receipts from stock, £49; from pearling boat, £567; Government grant for feeding, clothing, and educating 109 native children and supporting a number of infirm blacks, £768; donations, £450. The expenditure is—General, including staff, £403; interest on overdraft, etc., £189; working pearling boat, £443; feeding and clothing aborigines, £1062; outstanding debts, £969; debit balance, £1132. The second balance sheet shows a debit of £500 for 1909. The mission received a subsidy of 5d per day for native children, against 10d per head of Anglican and Salvation Army institutions in the south-west. The mission holds as an aboriginal trust 10,000 acres, but without the £500 a year granted by the religious Order in other parts of the world the mission could not be maintained. Money had to be borrowed in order to obtain the stock.

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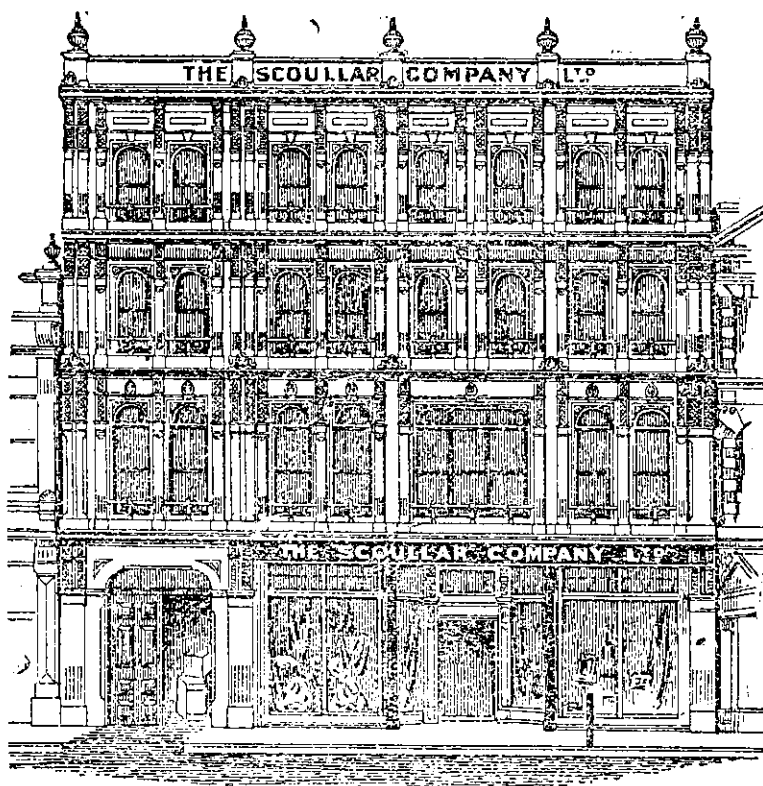
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The Family Circle

YOUNG MAN

The following lines, addressed to the *Young Man*, were recently published by the Catholic Truth Society of Ireland. They are applicable everywhere the young man is to be found:—

You are past the morning of life, young man, you stand in the noontide glare,
When Fancy looks up with a brilliant eye, and castles are built in air,
While your heart is full of the highest hopes, and your sky is calm and blue,
'Tis yours to beware, to pause and prepare for the work you have to do.

Though the sky may be calm and clear at noon, yet clouds may obscure the sun,
Ere its light is lost in the gloom of night and the work of day is done.
'Tis thus with our lives, to youthful eyes the future is bright and fair,
But they vanish like dreams, in morning beams, the castles we build in air.

Yet, 'tis noble to strive for wealth and fame, to labor with hand and brain,
To rise and to rank with the world's great men, the summit you may attain
Without losing sight of that higher aim, the glory of God on high,
For, riches and fame are bubbles we name, that live for a time and die.

It needs not the language of hell, young man, to clothe what you have to say,
There are verbals enough in your mother tongue to bear all your thoughts away.
Without the base vocals in slang we hear—the curse and the oath profane,
And is it not written—'Thou shalt not take the name of thy Lord in vain?'

Be honest and faithful and true, young man, be courteous, gentle, and kind,
Be brave in the battle of life, young man, the coward will lag behind.
But shun, on your way, with a manly soul, the evils that round you lie,
For the wages of sin is death, young man, a death that will never die.

THE GIRL NOBODY LIKED

She was sure that nobody liked her. She had told herself so again and again, with a queer tightening about her heart that was like a real pain. And she had tossed her head and set her lips in a defiant smile. Nobody should ever know that she cared. Never!

It was on her sixteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then to laugh a little. It was such an odd idea—so like Aunt Elizabeth!

'Then, I'm to "hold up" everybody I meet till I've said something brilliant?'

'Not exactly'; and Aunt Elizabeth smiled, unruffled. 'But I've noticed that you pass your acquaintances with a mere nod or a curt "good morning." I wish you would try the experiment of saying something pleasant to each one, unless there is some good reason against it.'

'It will grow rather tiresome,' said the girl, and she shrugged her shoulders.

'Try it for a week,' suggested Aunt Elizabeth; and, rather to her own surprise, the girl found herself promising.

She came very near forgetting her pledge when she met Mrs. Anderson on the street the next morning. In fact, she had passed with her usual uncompromising nod, when the recollection of her promise flashed into her mind. She prided herself on being a girl of her word, and she turned quickly.

'How is Jimmy to-day?' she said, speaking out the first thing that came into her head.

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with the measles, and then had caught cold and been worse. Mrs. Anderson poured out her story as if it was relief to find a listener, and as she talked on, that particular listener found herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some old scrap books which Jimmy might enjoy looking over, and Mrs. Anderson flushed and thanked her with more gratitude than the slight favor seemed to warrant.

At the very next corner was Cissy Baily, and the girl wondered if her promise covered the washerwoman's daughter and people of that sort. But she did not let herself wonder very long.

'It was very kind of you to bring home the clothes so early last week, Cissy. I was in a hurry for that shirt-waist.'

Cissy Baily did not know what to answer. She smiled in an embarrassed way, and looking up and then down. But the girl whom nobody liked had seen something in the uplifted eyes which warmed her heart and made that one-sided conversation something to remember.

By the time the week was over she had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord struck in another.

AN OLD LADY'S ADVICE

An old lady who looked as though she might have belonged to the Sunshine Society all her life was asked by a friend for the secret of her never-failing cheerfulness. Her answer contains a suggestive lesson for parents. 'I think,' said the clever old lady, 'it is because we were taught in our family to be cheerful at table. My father was a lawyer with a large criminal practice. His mind was harassed with difficult problems all the day long, yet he always came to the table with a smile and a pleasant greeting for everyone and exerted himself to make the table hour delightful. All his powers to charm were freely given to entertain his family. Three times a day we felt this genial influence, and the effect was marvellous. If a child came to the table with cross looks, he or she was quietly sent away to find a good boy or girl, for only such were allowed to come within that loving circle. We were taught that all petty grievances and jealousies must be forgotten when mealtime came, and the habit of being cheerful three times a day under all circumstances had its effect on even the most sullen temper.'

Much is said and written these days about 'table manners.' Children (in well-bred families) are drilled in a knowledge of 'good form' as to the proper use of the fork and napkin. Proper methods of eating the various courses are descanted upon, but training in the most important grace or habit a child must have, that of cheerfulness at table, is too often neglected.

The orientals had no family ties of affection until they began to eat at the same table. Let the gathering at mealtime be made the most happy hour of the day, and the influence on the children may be beyond estimation.

A MILLIONAIRE'S ENJOYMENT

The following story is told of Jacob Ridgway, a wealthy citizen of Philadelphia, who died many years ago, leaving a fortune of five or six million dollars:—

'Mr. Ridgway,' said a young man with whom the millionaire was conversing, 'you are more to be envied than any gentleman I know.'

'Why so?' responded Mr. Ridgway. 'I am not aware of any cause for which I should be particularly envied.'

'What, sir!' exclaimed the young man in astonishment; 'why, you are a millionaire. Think of the thousands your income brings you every month.'

'Well, what of that?' replied Mr. Ridgway; 'all I get out of it is my victuals and clothes, and I cannot eat more than one man's allowance or wear more than one suit at a time. Pray, can you not do as much?'

'Ah! but,' said the youth, 'think of the hundreds of fine houses you own, and the rentals they bring to you.'

'What better am I off for that?' replied the rich man. 'I can only live in one house at a time. As for the money I receive for rents, why, I can't eat it or wear it. I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I.'

'But you can buy splendid furniture and costly pictures, fine carriages and horses; in fact, anything you desire.'

'And after I have bought them,' responded Mr. Ridgway, 'what then? I can only look at the furniture and pictures, and so can the poorest hostlers; as to anything I desire, I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen, and hostlers; and as to anything I desire, I can tell you, young man, the less we desire in this world the happier we shall be. All my wealth cannot buy me a single day more of life; cannot procure me power to keep from me the hour of death; and then what will it avail, when, in a few short years at most, I lie down in the grave and leave it all, for ever. Young man, you have no cause to envy me.'

A few months ago a millionaire died, and the first question asked was: 'How much money did he leave?' The answer was: 'He left it all. Burial robes have no pockets.'

ANOTHER WAY

'It is not always necessary to make a direct accusation,' said the lawyer, who was seeking damages because insinuations had been made against his client's good name. 'You may have heard of the woman who called to the housemaid: "Mary, Mary, come here and take the parrot downstairs—the master has dropped his collar button!"'

HE GOT IT

A few years ago a manufacturer hired a boy. For months there was nothing noticeable about the boy except that he never took his eyes off the machine he was running. A few months ago the manufacturer looked up from his work to see the boy standing beside the desk.

'What do you want?' he asked.

'Want me pay raised.'

'What are you getting?'

'Three dollars.'

'Well how much do you think you are worth?'

'Five dollars.'

'You think so, do you?'

'Yessir, an' I've been 'tinkin' so for t'ree weeks, but I've been so blamed busy I ain't had time to speak to you about it.'

The boy got the increase in wages.

HOW HE LEARNED

The manner in which Guzman Blanco learned English when President of Venezuela affords an excellent illustration of the value of persistent application. One evening he summoned Dr. Ernst, of the University faculty, to the palace. It was 10 o'clock before he was at leisure. Then he hustled into the library to see Dr. Ernst.

'Doctor,' he said, 'I want you to teach me English.'

'Very well,' was the reply; 'when shall we begin?'

'Now.'

'But I brought no text-books with me,' said the doctor. 'I will get a primer to-morrow, and then we can take it up. The best way is to begin like a child, at the beginning.'

The President opened a drawer of his desk and took out a well-thumbed primer, the property of his little daughter.

'I have been through this by myself,' he said, 'and understand it. Ask me about it and see.'

The professor took the book and put the dictator through such an examination as he would have given to a child.

'Very good,' he said an hour later. 'To-morrow we will take the next higher book and have another lesson.'

'But I prefer, if you are not weary, to go on to-night,' was the reply. 'I have some English books here,' and going to the shelf he took down a *Life of John C. Calhoun*.

The two men, sitting side by side, commenced with the first line, the professor pronouncing and explaining word by word, sentence by sentence, and the dictator repeating everything after him until each point was impressed on his mind.

They kept at work until 2 o'clock in the morning, when Guzman Blanco yawned and looked at his watch.

'I was up at 5 o'clock this morning,' he said, 'and have been working hard all day. I think we had better stop here.'

'When shall I come again?' asked the doctor.

'At 10 o'clock to-morrow night,' was the reply.

And for several months the two men, both of them mature and famous, sat down in the library at 10 o'clock every night and read the *Life of Calhoun*, often keeping up the lesson until 2 or 3 o'clock in the morning. When the bulky volume was finished the general could not only read, but speak English very well.

FAMILY FUN

Tricks with Soap and Bubbles.—Have your solution ready, and your clay pipe, also a wire ring with a handle to it; you can make this yourself with a pair of pliers and a piece of thick wire. The ring must be just large enough to slip over the bowl of the pipe. Take the ring in the left hand and the bowl in the right, holding the bowl downward. Blow the bubble through the ring, which hold just under the bowl, and the bubble will hang from the ring. Now dip your pipe in the solution again, and blow a second bubble into the first, also through the ring, and you will have a double bubble. The third bubble is blown through the pipe in the usual way, holding the bowl downward, and resting it on a flat surface. Now blow through the stem and raise the pipe, and you will have a hat with a broad, flat brim like a Quaker's. Here, also, is a fourth novelty in bubble-blowing. Take a ring as described before, and cover it with a piece of felt or flannel, and you will be able to play ball with your bubble, using the covered ring as a bat. Mix a few drops of glycerine with your soapy water, and your bubbles will be the most lovely colors when blown, and also stronger. A good game to play with soap bubbles is to fasten a hoop of some kind, such as a croquet arch, on the table, which must have a cloth on. If you stick the feet each in a block of wood it will stand. Now take sides, and play two at a time. Each player blows his bubble at the end of the table facing the arch, and tries to send it down to the other end, through the arch, without breaking. Every time one goes through counts a point, and ten wins the game.

For Influenza take Woods' Great Peppermint Cure. Never fails. 1/6, 2/6.

All Sorts

Fat Man: 'What! Are you going to let this small boy shave me?' Barber: 'Let the boy have his fun for once, sir. It's his birthday.'

'When you married me you said you were well off,' she retorted, after he had refused to buy her a new hat. 'I was then,' he answered coldly.

Scientists say the white ant lays 80,000 eggs a month. Would it, we desire to ask, be possible to cross the white ant with the Plymouth Rock hen?

Skinner: 'Good-morning, ma'am. Did you ever see anything so unsettled as the weather has been lately?' Mrs. Ashley: 'Well, there's your bill, Mr. Skinner!'

'So you've read my new novel,' said a popular author to an acquaintance. 'How do you like it?' 'I laid down the volume with intense pleasure!' was the reply.

'Look here, Jane, said the mistress, reprovingly, 'this chair is covered with dust.'

'Yessum,' answered the imperturbable Jane. 'I reckon nobody ain't sat in it lately, mum.'

Long Sufferer (to party come to settle bill): 'Oh! But I say, you know! Ten per cent. discount's rather much, isn't it? You've owed it more than a year!' Bouncer: 'Look here! Am I paying this account, or are you?'

Father: 'You need to look at things in a different light since your marriage.'

Newly-married Daughter: 'Well, so I ought, after receiving fourteen lamps and nine candelabras for wedding presents.'

An eminent lawyer was once cross-examining a clever woman, mother of the plaintiff in a breach of promise action, and was completely worsted in the encounter of wits. At the close, however, he turned to the jury and exclaimed: 'You say, gentlemen, that even I was but a child in her hands. What must my client have been?'

The word 'belfry' had originally no connection with 'bell,' an idea which is now intimately associated with the term. The first meaning given is 'watchtower,' from the middle English 'belfry,' a watchtower. The first part of this word is connected with 'borough,' the second with 'free.' As the practice grew of hanging 'bells' in such towers people reminded themselves of the fact by changing the word 'berfry' into the modern 'belfry.'

The origin of gold leaf, like the first use of gold itself, is lost in the mists of antiquity. It is found, for example, in connection with the most ancient known mummies, having been used for covering teeth, tongue, skin, etc. Sometimes it is also found on the coffins. Gold leaf was also used on the tombs and monuments of ancient Egypt. The process of making gold leaf has thus been known since the eighth century, B.C. In the eleventh century it seems to have attained as high a degree of perfection as to-day. The gold leaf on some ancient Grecian pottery, indeed, is as thin as that now used.

The other day an enormous flight of swallows, passing from Italy northwards over the Alps, near the famous hospice of St. Bernard, was surprised by a heavy snowstorm. The monks, observing the helpless birds like a black cloud approaching the hospice, opened the doors and windows, whereupon thousands of the birds swarmed in seeking shelter against the snow and storm. The refectory, the corridors, the kitchen, and even the monks' cells were crowded by the swallows. The birds remained the whole night, and next morning, the weather being fine, they continued their flight. Many hundreds that did not reach the hospice were afterwards found dead in the snow.

'It is a case of Hobson's choice' is a phrase that is used by many people without knowing exactly what it means, says a writer in the *Strand Magazine*. As a matter of fact, this adage has been handed down to us from the seventeenth century, and had its origin in the eccentricities of one Tobias Hobson. This worthy was a carrier of Cambridge, who died in the year 1630. In addition to his ordinary business he kept a stable and let out horses to the students at the university. He made it an unalterable rule, however, that each animal should have an equal period of work and rest, and would never let one out of its turn. Consequently, instead of being allowed to select the steed they most fancied, his customers had to take the one that stood next to the door. If it did not meet with their approval they had to do without a ride. Hence, the proverbial expression, 'Hobson's choice,' used to signify a choice without an alternative.

LOST,

Between here and the Post Office, a lady's pocket book, containing £3 15s in money, a diamond ring, and a box of Ensor's Tamer Fruit Pills.

REWARD.

The finder can keep the money and diamond ring if he will return the box of Tamer Fruit Pills. I can easily get along without money and diamonds, but as I suffer from indigestion and headaches I must have the Pills.

I cheerfully recommend them as a safe and sure cure for headaches and indigestion.

DOROTHY HUNTER.

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