

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- February 26, Sunday.—Quinquagesima Sunday.
 „ 27, Monday.—St. Cyril of Alexandria, Bishop, Confessor, and Doctor.
 „ 28, Tuesday.—St. Antherus, Pope and Martyr.
 March 1, Wednesday.—Ash Wednesday.
 „ 2, Thursday.—St. Simplicius, Pope and Confessor.
 „ 3, Friday.—The Crown of Thorns.
 „ 4, Saturday.—St. Lucius, Pope and Martyr.

St. Cyril of Alexandria, Bishop, Confessor, and Doctor.
 St. Cyril, Patriarch of Alexandria, was the champion of the Church against the heretic Nestorius, who, in denying to the Blessed Virgin the title of Mother of God, subverted the doctrine of the Incarnation. As legate and representative of Pope Celestine, he opened the General Council of Ephesus in 431, in which the Nestorian heresy was condemned. He was called to his reward thirteen years later, in A.D. 444.

St. Simplicius, Pope and Confessor.

At the time of the accession of St. Simplicius to the Papal throne in 467, the greater part of the Western Empire had fallen into the hands of heretical and idolatrous barbarians. In 476 they gained possession of Rome. St. Simplicius labored with great success to bring about the conversion of these barbarians, and to relieve the necessities of those who suffered from their cruel oppression. In the East his efforts were devoted to crushing the Eutychian heresy, which, owing to the favor of the Emperor, had assumed alarming proportions.

GRAINS OF GOLD

LENT.

Now, are the days of the humblest prayer,
 When consciences to God lie bare,
 And mercy most delights to spare.
 Oh, hearken when we cry,
 Chastise us with Thy fear;
 Yet, Father, in the multitude
 Of Thy compassions, hear!

Now is the season, wisely long,
 Of sadder thought and graver song,
 When ailing souls grow well and strong.
 Oh, hearken when we cry,
 Chastise us with Thy fear;
 Yet, Father, in the multitude
 Of Thy compassions, hear!

The feast of penance! Oh, so bright,
 With true conversion's heavenly light,
 Like sunrise after stormy night!
 Oh, hearken when we cry,
 Chastise us with Thy fear;
 Yet, Father, in the multitude
 Of Thy compassions, hear!

—FATHER FABER.

Take things as they are, and proceed to make them better.

It is not those who make the most noise who suffer most pain.

There is nothing the body suffers that the soul may not profit by.

Courage above all the virtues brings its own reward, for it is warming to the heart.

One's personal enjoyment is a very small thing; one's personal usefulness a very important thing.

A good deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love.

Life is made up of little things. We convey happiness to one another by a kindly notice and cheerful conversation.

To be free from desire is money. To be free from the rage of perpetually buying something new is a certain revenue. To be content with what we possess constitutes the greatest and most certain of riches.

Few of us find opportunity to do great things or to attain great perfection. We are so cumbered with cares, we are so sure the world will go to smash if we let go for a minute, that we forget to strive after little things.

Cheerfulness is absolutely essential to the mind's healthy action or the performance of its proper duties. It is an excellent working quality, imparting strength and elasticity to the character. It not only lightens labor, but the brightness it bestows on the disposition is reflected on all around.

Humility, patience, meekness, benignity, bearing one another's burdens, softness of heart, cheerfulness, cordiality, forgiving injuries, simplicity, candor, all of the little virtues, like violets, love the shade, and though, like them, they make little show, shed a sweet odor all around.

The Storyteller

BLIND ROSA

(Continued from last week.)

'You terrify me. For God's sake tell me what misfortune has befallen her!'

She is blind!

'Blind! Rosa blind! Without eyes to look on me again? Alas! alas!'

Overcome by grief, he tottered to a seat and sank down upon it.

The grave-digger came up to him and said:

'She has been blind for the last ten years, and goes about begging her daily bread. I give her two stivers weekly, and whenever we bake she receives a piece of bread.'

The traveller jumped up, shook earnestly the grave-digger's hand, and said:

'A thousand thanks! God bless you for your love to Rosa! In her name I take upon me to reward you, for I am rich. To-day we shall see each other again. But do tell me, in few words, where Rosa lives. Every moment must be for her a century of misery.'

With these words he drew the grave-digger by the hand and went in the direction of the gate leading out of the churchyard. Having reached the wall, the grave-digger pointed with his finger and said:

'Do you see that small chimney smoking at the corner of the wood? That is the cottage of the broom-maker, Nelis Ooms; Rosa lives there.'

Without waiting for further explanations, the traveller proceeded through the village in the direction indicated. He soon arrived at the lonely dwelling. It was an humble hut, built of clay and rushes, and whitewashed on the outside. A few steps from the door were four little children, who, basking in the sun, were pleasantly occupied in binding up wreaths of wild-flowers, consisting of corn-flowers and poppy-heads. They were barefoot and half naked. The eldest, a boy about six years old, had nothing on him but a linen shirt. While his three little sisters looked at the stranger shyly and bashfully, the boy gazed at him uninterruptedly with his great eyes, that showed surprise and curiosity. The traveller smiled to the children, but went into the hut without stopping, and saw in a corner a man occupied in binding up brooms, while a woman sat by the fire at her spinning-wheel. They seemed to be about thirty years of age, and it could easily be seen that they were a happy and contented couple. Besides, everything they wore, and all about them, was as clean and tidy as could be expected from country people in their condition of life.

His entrance did not occasion them much surprise, although they politely came forward to offer their services. They thought that he wished to inquire his way, and the man was advancing toward the door in order to point out the right road to him. But when, instead of asking that, he inquired if Rosa Meulincz lived there, the husband and wife looked at each other with astonishment, and could scarcely find words to reply.

'Yes, dear sir,' said the man at length; 'Rosa lives here, but she is at present gone out begging. Do you wish to speak with her?'

'Where is she?' exclaimed the stranger in an excited manner; 'cannot you find her immediately?'

'That would be difficult, sir; she has gone out with an attendant to make her weekly round; but she will certainly return in an hour; she never fails.'

'Can I wait here, my good folks, until she comes home?'

Scarcely had he uttered these words, when the man went hastily into an adjoining apartment, and brought out a better kind of chair than the rough one which stood in the outer room. Not content with this, the woman went to a drawer and took out a snow-white cloth, which she spread out on the chair, which was then presented for the stranger to rest upon, who was surprised at such slight but well-meant marks of politeness, and returned the cloth to the woman with many thanks. He then quietly sat down, and began to look around the room in order to see if he could discover anything in it that would tell him about Rosa. Turning his head, he felt a little hand glide into his and playing with his fingers. Looking with some curiosity to see who was the perpetrator of this friendly greeting, his look met that of a blue-eyed little boy, who gazed upon him with a kind of heavenly innocence, as if he had been his father or his brother.

'Come here, Peterkin,' said the mother; 'you must not make so bold with the gentleman.'

Peterkin, however, seemed not to hear this piece of advice, but continued to look at and fondle the unknown person, so that our traveller was quite at a loss to understand the friendly ways of the child.

'Dear child,' the stranger said, 'your blue eyes pierce deeply into my soul, and because you are so pretty, I will make you a present.'

He then put his hand in his pocket, and drew out a little purse with a silver clasp and adorned with variegated ornaments, which he gave to the little boy after putting some money in it.



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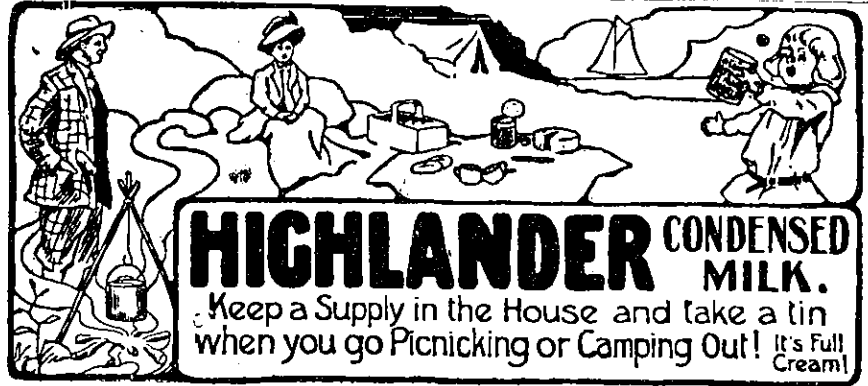
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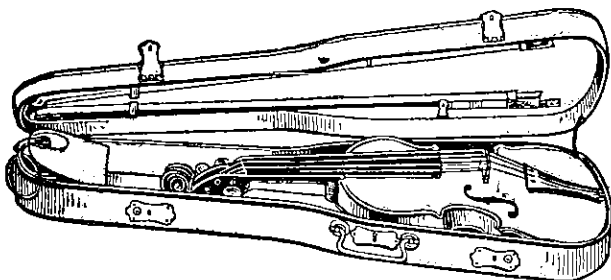
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The child looked at the present with much delight, but still kept hold of the traveller's hand.

The mother drew near and made a motion to the child, and said, 'Peterkin, you must not be rude; thank the gentleman and kiss his hand.'

The child kissed his hand, made a bow to him, and said, with a clear voice, 'Best thanks, Long Jan!'

A stroke of lightning could not have confounded the traveller more than to hear his name thus pronounced from the mouth of the innocent child. Tears involuntarily rolled down his cheeks; he took the child on his knee, and looked him steadfastly in the face.

'So you know me, do you, you little cherub? And yet you never saw me before! How is this? Who taught you my name?'

'Blind Rosa,' was the reply.

'But how is it possible that you could know me? God Himself must have taught your childish mind.'

'Oh, I knew you immediately,' cried Peterkin; 'for, when I led Rosa out begging, she was always speaking about you, and said you were so tall, and had black sparkling eyes, and that you would be sure to come back and bring us all many pretty things. I was not, therefore, afraid of you, for Rosa had taught me to love you, and had said that you would give me a large bow and arrows.'

These simple stories and disclosures on the part of the child transported the traveller with delight. He suddenly lifted the boy from the ground, kissed him affectionately, and said to his parents, with great emotion:

'This child, my good friends, will be taken care of. I will take charge of his up-bringing and education, and I trust it will prove a blessing for him to have recognised me.'

The parents were quite stupefied with delight and astonishment. The husband replied in a confused manner:

'You are by far too good. We also thought we recognised you, but were not so sure of it, because Rosa had not told us that you were so rich.'

'My good friends,' replied the stranger, 'and so you know me! Hitherto, as the reward of all my inquiries here, I have met only with death and forgetfulness; but here, among you, I have found friends, relations, and a family.'

The woman pointed to an image of the Blessed Virgin that stood on the mantelpiece, and said, 'Every Saturday evening a candle was lit here for the safe return or for the repose of the soul of Jan Slaets.'

The traveller devoutly lifted up his eyes to heaven, and said:

'Almighty God, I thank Thee that Thou hast given greater might to love than to hatred! My enemy has concealed his name within his bosom, associated with the gloomy remembrance of his ill-will; my loving friend has lived in my remembrance, and, with all around her animated by her love, she has kept me, as it were, ever present in this family, and made me even a favorite of the children, while yet between us there was a distance of more than a thousand miles! My God! I am sufficiently rewarded.'

Chapter IV.

A NARRATIVE OF ROSA—MEETING OF JAN AND ROSA.

A long silence ensued on this before Jan could overcome his emotion, at seeing which the people of the house were filled with deep reverence for him. The husband had betaken himself again to his work, but was always ready, at the slightest signal, to render any service to his guest, who had taken Peterkin again on his knee, and now asked the good woman quite composedly if Rosa had lived long with her. The woman, as if preparing to enter on a long explanation, came nearer with her spinning-wheel, and, sitting down, said:

'I will tell you, dear sir, how that happened. You must know that when Rosa's parents died the children separated. Rosa, whom all the gold in the world would not have induced to marry—the reason why I need not tell you—Rosa ceded her whole share to her brother, only stipulating to reside in his house during her lifetime. She then took to millinery, and made a good deal of money by it, and, having no occasion to give the money to her brother, she spent all her earnings in good works, visited the sick, and paid for the doctor when it was necessary.'

'She was always ready to comfort the sorrowful, and had ever something nice at hand in case of illness. When my husband and I had been married only six months, he came home one day with a very bad cold, of which you hear the remains in the cough that he still has about him. We have to thank God and the good Rosa that he is not now lying in the churchyard. Oh, could you only have seen, dear sir, what she did for us out of pure love and kindness! She brought us coverlets—for it was cold—and we were in the most extreme poverty; she brought two doctors from other parishes, who consulted with our own doctor about the case of the sick man; she sat up with him, alleviated his sufferings and my grief by her affectionate conversation, and gave us all the money that was needed to pay for food and doctors' stuff—for Rosa was a favorite with everybody; and when she went to the lady at the mansion, or the farmer, to beg something for the poor, she was never refused a small contribution. For six weeks

my husband kept his bed, and Rosa never ceased protecting and assisting us until he by degrees was able to return to his work.'

'How glad I should be to see poor blind Rosa!' said the traveller.

The husband raised his head from his work. Tears stood in his eyes, and he exclaimed, with enthusiasm: 'If I could give my heart's blood to restore her sight, I would willingly do it, to the last drop.'

This burst of feeling affected Jan exceedingly. The good woman remarked it, and made a sign to her husband to be more moderate in his remarks. She then continued:

'Three months afterward God gave us a child—the same that sits on your knee. Rosa wished to stand god-mother to it, and Peter—my husband's brother—was to be godfather. On the day of the baptism inquiry was made as to the child's name. Rosa wished that it should be called John; but the godfather, a worthy man, but rather obstinate and self-willed, insisted that its name should be Peter. After long discussion the child was baptised John Peter. We call him Peterkin, because his godfather has a right to decide about that, and he will have it so, and we should be sorry if it were otherwise. Rosa, however, will not hear a word about Peter, and always calls the child Johnny. The child is accustomed to it, and knows that it is so called because, dear sir, it is your name.'

The traveller pressed the boy fondly to his breast and kissed him warmly. With silent wonder he looked in the child's friendly eyes, and his heart was deeply affected.

The woman went on to say:

'Rosa's brother had engaged with people in Antwerp to buy all kinds of provisions and to take them over to England. It was said that by such a trade he would become rich, for every week he took ten cartful of provisions to Antwerp. At first all went on quite well; but the bankruptcy of a man in Antwerp for whom he was security deprived him of all his gains, and he could scarcely pay half his debts. From grief occasioned by this he soon after died, and we trust that God Almighty took him to a better world. Rosa then went to live with Flink, the grocer, in a little room in his house. In the same year Charles, the grocer's son, who had been a soldier, came home with bad eyes, and in two weeks afterwards the young man became quite blind. Rosa, who felt for him and listened only to the feelings of her heart, tended him during his illness, and took him out on her arm in order to amuse him. Unfortunately, she caught the same disease in her eyes, and since then she has never seen the light of the sun. Flink, the grocer, is dead, and his children are scattered about in the world. Poor blind Charles lives at a farmhouse in Lierre. We then begged Rosa, poor girl! to come and live with us, and told her how glad we should be to have her in our house and to work for her as long as we lived. She complied with our request. Since then six years have passed, and she has never heard from us but friendly words, thank God! for she is herself all love and goodness; and if there is any service to render to Rosa, the children fight about it who shall do it first.'

'And yet she begs,' replied the traveller.

'Yes, dear sir,' said the woman, with somewhat of pride in her manner, 'but that is not our fault. Do not think that we have forgotten what Rosa did for us. Even if we had been suffering from hunger and were in the greatest straits, we never would have imposed it on her to beg. When our family increased so quickly, Rosa thought—the good creature—that she would prove a burden to us, and wanted to assist us. She could not be persuaded to the contrary, and actually fell ill in consequence; and we were obliged to yield.'

'It is, however, no disgrace for a poor blind creature to beg. But we don't need it, although we are poor. Of what she obtains by begging she presses a little upon us, for we cannot always be disputing with her; but we give her back double as much for it. Without knowing it she is better clad than we are, and the food we give her is also much better. The remainder of the money got by her, I think I have understood from her own words that she puts it by in a savings-bank until the children are grown up. Her affection deserves thanks, and we cannot act contrary to her wishes.'

The traveller listened to all this account in silence; but a happy smile about his mouth, and his eyes suffused with tears, showed how deeply his feelings were affected by all that the woman told him.

The woman ceased speaking and applied herself to her task of spinning. The traveller remained sunk in thought for a while. All at once, he set down the child on the ground, went up to the husband, and said in an authoritative tone, 'Leave off working!'

The broom-maker did not comprehend rightly what was said to him, and was startled by the peculiar tone in which it was uttered.

'Give over work, and give me your hand, Farmer Nelis!'

'Farmer!' muttered the besom-maker, astonished.

'Yes,' said the traveller, throwing the besoms out of the door; 'I will give you a farm-yard, four milk-cows, a calf, two horses, and everything necessary for husbandry. You do not believe me,' he continued, showing the broom-maker a handful of money, 'but I tell you the truth. I might give you money—I esteem and love you too much to

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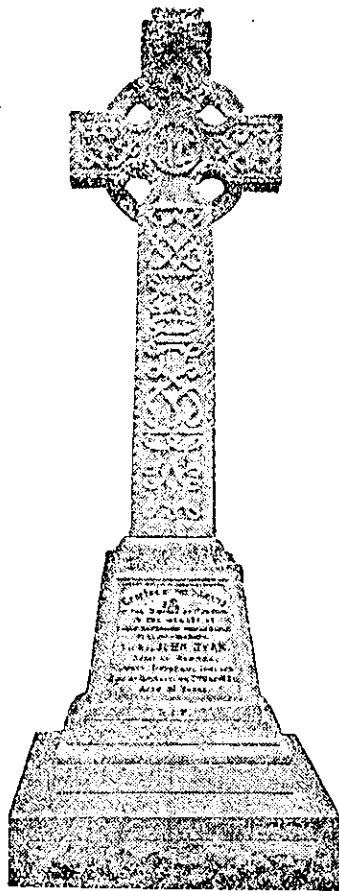
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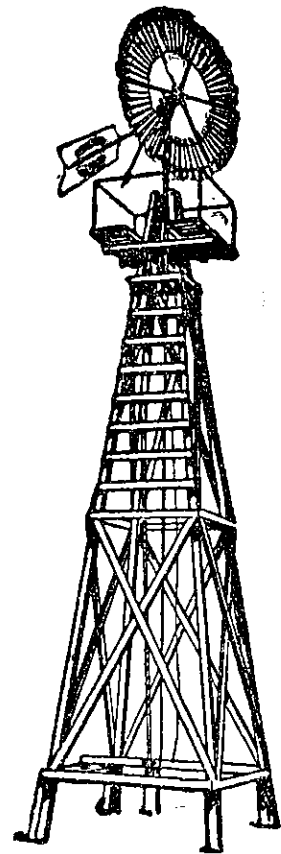
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offer you money; I will rather make you the proprietor of a small farm, and be the protector of your children even after my death.'

The worthy folks looked at him with tearful eyes, and seemed scarcely to know rightly what was going on.

While the traveller was about to make them fresh assurances of his good intentions, Peterkin took him by the hand, as if he had something to communicate to him.

'Well, dear child, what have you got to tell me?'

'Mr. John,' replied the boy, 'look, the laborers are coming home from the field. I am sure to meet Rosa. Shall I run and tell her that you are come?'

The traveller seized Peterkin by the hand and drew him hastily toward the door, and said:

'Come, come, rather take me to her!'

So saying, and bidding a hasty good-bye to the people of the house, he followed the child, who was proceeding with hasty steps in the direction of the centre of the village.

As soon as they came to the first houses, the peasants rushed out in surprise from barns and stables, and looked after the traveller and the boy as if they were a wonder to behold. In truth, they presented a singular spectacle: the child in his shirt and barefooted, dancing along and laughing and frolicking, with a hold of the unknown person's hand. The astonished people could not perceive what the rich gentleman, who seemed to them to be at least a lord, had to do with Peter the broom-maker. Their astonishment increased when they saw the stranger bend down and kiss the child. The only thought that entered their minds was that the rich man had taken the child from his parents in order to bring it up as one of his own. People from the city, who have no children of their own, are often accustomed to do this; and little Peterkin was the prettiest child in the village, with his large blue eyes and bright curly locks. Still, it did seem amusing that the rich gentleman should take the child along with him in nothing but his shirt! The traveller walked rapidly on. The whole village seemed lit up, as it were, with a magical glow. The verdure of the trees seemed of a brighter green; the lowly huts of the inhabitants wore a holiday smile; the birds sang with enchanting melody; the air was impregnated with balsamic odors and life-giving energy.

The traveller's attention had been diverted from the child to enjoy all this new blessedness. In this state his gaze was directed to a distance, and he endeavored to pierce through the foliage that seemed to close up the path at the other end of the village.

Suddenly the child seized his hand with all its might, and said:

'Look! look! There comes Rosa with our Trinny!'

And, in fact, an old blind woman now made her appearance, led by a little girl, and coming along through the village. The traveller, instead of following the hasty invitation of the child, stood still to contemplate, with grief and sorrow, the poor blind female who was approaching with unsteady steps. Was this his Rosa? Could this be the beautiful and amiable maiden whose image still lived so brightly and youthfully in his heart?

This reflection lasted only for a moment. He led the child along with him, and ran to meet her; but when he was now only a few paces from her, he could no longer contain himself, and exclaimed:

'Rosa! Rosa!'

As soon as this sound reached the ears of the blind Rosa, she withdrew her hand from that of her leader, and her whole frame began to tremble; but, recovering herself, she stretched out her arms, and ran forward, crying, 'John! John!' She then felt in her bosom for a golden cross that hung about her neck by a string, which she broke in two, and, holding up the cross to him, fell upon his breast. Disengaging herself, however, from his arms, she gently took him by the hand and said:

'Oh, my dear friend, do not think it is because I am not overjoyed at finding you again; but there is a vow which I made to God, and which I must first perform. Come with me to the churchyard.'

He scarcely understood what she meant; but there was something so solemn and sacred in the tone of her voice, that he yielded without hesitation. Without noticing the bystanders, who had run from all quarters and stood about them, he led Rosa to the churchyard. Here she went to the seat beneath the cross and beckoned to him to kneel down beside her, saying, 'I made a promise to heaven that we should make our thanksgiving together on this spot.' She raised her clasped hands, uttered softly a prayer, and then threw her arms about her friend's neck and embraced him. In the meantime Peterkin danced about the people from the village, clapping his hands, and crying out, 'It is Long John! It is Long John!'

Chapter V.

THE PLEDGED VOW BECOMES A REALITY.

On a fine autumn day in 1816, the diligence from Antwerp to Turnhout drove along the road at the accustomed hour. Suddenly the driver drew up at a short distance from a lonely inn and opened the coach-door. Two young travellers leaped out, laughing and exultingly, and spreading out their arms like birds escaping from captivity and which are again essaying their wings in perfect liberty. They looked at the trees and the beautiful blue sky with the rapture which we experience when we have left the city and are enjoying the unbounded scene of nature with

every breath we draw. Looking toward the field, the younger traveller exclaimed enthusiastically:

'Listen! Listen!'

In fact, at this moment an indistinct sound of music was heard through the trees. The air was of a quick and merry character, so that in hearing it one could scarcely refrain from dancing. While the younger of the two stood pointing with his finger in silent delight, the other said, as if in mockery:

'There, under the lime-trees, to trumpet and horn,
Around in the dance a gay crowd is borne;
And none of them all, who there laugh and sing,
Think on sorrow or death; or any sad thing.'

'Come, come, friend John, do not be so soon inspired; probably it is nothing but the celebration of the appointment of a new mayor.'

'No, no,' said the other; 'this is no mere official rejoicing. Let us go and see the village girls dancing; it is so pretty!'

'First of all, let us go into the village and get a glass of ale at Baes Joosten's, and inquire what is going on, and enjoy the pleasure of an unexpected surprise.'

The two travellers stepped into the inn, and thought they should have split their sides with laughing as soon as they put their heads within the room. There stood Baes Joostens, stiff and upright as a poker, against the chimney. His long blue holiday coat, full of folds, hung down nearly to his feet. He saluted his well known guests with a forced smile, in which a degree of shame was apparent; and he scarcely dared to budge, on account of his stiff shirt-collar, which at every movement pricked his ears.

When the travellers entered, he called out impatiently, but without turning his head:

'Zanna, Zanna, be quick! I hear music. I told you that you would be too late!'

Zanna came running in with a nosegay, and looking so beautiful, with her nicely-plaited high-peaked cap, her woollen gown, rose-colored bodice, and large golden ornament on her breast in the form of a heart, and her earrings! Her face wore the blush of joyous expectancy, and resembled a huge flower unfolding its dark leaves.

'A lovely peony, that opens its blossoms on a fine May-day!' exclaimed the younger of the two companions.

Zanna had now drawn the two glasses of beer, and ran, singing and laughing, with her flowers, to the door.

Baes now called out, at the top of his voice, very impatiently:

'Lisbeth! if you don't come down directly I will go without you, as sure as I am standing here.'

An old clock that hung on the wall pointed at this moment to the hour of nine, and called out, in a sombre tone, 'Cuckoo! Cuckoo!'

'What bad taste is this?' inquired one of the travellers. 'Have you sold the beautiful clock that used to stand here, in order to torment yourselves all the year round with this death-song?'

'Yes, yes,' said the landlord, laughing, 'be as merry as you please over this bird; he brings me in yearly many golden ducats. A good field that needs no manure.'

Four cannon shots were now heard in the distance.

'Oh, dear! oh, dear!' shouted the landlord, 'the feast has begun; that woman will sicken me with her delay!'

'But,' asked the elder traveller, 'what is going on here to-day? Is it fair-time? Or has the king come to the village?'

'Oh, there are wonderful things going on here to-day,' replied the landlord; 'if you knew all, you might fill a book with it, and tell no stories. The old cuckoo also has his place in the history of Blind Rosa.'

'"Blind Rosa!" What a fine title!' interrupted the younger traveller; 'that would make a fine companion to the "Sick Youth."'

'No, that won't do,' replied the other; 'as we are going out to collect matter for tales, we must share fairly in the invention of them.'

'Well, then,' said the younger, half mournfully, 'we can afterward draw lots about it.'

'Be it so,' replied the other. 'And now, landlord, push away these ugly shirt-collars from your ears and tell us all about it. Whenever the book is printed, you shall get a copy for your trouble.'

'I cannot undertake to explain it all to you now,' he replied, 'for I hear my wife coming downstairs to set out with me. But come along with us to the village, and I will tell you by the way why the cannon are firing and the music is playing.'

(To be concluded.)

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EXPULSION OF THE JESUITS FROM PORTUGAL

PROTEST BY THE PORTUGUESE
PROVINCIAL

(Continued from last issue.)

II.—Wealth.

The belief in Jesuit wealth was so deeply rooted in Portugal as to be entertained not only by our enemies, but even by our best friends.

Supposing this belief to be well-grounded, why should it make us criminals? It would be a strange measure to expel a man from his country merely because he possessed a large sum of money. But our reputed wealth was purely fabulous, without any foundation in fact. Would that the Society had actually in Portugal abundant materials resources, we should have no lack of good works on which to expend them for the good of our country. But we had no such resources. Frequently after my appointment as Superior, I had a hard struggle against grievous difficulties, to find means of supporting my subjects. So many are the misconceptions regarding Jesuit property that with a view of dispelling them I long projected a course of lectures on the subject. I was, however, prevented from doing as I wished by the incognito in which I was placed by Hintse Ribeiro's decree.* God knows what a mortification it was to me to have to assume a disguise imposed by law, but wholly repugnant to my own straightforwardness and natural ideas concerning truth as well as to the heartfelt love and admiration which I entertained for the Society of Jesus.

This matter will require but a few words.

If the Government of the Society is strictly monarchical, its administration is on the contrary extremely decentralised. Each house is separately administered, and nothing can be more imaginary than the bottomless common purse which has inspired so many falsehoods.

As a fact, if in Portugal, thanks to the careful administration of their superiors, the Jesuit houses have been free from debt, they have usually possessed few comforts, and have sometimes endured great hardships. Residences subsisted merely upon stipends for Masses and preaching, or alms spontaneously offered. In the colleges the great expenses required to provide our boys with board and lodging, with the comforts and amusements they enjoyed,† and still more with what was required to keep abreast of modern educational developments, all this I say obliged us to interrupt our building works till the number of pupils should be much increased.

The anti-religious movement of 1901 having alarmed many families, so that the number of scholars decreased, it was found necessary to suspend operations. At a later period, when I was myself made rector of the college, I contrived to make considerable additions, but the troubles stirred up by the revolutionary press checked the work, which has been at a standstill for two years. Such is the truth of our wealth in Portugal.

What am I to say of our Seminary Fund, that, I mean, which is devoted to the education of our own young men in the Society? How many of our opponents have expended their eloquence in vigorous denunciation of our wealth, without reflecting on the circumstances under which our recruits are enrolled and trained! The training in the Society is very slow: one who goes through the entire course is occupied in it for 15 or even 17 years. There are included the *ascetical* training of the Novitiate, then the *literary* and *philosophical* and the *theological*, and as a rule there is introduced one of *practical pedagogy* for those who are to teach in the colleges. On the other hand, the great majority of vocations to the Order were from the middle or lower classes, and the subjects had but little to obtain from their parents. It thus resulted that for the heavy expenses necessary for this lengthy training of some two hundred priests and scholastics, about a hundred of whom were engaged in study at home or abroad, the sole resource was the fund established by some of our own

members who had devoted their own fortunes to this very purpose. I can here testify that the vast majority of ours in Portugal never gave aught to the Society, either because they had nothing to give, or because superiors would not permit them, on account of the poverty of their relatives. Hence it resulted that the funds destined for the training and instruction of our young men were wholly inadequate, and opulent benefactors whose generosity might supply the deficit were but rare in our country, where wealthy Catholics are few, and the fixed idea of Jesuit wealth hinders even our best friends from allowing us to benefit even by the large sums spent upon charitable purposes.

What, then, about our methods of acquiring inheritances? Against this slander I protest with all my energy. The fantastic pictures, frequently drawn in lurid colors by our enemies, are mere repetitions of the time-worn fables invented by pamphleteers. Seldom, indeed, have legacies been bequeathed to us in Portugal, and in two cases alone were they at all considerable. Had they been more frequent we should have notably extended our propaganda, religious, educational, literary, and likewise patriotic—both in our own country and its dominions over sea. How often in conversation with my brethren, when speaking of generous bequests made to the *Misericordias*, and especially to that of *O Porto*, have I not remarked on the terrible outcry which would be aroused were any portion of such wealth to be assigned to works of the Society of Jesus.

III.—Inveigling Youths to Join the Order.

Never has it been thought blameworthy for anyone to invite others, by word or writing, to join an association which he himself esteems, and whose prosperity he accordingly desires; a religious man has a right to recommend any who possess the requisite qualities to join his order, and serve God therein. I must, however, make an exception in the case of our Society, which will doubtless astonish many.

We have a special rule forbidding us to advise anyone definitely to join the Society, or to do more than further what we believe to be a genuine vocation from God, without any particular determination. Such I know was the conduct of all my brethren, and had they done otherwise they would not only have transgressed their rule, but, moreover, have acted foolishly. In fact, the first question put to a candidate for admission is whether he has been influenced by anyone in this way, it being certain that a youth so attracted would not persevere. In truth, life in the Society demands such self-sacrifice, and obedience so perfect, that nothing but a genuine call from God can ensure fidelity, no human influence will avail for perseverance.

The long training, too, prior to the taking of final vows, affords such a guarantee of human liberty as there is in no other state of life, for during all this period—extending, as I have said, to fifteen or seventeen years—each of us may be released from the Society, as he surely will be if he has not a vocation.

As a matter of fact, our enemies in Portugal provided us with abundant arguments to refute this charge. For some weeks before the Republic was proclaimed, the revolutionary newspapers published various letters of one of our Fathers to a young man who had intended for some time to join the Society. These letters are models of prudence, moderation, and spiritual honor, and whoever without prejudice or heed of the malicious comments in which they were embedded, will but study these harmless epistles, so worthy of a good religious, will find in them a conclusive answer to the slander against us.

IV.—Our Secret Associations.

If there were any such amongst us, would it not be somewhat curious to find that those who prosecute us on this account are amongst the most influential patrons of secret societies. However this may be, there is no accusation more utterly false than this. The institute and rules of the Society are to-day—more than ever—open to all the world in every public library. It is true that since 1901 the Society has assumed a kind of pseudo character in the eyes of the public and the law, but this was imposed upon us by statesmen who, though at the head of a Catholic Government, did not dare to grant to a religious Order approved by the Holy See, that liberty given us even in Protestant countries which have a true notion of freedom.

We had, therefore, to assume the pseudonym of 'Association for Faith and Fatherland' (*Associação Fé e Patria*). I must acknowledge that, threatened as we were with dispersion and banishment, we were but too glad to obtain this simulacrum of liberty, and to avail ourselves of any title under which we might devote ourselves to the utmost for the benefit of religion and of Portugal. But, I repeat, it was unwillingly that we adopted this legal incognito, which, moreover, hoodwinked nobody.

The actual Republican Government took possession of our own official catalogues, in which were recorded all our names and occupations. They may thus see that we never thought there was any reason to make a mystery of our existence or to shrink from letting it be known to the full that we bear a title which we esteem next to that of Christian—namely, of religious of the Society of Jesus.

V.—Political and Anti-Republican Activity.

Opinion expressed in certain articles of the *Mensagem*, whispers of later years concerning our share in the pole-

* The decree alluded to is that of April 18, 1901, by which the Jesuit Order was compelled to have its statutes approved by the Government. Accordingly, they formed the Association "Fé o Patria," which was ruled by a president and a small committee, so that officially the office of Provincial was little concerned.—C. Torrend.

† It is remarkable that while by universal consent Campolide ranked first in respect of board, tuition, and hygiene as well as physical training, and while other colleges charged £5 or £6 per month, Campolide never charged more than £4. In the provinces at Beira, S. Fiel, giving the same education, long exacted only £1 10s—only recently was the monthly fee raised to £2. Among the recreations provided for our boys must not be forgotten the scientific excursions initiated at Campolide two years ago by myself along with Father Luisier, for the benefit of the elder students who were about to finish their school course and proceed to the University, and were thus introduced to all branches of Natural History. The public schools which adopted the same plan later on did but imitate us, and not so thoroughly.—C. Torrend.

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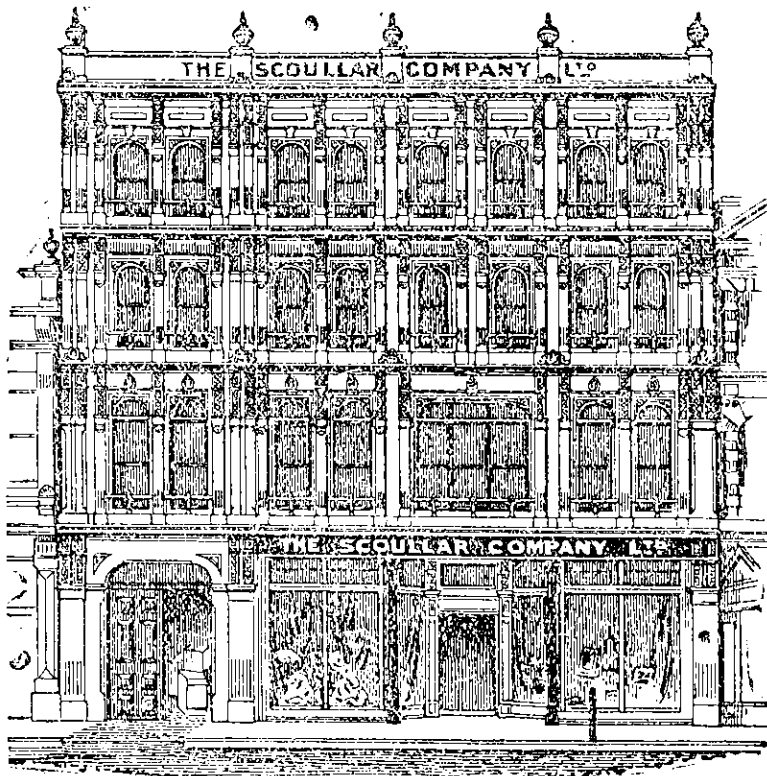
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mics of the newspaper name *Portugal*, and innumerable fictions about the Jesuits, on occasion of the late elections; such were the causes of the accusation that we meddled with politics.

As for the *Mensagem*, its articles are open to all who choose to read them, and the doctrines there expressed as to the responsibility of the electorate in regard of legislation and its execution, as to the solidarity of the members of our party, its traditions, programme, and political life, are after all only those which are common amongst every people with whom the principles of civic culture and the social obligations of Catholics have not been so lamentably forgotten as with us. Only those who realise how utterly all is ignored which has been ventilated in these subjects outside Portugal, by episcopal pastorals, ecclesiastical instructions, and the zealous propaganda of the press, can explain the astonishment of many Portuguese, to whom conclusions concerning morals and conduct which elsewhere were familiar to all seemed altogether novel.

But however we may differ in regard of such matters, what kind of liberty would a country enjoy in which a theologian or moralist was not permitted to express the doctrines in which he believed or to write in periodicals on subjects of his special study? As to the journal *Portugal*, a letter from its Editor-in-chief, published a few days ago, may take the place of a reply. In it he declares that during the latest phase of the paper, precisely that in which it was most fiercely attacked for its polemical attitude, the Society had no share whatever.

In saying this I have no desire to shirk responsibility, or to express disapproval of the energy displayed by the Catholic Press. Far from it. Truth must be vigorously championed, and the more so in proportion as the enemies of religion claim for themselves unrestrained license of language and calumny. They cannot, indeed, be fought with their own weapons, which honor and Christian charity forbid us to use, but at least they must be encountered with unflinching courage and resolute independence.

A revolutionary journal lately published a letter of mine in which I asked a correspondent to interest himself in obtaining support for those responsible for the *Portugal*. I say nothing of the surreptitious publication of a private letter, nor of the insidious comments by which it was accompanied. I would only observe that the interest which I exhibited in this undertaking shows no more than that its general drift was in accord with my own views. Is there any offence in this?—even were it a fact that the articles written during the last stage of this newspaper were in reality ours.

Finally, as regards the last elections, I must absolutely deny the fables circulated concerning my brethren by an unscrupulous press. I say nothing of the silly tales of Jesuits, crucifix in hand, threatening all who voted for the Government with everlasting damnation. Such nonsense proves only how little those who spread these stories know about us. More than this, not one of my brethren took part in any electoral propaganda. Some Catholics even will be surprised to learn that very few of us recorded our votes, this abstention being justified in most cases for serious reasons, by which alone can it be justified in such circumstances.

As to advice given by us when privately consulted, and in matters of conscience, I should not say anything, but for the factitious indignation exhibited by the hostile press, and its misrepresentation of facts divorced from their circumstances.

The last Government of the Monarchy from its commencement not only showed itself distinctly anticlerical, but after variously infringing the rights of the Church, began a persecution of religious orders, affording clear evidence to all who did not choose to shut their eyes that their purpose in regard of these was no other than that exhibited in the last decrees issued in the King's name the day previous to his deposition, and exultingly proclaimed in the public press immediately after the revolution. Now, I would ask, what Catholic priest wishing to do his duty, in face of such a state of things, would not uplift his

voice against so manifest a danger, and with the Baptist denounce what he holds to be unlawful?

On this particular question of politics, as on many others, I was honored with gratuitous slander by the enemies of the Society, who attributed to my government of the province a new direction given to the Society in Portugal. The truth is that neither as superior nor as counsellor had I ever to interfere, as these insidious writers pretended, with the conduct of ours.

The policy of the Society of Jesus at the present day, as it has ever been, is that expressed in the Lord's Prayer, 'Thy kingdom come, Thy will be done on earth as it is in Heaven.'

The enemies of God and His Church cannot forgive our combat for this ideal and our constant endeavour for its realisation. Hence the implacable hostility wherewith we have ever been assailed, with charges the most diverse which in various times and circumstances have been found serviceable against us. In every case our adversaries have proved to be those of God and the Catholic Church.

What is now in progress proves the truth of what I say. It is alleged that we Jesuits are the worst enemies of the Republic, and must accordingly be treated with exceptional severity. This is a mere pretence. The Society has nothing to do with Republican institutions as such. When absolute monarchies were the rule throughout the civilised world, the foremost Jesuit writers already taught, on grounds of philosophy and divinity, the fundamental principles of democracy, and at the present day none of our provinces are more prosperous or enjoy greater liberty than those established under Republics; it will be sufficient to name those in the United States.

There is, therefore, no such opposition as is pretended between Jesuits and Republics.

It will, however, be objected that in Portugal at least we were anti-Republicans.

But, in the first place, wherever it is situated, the Society, like the Catholic Church, inculcates loyalty to whatever form of government is duly established. And Portugal was a monarchy.

A still more powerful reason precluded our sympathy with the Republican movement in Portugal—namely, that the Republic as exhibited in our national history, was not the Republic imagined by speculative sociologists. It is Republicans who make a Republic, and who were these in Portugal? With few very rare exceptions, they were the declared enemies of religion, either avowed unbelievers, or at best wholly indifferent to all beyond politics. Could we, without being false to our most cherished principles, affect sympathy with such a party?

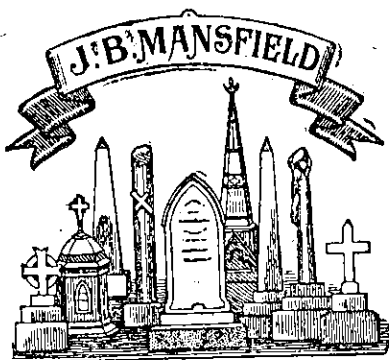
They themselves undertook to show by their actions that we were not wrong; just as the last Government under the Monarchy clearly showed by its action that we were not mistaken in its regard.

I must, however, acknowledge that for all my dread of the revolutionary intolerance of these advocates of liberty, my simplicity was at fault, since I never dreamed of what we are witnessing to-day.

VI.—Reactionary Influence.

As it seems to me, I have replied to all the pretences alleged to justify all the arbitrary tyranny, the spoliations and outrages against liberty of which my religious brethren and myself have been the victims. It remains only to speak of what is proclaimed as the final motive of the laws enacted against us, that our influence is reactionary.

Well! our enemies are right! If this reactionary spirit signifies fidelity and love for the Catholic Church, self-renunciation for Christ's sake, earnest endeavour that no jot or tittle of His Law be neglected; if it means that we have striven to produce in Portugal a body of active and fearless Catholics, who will not confine themselves to prayers, but will labor by word and deed to renew all things in Christ; that to this end we employ every means within our reach, the pulpit, the confessional, lectureships, the press, in order thus to promote the glory of God and salvation of souls—then in truth we are reactionaries, and guilty of the offence laid to our charge.



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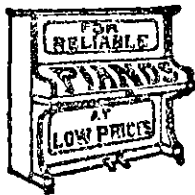
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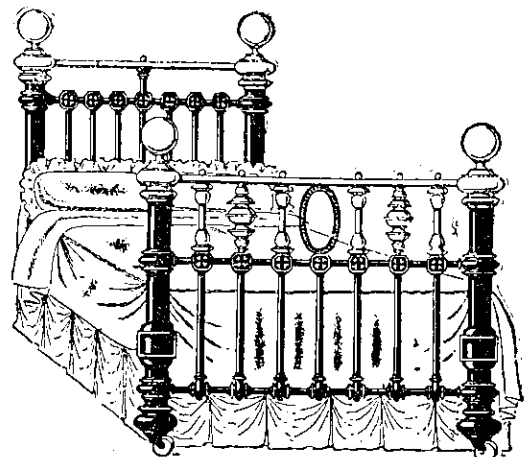
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Current Topics

The 'Asino'

It is with sincere satisfaction that we are able to announce that that vilest of all gutter-journals, the *Asino* (published by the enemies of religion in Rome, and constantly hurling all sorts of indecent insults at the Holy Father) is now banned by the postal authorities in New Zealand, in the Australian Commonwealth, and in the United States. New Zealand is the latest to fall into line. A number of copies of that coarse rag were collected in the Dominion and submitted to the postal authorities—nothing could surpass the coarseness, vileness, and obscenity of those numbers, even our Lord and Saviour being introduced in a blasphemously indecent connection. The result was as stated: the *Asino* is barred from New Zealand as an obscene and indecent publication. Carlyle once advised that certain raw sceptics should be covered under a glass bell, declaring that the atmosphere there would cause them to perish in their own corruption. If the editors of filthy publications such as the *Asino* were treated in the same fashion their dissolution would be accomplished even more speedily, and in a very brief space all that would be left would be an odor of brimstone. While heartily rejoicing that this leprous production—this moral cancer-planter—is prohibited from entering New Zealand, we cannot refrain from pointing out that the verdict of so many nations on the *Asino* ought to open the eyes of the Italian Government to the shame of their allowing such a filthy rag to be published, when they have laws against such productions, and when the Law of the Papal Guarantees is supposed to protect the Pope, as it would the King, from such coarse infamy and insult. Of what are the Government afraid? The supporters and disseminators of the immoral press represent neither the sense nor the sentiment of the Italian people; and as regards weight and influence in the community Podrecca and his party are absolutely insignificant. A little firm dealing with the motley crowd, and this plague spot and reproach to Italian journalism would be once and for ever removed. To apply the words of Shakespeare, in 'King Henry V. :—

'Do but behold yon poor and starved band,
And your fair show shall suck away their souls,
Leaving them but husks and shales of men.
There is not work enough for all our hands;
Scarce blood enough in all their sickly veins
To give our naked curtle-axes stain.'

A Southland Ebullition

A Southland paper—the *Southland Times* of February 10, to wit—has quite needlessly and gratuitously butted into the now somewhat played-out discussion on that very mixed marriage in far-away Belfast. Our contemporary has really nothing to say; and in his leading article of nearly a column he just about succeeds in saying it. He admits that 'as no change has been noted' in Mr Devlin's electorate—the electorate in which the facts were best known—'the effect the case had politically could not have been very great, and it also may be quite true that Presbyterian ministers were less interested in the woman than in using the case as an example of what would happen when Ireland secured Home Rule.' He further states that 'in most countries, including all English-speaking countries, the State absolutely ignores the decree, and the question merely resolves itself into one of conscience among Roman Catholics themselves.' That being so, what in the name of all that is sensible has this southern Solomon to do with the matter; and why does he waste his wisdom at all on a question that is 'merely one of conscience among Roman Catholics themselves.' When he does attempt to deal in facts—as distinguished from prejudices—he blunders every time. 'It may be mentioned,' he says, writing out of the fulness of his ignorance, 'that the German Kaiser objected to the decree, and as a result it does not apply in Germany.' What authority he has for the first of these statements we know not—perhaps the Kaiser sent our southern luminary a private wire—but we do know that the exemption of Germany has nothing to do with any protest from the Kaiser or from anyone else. As explained by the Rev. Father Coffey, in the columns of the *Dunedin Evening Star* the other day, Pope Benedict XIV., in 1741, and Pope Pius VI., in 1785, exempted certain countries from the laws of the Council of Trent in regard to clandestine

marriages; and most of Germany was exempted as the Council of Trent decrees were never promulgated in the Protestant States. The present Pope extended the exemption to the whole of Germany by a constitution, in January, 1906—i.e., more than a year before the decree *Ne Temere*—which simply embodies a decree of the Council of Trent—was issued, and more than a year, therefore, before the Kaiser could have had any chance of protesting. The extent of this Invercargill innocent's knowledge of the whole question may be gauged from the following sentence:—'The whole thing,' he sapiently remarks, 'is evidently an attempt by the Roman Catholic Church to override State law, and it has been seriously questioned, even by prominent Roman Catholics, if the Church possesses the constitutional power to proclaim mixed marriages, no matter where celebrated, as being illegal.' The Church has, of course, never proclaimed that the marriages under discussion are illegal; she has simply laid it down that, unless certain conditions are complied with, they are, from her point of view, invalid. If the *Southland Times* writer does not know the important distinction between the two terms, he ought to be sent promptly back to school.

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As we have said, the Southland leader-writer had really nothing to say, and no light whatever to throw on the mixed marriage question; and it is obvious that his motive in dealing with the subject was one of wanton and wilful bigotry. To bigotry, our journalistic Chadband adds a nauseating hypocrisy. 'The McCann case,' he says, 'will no doubt be used to promote discord among religious sections of communities, and for that reason it is unfortunate that it should have occurred.' The hypocrisy which can pretend to shed tears over the prospect of religious discord while it is itself engaged in the very act of promoting such discord, is beneath contempt. We have read a story of a certain Bishop of London who, travelling on one occasion in a third-class carriage with a number of workmen, was pained at hearing the volleys of oaths and curses that came from the mouth of one of the grimy sons of toil. Determined to inflict upon the sinner a dignified rebuke, his Lordship said: 'My friend, you possess a very lurid vocabulary of oaths; may I ask where you learned it?' The workman, looking at him with unaffected surprise, said: 'Learned it? Sir, it's a gift!' The bigotry of the *Southland Times* writer is probably a 'gift'; but it is a gift that constitutes a very poor asset for a working journalist. Leaders such as that on 'Clerical influence' may tickle the ears of the Orange groundlings, but assuredly they will make the judicious and fair-minded members of the community grieve. Sooner or later, both the paper and the individual responsible for such writing find their level—and it is never a lofty level.

A Notable Protest

We conclude this week our publication of the very striking and notable protest issued by the Very Rev. Father Luiz Gonzaga Cabral, Provincial of the Society of Jesus in Portugal, against the exceptional and outrageous treatment of which the religious committed to his charge have been the victims at the hands of the Portuguese Revolutionary Government. It is, perhaps, not so much a protest as a vindication; and the document is remarkable not less for its clearness and succinctness, than for the weight and effectiveness of the considerations advanced. A moving picture is given of the sufferings and insults endured by the religious, and their cup of bitterness must surely have been full when, as Father Cabral puts it, 'Venerable elders, distinguished men of science, held in repute at home and abroad, religious venerated for their virtue, youth still almost boys, with innocence stamped on their features—all had to go to an anthropometric station, and to be treated like notorious criminals, being described, photographed, and measured in every detail, down to the joints of their fingers. The photographs then appeared in the newspapers, with the number assigned to each as to a convict.' Commenting on this fact, the Rev. Father C. Torrend—himself one of the victims—records the interesting and noteworthy fact that President Taft interfered, and with some effect, on behalf of the persecuted Jesuits. 'Thanks are due,' says Father Torrend, 'to the benevolence manifested by the English press on occasion of these cruel trials, and especially that here spoken of in these anthropometric measurements. In particular may be mentioned *The Saturday Review* and a strong protest of *The Bystander*, November 16, p. 329. As to the United States, we can hardly find words to express our gratitude for their intervention on our behalf. *The Echo de Paris* (December 19) and the *Memento* of Turin (December 18), verify the report that President Taft himself expressed by wire to his Minister at Lisbon the painful impression which had been produced in the United States by the knowledge that the Jesuits had been imprisoned. Moreover, the new Portuguese Government was warned that it would never be recognised if it did not put an end to such treatment, which was

described as a disgrace to the civilised world. A few days later, all of our Fathers were released.'

After dealing with their sufferings and treatment, the Provincial gives a detailed, comprehensive and conclusive reply to the charges that had been made against them—a refutation that will long stand as one of the most telling, spirited, and effective vindications of the great Order that has yet been made. The police in Lisbon have received orders to suppress this document but it is being promptly issued as a penny pamphlet by Messrs. Burns and Oates.

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In the meantime it is interesting to note that under the stimulus of persecution the whole body of Portuguese Catholics are stiffening up, and beginning to take some definite steps to assert themselves. The following petition has been presented to Provisional President Braga, and copies of it have been forwarded to the principal newspapers in the United States and Great Britain:—'Mr. President,—The Catholics of Portugal, who, ever faithful to their principles, submitted at once to the newly constituted powers, now using the right of petition which is guaranteed in all free governments, apply to your Excellency to express their sorrow at the stand that the Provisional Government has taken in religious affairs. We respectfully but strongly protest against the measures that have already been taken. With regard to proposed measures, we remind you, with the calmness of those who claim it as a right, that we are Portuguese citizens, and form the majority of the country, and that it is not licit to coerce our consciences by forcing us to accept a state of affairs which is odious and makes us aliens in our own country, which we love ardently and in which the Christian spirit has for many centuries wrought prodigies in education and beneficence. There is no just law, Mr. President, which does not find its mainstay and foundation in the collective conscience. In the name, therefore, of this collective conscience, of history and of justice, we appeal to your Excellency that our consciences may not be oppressed, that our rights may be respected, and that the sacred interests of the nation may be placed above disputable theories.'

Bogus Priests and Imitation Masses

A somewhat serious charge is being made against Presbyterianism in Canada, and in parts of the United States, in connection with the operations of the Presbyterian Home Mission Society. The facts are so surprising as to be at first blush almost incredible but by independent investigation, and other means, they have now been placed practically beyond dispute. The charge is that with the connivance of the Home Missions Board, and under their direction, 'missionaries' have been feigning the Mass and the Sacraments of the Catholic Church, with the view of proselytising Ruthenian Catholics. There are many Ruthenians in Western Canada, and a number also in Newark, Pittsburg, and New York, and other cities of the United States; and the Home Missions Society, so the allegation runs, either employs its own missionaries—where any can be found who speak the language—or hires bogus priests to say bogus Masses and to administer bogus Sacraments. The form of Mass which is the basis of their imitation is the Greek Liturgy, which is used both by the Greek Catholics and the Greek Orthodox, and which is, of course, unfamiliar to the ordinary Catholic of the Latin rite, or the deception would have been discovered long ago. It appears to have been first detected by the Most Rev. Andrew Sheptytski, Archbishop of Lemberg, Austria, and Primate of the Galicians, who is now on a visit to his countrymen and co-religionists in Western Canada. His Excellency has this to say of the fraud which has been perpetrated upon his people:

'I did not understand this sort of Protestantism. I find their mission societies paying anybody that can speak their language to celebrate a bogus Mass, hear confessions, administer the sacraments, and, strangest of all, openly and publicly, so that the deception might be more complete, pray fervently for our Holy Father the Pope. It is a great shame. Good, honest Protestants are more consistent than to do it. It may destroy religion in our people where they have not their own priests and rite, but it will make them unbelievers in the end and ruin them as citizens.'

The Rev. Dr. McLaren, the Canadian representative of the Presbyterian Home Missions, in answer to Archbishop Sheptytski's strictures, admitted that a portion of the Mass was said, but not the entire Mass. A letter addressed to the Board of Missions of New York elicited the admissions that 'the work is among a poorer class of people,' and that 'the services are carried out with much of the picturesqueness of the Greek liturgical service.'

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A personal examination of the facts was undertaken by Mr. Andrew J. Shipman, well known as a capable and

careful writer, and in this special case a particularly well qualified investigator. 'The Greek rite,' he says, writing in *America*, 'is perfectly familiar to me, having witnessed it in Greek Catholic and Greek Orthodox churches all over the world, and a pocket edition of the Slavonic Liturgy or Mass of St. John Chrysostom enabled me to accurately compare all portions of the Greek Mass, which I did not already know by heart.' Mr. Shipman personally attended and closely followed the Presbyterian services for Ruthenians held in the city of New York and also in the city of Newark; and 'in order that there may be no mistake about the Presbyterian maintenance of a form of Mass, which is to outward appearance a close imitation of the real thing,' he gives in the pages of *America* an elaborate account of what he saw and heard. We have not space for the detailed description; but it will suffice to say that in both churches Presbyterian pastors, vested in alb, stole, and golden chasuble, celebrated 'High Mass' with all pomp and ceremony, incensing the altar and the congregation, 'elevating the Host,' and waited on by an altar-server ringing the bell at the 'Sanctus' and 'consecration.' Moreover, the members of this 'Presbyterian' congregation frequently crossed themselves, kissed the cross and the Gospels, and knelt devoutly at the 'consecration.' Here is a specimen of the responses to some of the antiphons.

'The response to the first antiphon was: "By the prayers of the Mother of God, O Saviour, save us!" That of the second antiphon was: "By the prayers of thy Saints, O Saviour, save us!" At the end of each of the three antiphons the celebrant intoned: "Commemorating our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever Virgin Mary, with all the Saints, let us commend ourselves and one another and all our life to Christ our God." . . . The celebrant elevated the chalice and paten as already described, and again intoned loudly: "Especially our all holy, all pure, most blessed and glorious Lady, the Mother of God and ever Virgin Mary," to which the choir sang the response: "Meet indeed it is to praise thee, Mother of God, ever blessed and immaculate Mother of our God. More honorable than the Cherubim and beyond compare more glorious than the Seraphim, thou who without stain barest God the Word, thee, verily the Mother of God, we magnify." The pastor—the Rev. Waldimir Pryndowski—who intoned these invocations, studied at the Presbyterian Seminary, Winnipeg, Canada, and was received into the Newark Presbytery last October.

*

'The celebrant (at the New York church),' says Mr. Shipman, 'said his name was Basil Kusiv, and once described himself as a priest and at another time as a minister. I asked him to let me see the service book which he used, and going towards the altar he directed the church attendant, who was then extinguishing the candles, to show it to me. It was a beautifully printed edition (of which I have a copy) of the Liturgy of St. John Chrysostom in Slavonic, issued and printed by the Basilian monks at Zhovkwa in Galicia, dated 1906, and bearing the imprimatur of Most Rev. Andrew Sheptytski, Greek Catholic Metropolitan of Lemberg. The Book of the Gospels used on the altar is the regular one printed in Lemberg for the Greek Catholics. The vestments used by this imitation priest were of the well known Greek form and were very fine and new. Every gesture, every word and accent in intoning the service, were according to the Greek ritual, and the very books on the altar, and those used by choir and congregation, were Greek Catholic ones. In fact every means seems to have been taken to completely deceive and lead astray these poor Ruthenians and to give them the idea that they are attending a Catholic Mass, as in their old country.'

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The quality of the offence to which the American Home Missions Society have thus been parties may be gathered from the official teaching of the Presbyterian Church in regard to the Mass, as set forth in the *Westminster Confession*. It is thus expressed: 'The popish sacrifice of the Mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.'

'Private Masses, or receiving the sacrament by a priest or any other, alone, worshipping the elements, lifting them up, or carrying them about for adoration, are all contrary to the nature of this sacrament and to the institution of Christ.' (*Westminster Confession*, chapter xxix., secs. 2 and 4).

In other words, the Home Missions Society, in sanctioning this travesty of the Mass as an act of Divine worship, have been guilty of copying acts that are, according to the teaching of their own Church, 'abominably injurious to Christ's one only sacrifice' and 'contrary to the institution of Christ'—and all this for the sake of proselytising a handful of poor Ruthenians. As we have said, the facts

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appear to be quite beyond dispute. Presbyterians as a body are much too downright in their own beliefs to be willing to stoop to a policy of proselytism by deception; and when the circumstances become widely known we cannot but believe that there will be a strong and general repudiation of such unworthy tactics.

RELIGION AND EDUCATION

BISHOP CLEARY ON THE SECULAR SYSTEM

Considerable interest (says the *Auckland Star* of February 11) attaches to the statement which emanated on February 9 from the Hon. G. Fowlds, respecting the policy of the Education Department, of which he is Minister in charge. Mr. Fowlds declared that he had always stood unequivocally for the maintenance of the present system of free, secular, and compulsory education, and would go out of public life to-morrow rather than be a party to any fundamental change, or go back to the dangerous by-paths of denominationalism.

This morning a representative of the *Star* waited upon the Right Rev. Dr. Cleary, Bishop of Auckland, intent upon eliciting his views upon the pronouncement made by Mr. Fowlds.

'Yes,' said the Bishop in reply to a remark of our representative. 'I have read the reports of the discourse delivered by the Hon. the Minister of Education at Grey Lynn. I gladly place on record my conviction that the Hon. Mr. Fowlds spoke absolute truth when he declared that he had always avoided anything in the nature of political partisanship in the administration of his Department. The period of his administration has, too, been marked by a decided advancement in the status and the salaries of the teachers, and by praiseworthy efforts to render the methods of instruction more efficient, and, generally speaking, to improve, all along the line, the conditions of the teaching, the teachers, and the taught. For all these things I have only words of commendation for the Minister.'

What the Grievances Are.

'Would you mind stating, then, where your grievance lies?'

'Our grievance,' the Bishop replied, 'lies not with the Ministers, nor with their Departments, nor with the teachers of the State system. Many of these latter I know, and I have found them to be, so far as my acquaintance with them goes, men and women of culture, and enthusiasts in the work of instruction. Our grievance is against the system—not as a free system, for that we fully approve; not as a compulsory system, for that, too, has our hearty approval. The feature of our system of public instruction, which we can never accept, is its secular phase—the provision of the Education Act of 1877, which requires that during school hours "the teaching shall be entirely of a secular character." That is the head and front of our objection to the State system. It excludes religion from the school training of the child, centring itself solely on things "pertaining to the present world or to things not spiritual," and on things "disassociated from religion or religious teaching"; for such is the plain and customary meaning of the term "secular,"' added the Bishop, quoting from a big volume of the *Encyclopaedic Dictionary*, which he took down from a bookcase.

In reply to a further remark by our representative, Dr. Cleary continued: 'Yes; it is well that this vital matter of education should be discussed, and discussed frequently, by the right persons, and in a calm and reasoning way. Unfortunately, in many cases, the discussion evolves more heat than light. And, again, unfortunately, it has, thus far, been practically impossible for the many Catholic and Protestant friends of religious education to induce the champions of the purely secular system to defend that system by an appeal to the only arguments by which it can be properly upheld—namely, by an appeal to a philosophy of life and to the principles of pedagogy (that is, of the science of teaching). We hear a good deal of the argument of political expediency, which, at best, is only of conditional value or relevancy; we hear much of the plea of a public feeling, which is not necessarily a well-instructed or enduring one; we hear the doctrine of "accomplished facts" pushed, in this matter, further than pressmen or politicians are prepared to push it in other things. And so on. But we have yet to see the divorce of religion from education defended on pedagogical grounds by persons believing in God and revealed religion. All true education is a vital and continuous process; it involves the training of all the faculties of the child—of the conscience and the will as well as of the intelligence. And those three chief agencies of education—the home, the school, and the church—should display unity and harmony in their pedagogical or child-forming action. All that is best in the domestic and social and religious life of the child should be introduced, as a matter of course, into his school life. Religion should thus enter into all the processes of education.'

'Would not that imply the continuous teaching and practice of religion?'

'Not at all,' replied Dr. Cleary; 'it implies a thing on which Catholics set much store—namely, the "religious atmosphere"; and this, in turn, means that the training of the child must be permeated by religious principles. If religion is good and necessary in the home, on what pedagogical principle can it be useless or mischievous in the school? Why treat the school life of a Christian child as something apart from its life as a Christian? Why take the child at its most impressionable years, and keep it during its school hours utterly apart from the knowledge of God, from the fear of God, which is the beginning of wisdom, and from the love of Him, which is its end? On what pedagogical principle do we sweep out of our schools those doctrines and principles of Christianity which are so intimately bound up with our ideas of right and wrong? The divorce of religion from education has been one of the means adopted ever since the eighteenth century by the various schools of anti-Christian philosophy to draw Christian children into scepticism and unbelief. I gladly acknowledge that no such motive has actuated the initiation or continuance of the secular system of public instruction in New Zealand. But I should like to ask the Christian supporters of that system among us in what particular way a method devised to choke-damp Christianity in Europe may be used to promote it in New Zealand by aiding Christian children in our schools to attain the glorious destiny known to them by faith? I can thoroughly understand the position of a non-believer in supporting the exclusion of religion from the schools. But how about Christian men and women, who must hold that the highest wisdom is to know Christ and Him crucified, and who know that the training of the Christian child must centre around the personality of Christ, Who is the incomparably perfect ideal to place before youth in the character-forming process of forming the conscience and training the will? What principle of Christian faith, of life philosophy, or of the art of teaching, demands that this incomparable Model should be treated, so to speak, as an "undesirable alien" in the school-training of Christian children in a Christian land? And what motives of right conduct does a secular system of public instruction offer as a substitute for the knowledge and personal love of Him?'

The Reverse of Neutral.

In reply to a remark by our representative on the neutrality of the secular system, Dr. Cleary said: 'Neutrality! The system is the very reverse of neutral. Both the State system and the religious system start with the principle that education is a preparation for life. But here they part company. The secular system rests, in logical effect, upon the following implied dogmas: First, that religion in education is inconsistent with, or useless to the true life aim of the child; second, that the State has the moral right to exclude religion from the school; third, that the exclusion of religion from the school promotes, or tends to promote, the true life aim of the child; and fourth, that the immemorial teaching and practice of Christendom, as to the need of an intimate union of religion and education, are false, or useless, or pernicious. Here we have a highly sectarian set of implied dogmas regarding religion—in other words, religious dogmas. These represent an attitude towards religion, a school of thought combined with action, an "ism." They directly suit the educational ideas of the Secularist and the Agnostic. They do not suit the educational ideals of Catholics and of the large body of earnest men and women of various faiths who desire some measure of religion in our public schools.'

'Is not that putting the situation rather strongly?'

'I do not think so; for there is something stronger to come. The implied sectarian dogmas of the secular system, which I have just mentioned, are forced by law upon our public schools. Those parents that accept them are rewarded with the free education of their children, those who cannot in conscience accept them, must either smother their conscientious objections in return for the valued boon of free education, or they must pay a double and continuous tax or fine—one for the education which they cannot in conscience accept, the other for the education which they can.'

'Reference was made to the Bible-in-schools movement. Have you anything to say in regard to it?'

'I have nothing but sympathy and goodwill for every effort that is being made, or has been made, to mitigate the hard secularism of our system of public instruction. I heartily desire to see every Protestant child duly instructed and trained, during his school life, in the tenets and practices of his faith. And when a scheme is evolved by which this can be done, with fairness to the rights and interests of Catholics and other dissidents, I shall be ready to heartily co-operate with its promoters in an effort to secure for it legislative effect. Unfortunately, the divisions of the friends of religion in the schools have given the opportunity to those who divorce religion from its ages-old place in education. The supporters of the secular system assume (another of their undue assumptions) that no religion is the only feasible "solution" of a difference of opinion among religions people as to the quantity and kind of religion that should be taught in the schools.' The Bishop then took down a volume, and added: 'Here is a speech delivered at Liverpool on April 5, 1872, by the late Marquis of Salisbury. It about "touches the spot"; for the great statesman smote those who tell parents "that, because there is a difference amongst those who desire to

It is false economy to buy 'cheap' tea; it's 'cheap' because 'rubbishy.' Use 'Hondai Lanka'; quality, value.

'Deed Aye! Twa spunefu's o' "Cook o' the North" gang as faur as three o' maist ither teas!'

be teachers as to what form of religion they shall be taught, they shall be taught no religion at all. That," he added, "seems to be the most grotesque form of tyranny that can be devised. It is just as bad as if a starving man were to apply to two gentlemen for relief, and they quarrelling whether they should give him beef or mutton, decided not to give him anything at all." The so-called "secular solution" of the religious difficulty in education," said Bishop Cleary, in conclusion, 'is not a solution, but an evasion of it.'

RETURNING TO THE FOLD

Mr. George Mozart, the well known comedian, has been received into the Church.

It is stated that Mrs. T. St. John Gaffney, wife of the American Consul at Dresden, has been received into the Church.

The London *Tablet* announces that the Rev. David Rhys-Morgan was received into the Church on December 8 at the Franciscan College, Oxford.

The Rev. Archibald Burges-Bayly, late of Clare College, Cambridge, and formerly Anglican curate of Raynes Park, near Wimbledon, was received into the Church at St. Anthony's, North Cheam, on December 16.

At the Church of St. Catharine, Frome, Somerset, on November 17, Mrs. Edwards, wife of Mr. Robert Edwards, M.D., M.R.C.S., L.R.C.P., had the happiness to be received into the Church by the Very Rev. Dean Lonergan, rector of Frome, Somerset.

Two London clergymen have recently been received into the Church. The Rev. C. Russell, late curate of All Saints, Notting Hill, was received by Father Herbert Vaughan, and the Rev. William Buckle, formerly curate of Holy Trinity, Hoxton, was received at Erdington Abbey by Father M. Gavin, S.J.

Mr. Arthur Blood-Smyth, one of the best known Protestant solicitors in the North of Ireland, and for twenty-eight years prominently identified with the Masonic and Orange Orders, was recently received into the Catholic Church at Cootehill, after having read a public recantation (says the *Catholic Times*.)

The *Irish Catholic* of November 26 says that 'as the result of a mission given by Fathers Sharpe, M.A., and Arendzon, M.A., fifty persons in Holloway, London, are now receiving instruction from the rector, Father Thomas Carey, who is assisted by the Sisters of Notre Dame Convent. It is worthy of note that the catechumens are representative of various Protestant denominations.'

Three years ago several Syrian Catholics of Buffalo were led astray by proselytisers. They failed to find in their new home the true spirit of Christ. It was not the religion of their forefathers. Now they have come back—all returned to their original parish church, that of St. John Maron.

The Rev. C. A. L. Senior, M.A., until recently curate of St. German's, Roath, Cardiff, has been received into the Church. Mr. Senior, who was a Scholar and Naden Divinity Student of St. John's College, Cambridge, graduated in 1900 in the first class of the Theological Tripos (second part), and in 1902 was included in the first class of the Oriental Languages Tripos, after winning the University Hebrew Prize in 1901. In 1902 he also won the Tyrwhitt Scholarship and the Mason Prize. He was ordained in 1902 to the Church of St. Mary the Great, Cambridge, and for the last five years has been curate of St. German's, Roath, in the diocese of Llandaff.

The Rev. William I. McGarvey, the Rev. William E. Henkel, and the Rev. Maurice L. Cowl were ordained priests on December 17 in the Cathedral, Philadelphia. The Rev. William I. McGarvey celebrated his first Mass on the following Sunday at the Cathedral; the Rev. W. E. Henkel, at St. Peter's, Reading, Pa., and the Rev. M. L. Cowl, at Our Lady of the Rosary, Philadelphia. These priests are all converts from the Episcopal Church, and are the first of those who entered the Church in 1907 and 1908, to be ordained for the Philadelphia diocese. The Rev. Henry R. Sargent, formerly of the 'Order of Holy Cross,' at West Park-on-the-Hudson, was ordained on Christmas Eve by the Archbishop of Boston.

The Rev. J. A. M. Richey, rector of the Episcopalian Church of the Good Shepherd at Quincy, Ill., was received into the Church in St. Louis on the Feast of the Immaculate Conception, December 8. The sponsor of the convert minister was the Rev. M. J. Foley, editor of the *Western Catholic* of Quincy. Mr. Richey graduated from Nashotah Seminary in 1893 and was pastor for a time at Mason City, Ia. From there he went to Janesville, Wis., where he was pastor of Holy Trinity Church until 1905, when he went to San Diego, Cal., where he remained until about a year ago, when he was offered a pastorate at Quincy.

A sequel to the case of the leader of the Sillon comes to light in a letter which that gentleman has received from

Dr. Amieux, Chief Physician to the Messier Institutes (writes the Rome correspondent of the *Catholic Times*). The letter is worth giving in its entirety:—'Dear Friend,—I am about to become a Catholic. I ask your prayers on my behalf. I cannot remain without the Sacraments. You did well to bow your head before the authority of our Holy Father the Pope. If you had done otherwise I should not now be becoming a Catholic; for I had faith in you, and therefore you should have caused a shock to that faith and retarded my conversion. I have waited four years before taking this irrevocable step, and I shall never turn backwards no matter what I may find contrary to my ideas in Catholicism. I have studied its doctrine point by point; I have prayed to God, to our Lord Jesus Christ, and I have also invoked the assistance of the Blessed Virgin Mary. And after continuous labor and much religious experimenting that is known to God alone, in the ardent desire for Him, in full possession of my faculties with a knowledge of my responsibilities, I wish to be a Catholic. I ask you and your comrades of the Sillon to pray for me, and I inform them of my decision only to give them the comfort of knowing they helped to edify me, thanks to their firm Christian attitude. If Luther had done what you have done, we should not have to deplore the rupture in Christian unity, and we should not behold the sad spectacle of the actual decadence in Christian unity and faith. I believe with all my strength in Revelation, in the Trinity, in the Incarnation, in grace, in the supreme and infallible authority of the Pope in matters of faith. I believe in the Real Presence of Jesus Christ born of the Virgin Mary, Who arose the third day, in Him living in the Sacred Host, and I believe in the efficacy of all the Catholic Sacraments. And since the philosophy of Sabatier or of Harnack, or the variations of Protestantism, do not satisfy my profoundly religious cravings, I feel it my duty to proclaim my definite faith and to glorify God for my elevation and my approach to the Light, to the absolute Truth.'

What excites fears about 'Rome' both in Great Britain and Ireland is in reality the religious activity of the Catholic Church (says the *Catholic Times*). That is attested constantly by facts. A fortnight ago we recorded in our columns the news, which was circulated by the daily papers at the end of last week, that the Rev. J. H. Steele, formerly chaplain to the Earl of Erne, Grand Master of the Orangemen, has been received into the Church, and is now studying for the priesthood in the Academy of Noble Ecclesiastics, Rome. Mr. Wrightson, of Trinity College, Dublin, who had been preparing for the ministry of the Protestant Episcopalian Church, is in one of the colleges of the Eternal City for the same purpose. So are two Brighton vicars of the Church of England and three curates lately received into the Catholic Church, and already, as the Bishop of Southwark stated at St. George's Cathedral on Sunday, January 1, over two hundred of these gentlemen's congregations have followed their example. It is, perhaps, natural, that information of this kind should be disturbing to certain Protestants, especially to the Orangemen, whose creed consists of hatred of 'Rome.' But reasonable people, whatever the religion they profess, will not expect the Catholic Church to cease to preach her doctrines to the whole world. That is her mission. She carries it out fairly and honorably, and the fact that the converts she wins are in a large number of cases educated and intellectual proves the straightforwardness as well as the convincing character of her appeal.

In connection with the foregoing list of those who have recently come into the Church, the following item from the latest issue of the *Lamp* will be found of interest:—On Sunday, November 20, the Superioress of a community of Anglican Sisters with five of her companions arrived in New York by the steamship *Carmania*, en route for Graymoor, where they happily arrived towards evening of the next day. Their purpose in making this long journey is first of all to be received into the Catholic Church after due instruction, and then as postulants to seek admission to the Sisterhood of the Atonement. The prayers of our readers are requested that they may all prove themselves worthy of the habit of the Society of the Atonement and persevere to the end. They have made great sacrifice in abandoning their position and work in the Anglican Church and they must have received great grace from God to leave everything behind them, to cross the sea in order to serve God in a strange land as Catholics and as Franciscan religious. The conscientious convictions which led to this happy conclusion did not come to them suddenly. Their first attraction as High Church Anglicans was to St. Francis of Assisi, then for years they read the *Lamp*, having at last become of like faith with the Society of the Atonement in regard to St. Peter and the Catholic Church, the example of the Society's submission has influenced them to do likewise. Since practically the entire community have come to us, these pious women have given another example of corporate action, and we may confidently anticipate a blessed future for them as incorporated into the Religious Family at Graymoor.

The proprietors of that well known Wellington drapery establishment, Te Aro House, offer three extraordinary bargains—men's lisle thread fancy socks, ladies' collars and neckwear, and pure linen handkerchiefs—at prices which cannot fail to meet with the approval of patrons. The firm will be pleased to forward patterns on application....

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

February 18.

The half-yearly meeting of the Catholic Club takes place on next Thursday evening.

Miss Ella Collins, daughter of Colonel Collins, is making a satisfactory recovery from the effects of the operation she underwent last week.

The Petone branch of the Hibernian Society will celebrate St. Patrick's Day by holding a social gathering in the Drill Hall, Petone.

The ladies' branch of the Hibernian Society are forming a Hockey Club in connection with the Society. They hope to be in full swing by the beginning of the season.

Mr. J. B. Martin, a prominent Hibernian, has resigned from the Railway Department to take up a position in the New South Wales Police. He left by the Moeraki for Sydney yesterday.

This year the St. Patrick's College started work with 97 boarders, and the number is expected to reach 100 in a very few weeks. The attendance of day scholars has considerably increased also.

The annual Communion of the branches of the Hibernian Society takes place at the 8 o'clock Mass at St. Mary of the Angels', Boulcott street, on Sunday, March 12, after which the annual Communion breakfast will be held.

Mr. Wm. Farquhar Young, of Christchurch, has been engaged to sing at the Hibernian Society's and Catholic Club's grand Irish national concert, to be held in the Town Hall on St. Patrick's night. The committee have also secured the services of Mr. Sidford (a pupil of the late Sir Robert Stewart), a Dublin organist, who will play a selection of Irish music on the large organ.

The St. Anne's Defence Cadets held a shooting competition last Saturday for the company belt and the trophies presented by Hallenstein Bros., Mr. Gamble, and Mr. Jackson, 10 shots and 1 sighter at 500 and 600 yards. The following were the scores:—Mason 60, Turner 68, Beagley 55, O'Driscoll 46, Mahoney 38, Christensen 33, Carroll 27, Jansen 24, Hopkins 20, Heavey 16.

I am pleased to be able again to record the success of the Wellington Catholic Club's cricket team. Last Saturday they defeated at Newtown Park the South team. The following were the scores:—Catholic Club—131 for 5 wickets (Leydon 42, Warne 27, McGrath 20); South—32 first innings, 103 second innings 2 wickets (Le Cren 45 not out and Kendall 37 not out). For the Catholic Club O'Dowd took 6 wickets for 47 and Carroll 4 for 48.

The following changes in the Wellington clergy are announced:—The Rev. Father George Mahoney, S.M., who has been in the Island Bay Novitiate, has been appointed to St. Anne's, Wellington South; Rev. Father Macdonald, S.M., formerly of St. Anne's and lately attached to the Sacred Heart Basilica, Hill street, proceeds to Greymouth to assist Very Rev. Dean Carew; Rev. Father Herbert, S.M., who has been temporarily in charge of Opunake, resumes his old position at the Sacred Heart Basilica, Thorndon.

The men's branch of the Sacred Heart Society held their monthly meeting at St. Joseph's Church, Buckle street, on last Sunday, and were addressed by the Very Rev. Father O'Shea, S.M., V.G., the subject being 'The Church and Labor.' In the course of his remarks Father O'Shea explained the conditions prevailing prior to the so-called 'Reformation,' and said the organisation of labor in those days was perfect, which was due to the splendid relations existing between the Church and labor. The address was attentively listened to by a very large congregation.

Tickets for the art union in connection with the King's Festival Bazaar, in aid of the St. Vincent School-chapel, Northlands, to be held in the Town Hall at Easter, are now in circulation. A beautiful work of art is the first prize, and is now being shown in the windows of the Dresden Piano Company. Great efforts are being made to make the bazaar a success. To-day a garden party in aid of the stalls fund is being held at Mrs. Putnam's grounds, Karori.

The St. Aloysius branch of the H.A.C.B. Society intend making a canvass for new members to-morrow at St. Anne's Church. In reminding the parishioners of the fact last Sunday the Rev. Father Herring, S.M., spoke of the advantages of joining a benefit society, and of the necessity of our young men, especially the married men, making provision for their families in time of sickness. The Hibernian Society (he said) not only provides this but looks also to the spiritual side, there being no mystic signs or passwords in the society. The Sign of the Cross was the emblem, and the meetings were opened and closed with prayer, whilst there was a strict obligation on members to comply with the third and fourth precepts of the Church.

The first annual meeting of the recently formed Wellington branch of the Newman Society of New Zealand is

to be held early in April next. The objects of the society, as set out in the draft constitution, include the promotion of higher Catholic education, the leavening of the general Catholic body by such education, and the refutation of calumnies on the Church. These objects are to be attained by the preparation, reading, and discussion of papers dealing with history, literature, science, and art, by the delivering of lectures, holding of debates, establishment of reading circles, interchange of articles between various branches of the society, and by social reunions. The Auckland branch of the society, which is now firmly established, has extended to all members of the Wellington branch, and to all Catholic young men and women who are interested in the work of the society, an invitation to visit Auckland (as guests of the Auckland branch) during the coming Easter holidays. An extensive programme of entertainment has been prepared, and all visiting members will be billeted by friends of the Auckland branch.

Masterton

(From our own correspondent.)

February 17.

The Rev. Father McCarthy, C.M., arrived in Masterton last Friday and preached eloquent sermons both morning and evening in St. Patrick's Church.

The annual meeting of parishioners will be held in St. Patrick's schoolroom after the evening devotions next Sunday to report on the balance sheet, and to make arrangements for holding the annual entertainment on St. Patrick's night.

The A. and P. Society held their annual Show at the new grounds at Solway on Tuesday and Wednesday. Ideal weather prevailed both days. The attendance was easily a record for Masterton, it being estimated that between 12,000 and 14,000 people were present on the second day. Lord and Lady Islington were present during the day.

After the evening devotions last Sunday the choir made a presentation to Miss Lily Stempa, one of its members, on the occasion of her approaching marriage. Mr. A. R. Bunny (conductor of the choir) made the presentation, which took the form of a solid silver tea service, and in doing so referred in eulogistic terms to the assistance rendered the choir by Miss Stempa during the many years she has been associated with it, and on behalf of the choir wished Miss Stempa every possible happiness in the future. Mr. J. J. Kelliher suitably responded on behalf of Miss Stempa.

A very pretty wedding was celebrated in St. Patrick's Church on Wednesday morning, when Mr. Edward Riley, of the local Railway staff, was united in the bonds of Matrimony to Miss Lily Stempa, fourth daughter of Mr. A. Stempa, an old settler of this district. The ceremony was performed by the Very Rev. Dean McKenna, who celebrated the Nuptial Mass. The bride was attended by her two sisters, the Misses Martha and Polly Stempa, as bridesmaids, while Mr. A. Stempa acted as groomsmen. After the ceremony a number of guests partook of the wedding breakfast at the residence of the bride's parents on the Upper Plain. The honeymoon is being spent in Napier.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

February 20.

The Right Rev. Mgr. Fowler left last Wednesday on a visit to Greymouth, and returns to Christchurch this week.

St. Bede's Collegiate School has now settled down to regular work. The college staff have undertaken the chaplaincy of Nazareth House.

As a result of the special collection on the occasion of the anniversary celebration of the dedication of the Cathedral the liquidation fund benefited to the extent of £252 15s 7d.

The Rev. Brother Walter, of the local Marist Brothers, has been transferred to the staff of the Sacred Heart College, Auckland, and is replaced as principal of the Christchurch teaching staff by the Rev. Brother Calixtus. Brother Virgilius has been replaced by Brother Irenaeus.

The Rev. Father Drohan, M.S.H., late in charge at Lincoln, has joined the Rev. Father Fanning, M.S.H., at Darfield, replacing the Rev. Father Tyler, M.S.H., who has been transferred to Australia. The parish of Lincoln is to be for the present attended to by the Cathedral clergy. The Rev. Father Le Floch, S.M., has been transferred to the pastorate of Meeanee, and is replaced at Temuka by the Rev. Father Henry, S.M., from Greymouth.

A Press Association message from Thames states that as a mark of the esteem in which Inspector Kiely, of Christchurch, is held by the members of the Thames police district, over which he formerly had control, Mrs. Kiely received a present of a solid silver tea service, and Miss Kiely a gold sapphire brooch. Many complimentary remarks were made as to the efficient and satisfactory manner in which Inspector Kiely had administered the Thames police district, which included a large area. The best wishes of the community were tendered to Mr. Kiely, his wife, and

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family in their new home. Mr. Kiely, jun., responded on behalf of the recipients.

The following are the successes of the pupils of the Sacred Heart High School, conducted by the Sisters of Notre Dame des Missions, Lower High street, in recent examinations:—Matriculation and Solicitor's General Knowledge—Lucy Toner; Matriculation—Katie Kerr and Ellen O'Donnell; Junior Civil Service and Senior Free Places—Kassie Turner, Amy Payne, Mary Mills, and Julia Steinmetz; certificates for shorthand from Sir Isaac Pitman and Sons—Doris Amyes, Katie O'Connor, Annie O'Neill, and Matilda Hood; certificates for drawing from the Board of Education, South Kensington, London—Katie Daily, Lucy Toner, Kassie Turner, Maud Plank, K. Gregory, and Amy Payne. From nineteen applicants for the three positions as pupil-teachers in the Richmond School at the beginning of this month, Katie Kerr was successful in securing an appointment.

The executive committee of the Marist Brothers' Old Boys' Association met on last Friday evening to receive the balance sheet and conclude the business connected with the Catholic excursion and picnic on Boxing Day. A credit balance of £19 was handed to the Very Rev. Father Price, Adm., in aid of the boys' school renovation fund. A vote of thanks was accorded Mr. H. Fitzgerald (hon. secretary) for his efforts in promoting the outing and the success attained. The Association met again after the half-past nine o'clock Mass on Sunday to arrange preliminaries in connection with the annual meeting to be held on March 6. Mr. C. Lafferty presided and Mr. L. Corbett acted as secretary, and although the meeting was an informal one there were nearly fifty members present. It was decided if possible to join with three other Marist Brothers' Old Boys' Associations, which meet at Timaru at Easter, and engage in a football tournament extending over two days, and also to advocate that a combination of the Association should meet annually in a given centre with a like object in view.

Ashburton

(From our own correspondent.)

February 20.

The weekly meetings of the Catholic Young Men's Club are being well attended. A very pleasant and instructive time was spent on Tuesday evening, when the programme consisted of a spelling bee. Rev. Father O'Hare acted as questioner, and Messrs. T. M. Brophy and J. O'Grady distinguished themselves as the best spellers during the evening.

The picnic of the local school children eventuated on Thursday last. Eight well-loaded drags conveyed the children and parents to the Longbeach homestead. On arrival there a series of children's sports were run off, interspersed with intervals for refreshments. The various members of the committee, with Rev. Father O'Hare at their head, deserve every credit for the success of the day's outing.

The Ladies' Club held an 'At Home' on Thursday, 9th inst., when the schoolroom was well filled with members and friends of the club. Progressive euchre was indulged in for prizes, the winners being Mr. D. Fouhy and Miss S. Dwyer. A musical programme was contributed to by Misses Soal, Nealon, A. McDonnell, and T. Hicks, Messrs. Duncan McDonald and Williams. Refreshments were handed around by the ladies, and the carrying of a hearty vote of thanks to the club for the pleasant evening, principally attributable to the president (Mrs. McCormick) and secretary (Miss N. Bradley), terminated the proceedings.

DIOCESE OF AUCKLAND

(By Telegraph from our own correspondent.)

February 20.

Thursday evening is definitely fixed for the Hibernian welcome to his Lordship Bishop Cleary.

The annual meeting of the New Zealand district of the H.A.C.B. Society takes place next Wednesday night.

A meeting of the Particular Council of the St. Vincent de Paul Society was held yesterday afternoon in the Hibernian Hall, when his Lordship the Bishop presided.

The Right Rev. Dr. Cleary's reply to the Hon. Mr. Fowlds on the Education question, which appeared in the Auckland Star, has made a deep impression, and those opposed to the Catholic claims admit its courtesy, logic, and ability.

At the last meeting of the Holy Family confraternity Rev. Father Ormond gave a lecture on the Oberammergau Passion Play.

The display by the school children on St. Patrick's Day promises to be unique, interesting, and most successful.

The Newman Society is holding a special general meeting to welcome its new patron, his Lordship Bishop Cleary, on Sunday, March 5, at St. Mary's Convent Schoolroom, New street, Ponsonby. It is hoped that a large gathering will be present.

The Sacred Heart College Cadets will hold a church parade at St. Patrick's Cathedral, on Sunday, March 19. The College Cadets will make their first public appearance at the St. Patrick's Day Celebrations. The

cadets' new uniform will be seen on that occasion for the first time. It is suggested that, as part of the Catholic Colleges' and schools display, a drill competition between sections of the College Cadets should be held.

A week's mission, conducted by Rev. Father Gilmartin, C.S.S.R., at Surrey Hills, concluded on last Sunday morning. Another week's mission, conducted by Rev. Father Whelan, C.S.S.R., concluded last Sunday evening at Avondale. Both missions were very successful. On last Sunday evening at St. Benedict's a week's mission for children was commenced by Rev. Father Gilmartin, who will be assisted by Rev. Father Whelan. On next Sunday evening a mission, to extend over three weeks for adults, will be inaugurated at St. Benedict's, and will be conducted by Rev. Fathers Hunt (who arrives from Wellington next Saturday), Gilmartin, and Whelan. Later on missions will be given by the Redemptorist Fathers at Hendersson, Swanson, Rewhiti, Helensville, and Kaukapakapa, all of which places are attended by the priests of St. Benedict's parish.

Christian Brothers' Old Boys' Association, Dunedin

The following is the report to be presented at the annual meeting of the Christian Brothers' Old Boys' Association, to be held in St. Joseph's Hall, Dunedin, on Tuesday evening:—

In presenting its first annual Report your committee desires to congratulate members upon the formation of this association, and to thank them for the support and encouragement they have extended towards it. That it supplies a long-felt want is beyond question. For thirty-seven years the Christian Brothers have labored in Dunedin on behalf of religious education, and during that lengthy period a large number of pupils has had the benefit of the excellent system of education that is characteristic of the Order's efforts in all parts of the world. The friendship between the Brothers and their pupils has been singularly strong. All their pupils retain pleasant recollections and appreciative memory of their zeal and self-sacrifice. That this bond of sympathy is not merely one in name your committee has ample evidence in the large number of letters arriving from 'Old Boys' in all parts of the Dominion, and even from Australia. It may be remarked parenthetically that many of them are from ex-pupils whose whereabouts were unknown to their old school-fellows previous to the formation of this association. They speak in terms of reverence and unbounded admiration of their teachers, and express their willingness to do all in their power to assist in anything that will further the interests of the old school. One of the objects of our association is 'To stimulate an intelligent and sympathetic interest in the work of the Christian Brothers'; and we believe that the individual expressions of goodwill referred to above are a guarantee of a united effort that will, when properly organized, powerfully assist the good Brothers in their life's work.

The Christian Brothers in Dunedin have labored too long under the depressing handicaps of inadequate accommodation and financial disabilities, and our association would be an apology for such were it not prepared to bear a substantial part in assisting to remove these burdens, when the time for action comes. In the matter of scholarships it is possible that much good may be accomplished. There are many deserving cases where boys of recognised ability are unfortunately unable, through the absence of means, to continue their higher education, and it would be a meritorious service to assist these by the institution of scholarships. Of course, before your association enters upon any work of an active as distinguished from a social nature, it is essential that it should have better organisation. Your committee is in communication with 700 ex-pupils, but the active membership does not equal this. The response to the initial efforts in forming this association was most gratifying; but, as your committee has urged again and again, success will be attained only by the co-operation of individual members, enthusiastic for the ideal of a powerful and influential society. Every member should urge all the ex-pupils of his acquaintance to become members, and do his utmost to bring the objects of the association prominently before them. Every 'Old Boy' will be benefited by membership. It will maintain and intensify the principles of life and conduct inculcated during school life. School days are the days of pleasant and cherished memories, of teachers, old comrades, and boyish exploits, and the associations rekindled by our social gatherings cannot fail to have a beneficial effect on all of us. We trust, therefore, each member will become an active agent on behalf of the association, and do his best to spread its sphere of usefulness.

During the year two social evenings were held, with an attendance of about 300 at each. The enthusiasm displayed by all present, and the opportunities afforded a large number of the 'Old Boys' of meeting one another for the first time for many years, made the gatherings complete successes, and your committee desires to thank members very sincerely for the support accorded it in its efforts to bring the 'Old Boys' together.

According to our Constitution, four meetings should have been held during the year, and the annual meeting in the month of October, but the Dominican Nuns' bazaar, and the numerous entertainments in connection with it, made it inadvisable, in the opinion of your committee, to arrange further social re-unions. Your committee suggests that two indoor entertainments during the year are sufficient, as the expense of these functions makes too severe a drain on the finances, while to raise the subscription might interfere with the length of the membership roll. Your committee, however, suggests to the incoming management that an out-door reunion of some sort be held at the earliest opportunity this year. This is a welcome change, and would be in keeping with the usage of such associations as ours in other parts of the world.

Our thanks are due to his Lordship the Bishop, who kindly allowed us the privilege of electing him patron of the association, and who also forwarded a donation to the funds; to Messrs. Sullivan, Costello, and McCormack for donations, and in an especial manner to Rev. Brothers Brady and Moore. Both rev. gentlemen have taken an active and enthusiastic part in the work of the association, their efforts on its behalf having helped in no small degree towards its success. We also desire to mark our grateful appreciation of the assistance received from the press, the generous reports accorded our gatherings having been of material help in bringing our association under the notice of many ex-pupils.

Scotland's National Ecclesiastical Seminary

Beautifully situated on the Kincardine side of the river Dee, and five miles from the Granite City of Aberdeen (says a writer in the *Catholic Parish Magazine*), stands our national ecclesiastical seminary, Blairs College. Here nearly all our native-born priests since 1829 have begun and finished their classical training preparatory to entering upon their more advanced studies of Philosophy and Theology. (These are pursued either in Rome, Paris, Valladolid, or since 1892, in New Kilpatrick, Glasgow.) The present fabric at Blairs is large and exceedingly well arranged, built of beautiful white granite. The casual visitor, as he enters the well-kept grounds and ascends the gracefully-curved avenue, is struck by the air of prosperity, of modernness—I had almost said of affluence,—around him. There is no hint of a tragic past, of a hard and bitter struggle against the combined forces of bigotry and poverty. But to anyone who has been privileged to investigate the records of the past of Blairs, who knows what the present buildings are the culmination of, it is indeed a great surprise to see that to-day the Catholic Church can claim as her own a building and a position in the educational world second to none in Scotland. Let us take a very brief glance at that past.

It was at 5 o'clock on the evening of June 2, 1829, that 20 miserably-clad youths arrived at Blairs from their former home, the College at Aquhorties. That morning they had walked from Aquhorties to Inverurie, whence they took the fly boat on the canal to Aberdeen, thence in five carriages to Blairs. I have said they were miserably clad: the Rev. Charles Gordon (the famous 'Priest Gordon' of Aberdeen), who had been entrusted by the Vicars Apostolic with the preparation of Blairs for the students' arrival, says: 'On their arrival at Blairs I found them in a very tattered state indeed. It may be said they had no coats for their backs, shoes for their feet, nor linens for their bodies.' But if these young men 82 years ago were in such a sorry plight, they brought with them memories of still worse traditions stretching back thirty years to the College at Scalan. Life at Scalan had been a life of hardship always, of danger often. More than once had the little house hid away among the hills in the wilds of Banffshire been attacked by armed soldiery and burned to the ground. Again and again had superiors and students been compelled to flee through mountain passes into secluded Highland glens where the forces of bigotry might not follow.

But I weary my readers with these memories of a past that, thank God, is dead and gone. It is of the Blairs of to-day that I have been invited by our editor to speak; and so I must hasten on.

It was in the year 1828, I think, that the Laird of Pitfodols, John Menzies, a name ever to be held in grateful memory by the Catholic priesthood and people of Scotland, made over to the Vicars Apostolic his mansion house and estate at Blairs (covering over 1000 acres) for the formation and endowment of a seminary. The mansion house, though large enough for the accommodation of Mr. Menzies and his servants, was not sufficiently commodious for a college. Consequently John Gall, architect, Aberdeen, was employed to draw up plans for the extension, and the work was immediately started under the supervision of Father Gordon. On June 2, 1829, though Father Gordon was not yet quite ready for them, the students were admitted from Aquhorties. The dark days for the education of Scotland's priesthood were over.

From 1829 till 1910 is a tale of steady progress, in which the chief event to be recorded is the erection of the new college buildings, the chief name to be remembered that

of Bishop Chisholm, last Rector of old Blairs, first Rector of new Blairs. Had I space at my disposal I should like to give a few biographical notes on each of the six Rectors who presided over old Blairs, but as that is impossible, I shall merely record their names and dates. The Rev. Alexander Badenoch, who had been Rector in Aquhorties, came with the students to Blairs, but remained there as Rector only three months. His successors were:—Rev. John Sharp, 1829-1847; Rev. John Macpherson (founder and first editor of the 'Catholic Directory' for Scotland), 1847-1858; Rev. John Strain (later Bishop), 1858-1864; Rev. Peter Jos. Grant, 1864-1890; Then came the Rev. Aeneas Chisholm, now Bishop of Aberdeen. His Rectorship was big with events. Shortly after his appointment he realised that the buildings at Blairs were not large enough for the accommodation of the increased number of students required to keep up the supply of priests in Scotland. He set about collecting the funds necessary for the erection of a college that would be worthy in every way of the position that the Catholic Church now holds in Scotland. With such success did he labor that on October 13, 1897, the first wing of the new college was opened; the college chapel finished October, 1901; the completed buildings, September, 1903. The last two events took place during the Rectorship of Monsignor McGroggor, who has proved during his twelve years of office that the best interests and noblest traditions of Blairs are safe in his hands.

There is yet a name to be mentioned which must never be forgotten. It is that of Monsignor Lennon. Much that Bishop Chisholm accomplished would probably still remain undone but for Monsignor Lennon. The greatest benefactor of Blairs since 1829, his hand was outstretched to help when help was most needed. The beautiful college chapel built by him stands to-day as a fitting memorial of one who, coming as a stranger amongst us, left his name as a household word in our midst. In the little college cemetery hard by his own beautiful church he rests, what was mortal of him. The nobler part, the spirit which burned with such zeal and generosity in the interests of the training of a Catholic priesthood, we may safely trust to the hands of Him Who forgets not even the widow's mite.

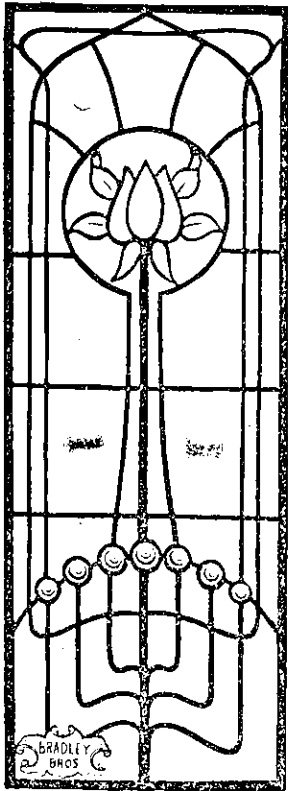
Cottage Industries in Ireland

It is surprising (says a Consular report) that the hand-woven fabrics can still survive against the productions of machinery, but the Irish understand how to dye their hand-woven cloths with lichens and plants which give them an inimitable effect, and their qualities of durability and appearance give them a distinct value. The centres of hand-weaving and spinning are in Donegal, Mayo, Connaught, and Kerry, where there is abundant mountain grazing for sheep with luxuriant wool and where labor is superabundant. The leading centre, however, is Donegal, and it is estimated that £10,000 a year is paid to the people of the impoverished and barren districts of Donegal for their homespun cloths. The cloth is usually sold at country fairs, where it is brought in large rolls or webs about 28 inches wide. As a loom of the necessary size could not be accommodated in the tiny cottages occupied by the people, the homespun cloths are not made in double widths.

Each district in Ireland produces cloth of a distinct character. In North Donegal the cloth is heavy, well-woven, substantial, and generally dyed in dark colors with stripes and checks. The market for this is usually a retail one. The products of Castlebar resemble those of North Donegal, but are somewhat brighter in color. In Connaught and other parts of County Galway there is a peculiar sort of flannel of very durable quality. It is usually dyed in red, dark blue, or black; and the Galway woman presents an odd, but vividly picturesque, appearance clad in hood and cloaks made of this peculiar material. The Kerry homespuns are well made, but poor in color and pattern, vegetable dyes being seldom used.

In each of the cases which have been mentioned the cloth is produced for local use, and only the overflow reaches the outside market, but in South Donegal the case is different, as there is an extensive homespun industry there, carried on specially for the wholesale market and conducted upon business principles. There is a hereditary talent for coloring the cloths prevalent among the people of Donegal, and the cloths which come from this district are considered as beautiful as any woollen fabrics produced anywhere in Europe. There are no statistics available as to the importance of this industry.

Hand knitting is still able to compete against mechanical imitations and is a means of livelihood to many in the isolated regions of the country. The wild district of Kinross, County Donegal, is an important centre. The Arran industry of Mayo produces some very fine specimens. Hand embroidery, as it is done in some parts of Ireland, cannot be satisfactorily imitated by machinery, and is a cottage industry of importance. Irish art needlework is of the best quality and will bear favorable comparison with any produced in Europe. The centre of the cabinet-making industry is in the vicinity of Killarney. Basket-work is engaged in in Liffelack, County Galway, Beaufort, County Kerry, and Castlecomer, County Kilkenny. Much ingenuity is shown in adapting the wicker-work to useful purposes.



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 AND FITS.**

A SPLENDID RECORD.

TWELVE TOOK TRENCH'S REMEDY:
 ELEVEN WERE CURED.

L.D.S. Business College,
 Salt Lake City,
 Utah, June 20, 1910.

Messrs. Trench's Remedies, Ltd., Dublin, Ireland.

Gentlemen,—I have been in Europe for three years, and have just returned. A number of people have applied to me for the Remedy, so please send me some blank forms.

Some years ago I placed a great many orders for Trench's Remedy, and out of twelve people for whom I got the medicine ELEVEN HAVE BEEN CURED. I consider that a splendid record!

Mr. Armond F. Rundquist, whose unsolicited testimonial appears in your pamphlet, is one of the parties, and he mentions another.

I labored with Mr. Rundquist a long time before I could get him to send for Trench's Remedy. He said he had spent a great deal of money in medicine without having received any benefit. Finally he decided to send for a half-package of the specific, with the result that he has never had a return of the fits since he took the first dose. He recommended it to a family by the name of Olsen, in the southern part of Salt Lake City, in which a child had from 25 to 40 spells each night. When I last saw the father of the child he told me that the little one was almost completely cured. A short time ago I got some of the medicine for a gentleman named Owen, of this city. I saw his brother a few days ago, and he told me that Mr. Owen has not had an attack since he commenced taking the Remedy, and that he has greatly improved in health.

I wish to say before closing this letter that I am not an agent for Trench's Remedy, or for any other medicine or thing. I write in praise of the specific because of the inestimable blessing it has been to so many of my friends.

You may use my letter in any way you desire.

Very truly yours,

WM. A. MORTON,

Registrar, L.D.S. University.

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DRAPERS AND OUTFITTERS.

Commercial

PRODUCE

Wellington, February 20.—The High Commissioner cabled from London on the 18th inst:—

Mutton.—Trade in all classes of mutton has been very slow, and prices barely maintained. Stocks are moderate, a large proportion being heavy-weights, which are difficult to sell. Quotations: North Island, 3½d.

Lamb.—Market dull; very little business doing, the supply exceeding the demand. No change in prices. Quotations show a weaker tendency.

Beef.—Market quiet. The stock of frozen meat is small. Supplies of American chilled beef are small. Quotations (nominally): New Zealand hinds, 3½d; fores, 3½d; chilled, about the same.

Butter.—Market steady, with a moderate inquiry; a large supply on hand. Superior grades are in demand. A few complaints are made of fishiness in New Zealand butter. Choicest New Zealand butter, 105s; Australian, 101s; Danish, 123s.

Cheese.—Market quiet. Firm white, 56s 6d; colored, 59s 6d.

Hemp.—Market quiet. The output from Manila for the week was 26,000 bales.

Wool.—Market firm, with a hardening tendency. Bradford quotations: 36's, low crossbred, 1s 1d; 40's, low crossbred, 1s 1½d; 44's, medium crossbred, 1s 2½d; 50's, halfbred, 1s 6½d; 56's, quarterbreeds, 1s 9d; 60's, merino, 2s 1½d.

The kauri gum market is firm, with a large demand for better grades. Ordinary to fair three-quarter scraped, £8 5s; fair half-scraped, £5; brown, fair to half to three-quarter scraped, £4 5s; brown pickings, common to good, £2 2s 6d; bush, fair to good pale and amber, scraped, £8 2s 6d.

Cocksfoot.—Market quiet. Firm, bright, and clean New Zealand seed, weighing 17lb per bushel, 73s per cwt.

Messrs. Dalgety and Co. report as follows:—

We held our usual weekly auction sale of grain and produce on Monday, when we offered a small catalogue to a good attendance of buyers. Bidding was fair, and we sold the bulk of our catalogue as under:—

Oats.—There is very little business passing. Old stocks of oats are now practically sold, and one or two consignments of new oats are to hand. There is a fair demand for shipping, but at the prices vendors are not prepared to sell, preferring to quit any lines in small lots for local consumption. We quote: Prime milling, 2s 2½d to 2s 3d; good to best feed, 2s 1d to 2s 2d; inferior to medium, 2s to 2s 1d per bushel (bags extra).

Wheat.—Owing to the depressed state of the market in London, prices have gradually receded, and at the present time millers are only buying from hand to month. Fowl feed is fairly scarce, and milling is being used in its place. We quote: Prime velvet, 3s 2½d to 3s 3d; whole fowl feed, 3s 1d to 3s 3d; broken feed, 2s 9d to 3s per bushel (bags extra).

Potatoes.—Consignments have been very heavy this week, and the market has suffered in consequence. Best table sorts, £3 15s to £4; medium, 3s 5d to 3s 10s.

Chaff.—There is very little prime old chaff coming forward, but any to hand is readily sold. Medium chaff is still in over-supply, and is very hard to quit. Prime old oaten sheaf, £4 7s 6d to £4 10s; good, £3 15s to £4 5s; inferior and medium, £3 to £3 10s per ton (bags extra).

New chaff is coming forward more freely, and the very best is bringing £3 15s to £3 17s 6d per ton.

Messrs. Donald Reid and Co. report as follows:—

Oats.—So far only a few consignments of new oats have come forward. Stocks of old oats are almost exhausted, and the new arrivals are readily taken for local use at prices that must be considered satisfactory, and are somewhat above shippers' limits. We quote: Prime milling, 2s 2d to 2s 3d; good to best feed, 2s 1d to 2s 2d; inferior to medium, 1s 10d to 2s per bushel (sacks extra).

Wheat.—Threshing is now in full swing in the Taieri district, and in most cases the wheat coming forward is in excellent condition. In some parts of the districts the crops have suffered from unseasonable frost while in bloom,

and as the result the grain is pinched and immature, many lots being unfit for milling. Millers are operating freely for prime quality, and sales have been so actively pushed during the past week that the bulk of the prime wheat on offer has now been placed. In most cases sales have been made at 3s 2d on trucks at country stations for Tuscan, velvet ear, and red wheat. Velvet has been sold at 3s 4d, but in view of lower quotations from Canterbury the price is now considered above the mark. There is fair local demand for good whole fowl wheat at 3s to 3s 3d, but broken and damaged lines are not greatly in favor at 2s 3d to 2s 10d per bushel (sacks extra).

Potatoes.—During the latter part of the week heavy consignments have come to hand, and prices have in consequence eased. As yet there is little inquiry from shippers, and the local demand is scarcely sufficient to absorb supplies. Medium and unripe sample are still difficult to quit at quotations. We quote: Prime up-to-dates, £3 17s 6d to £4 2s 6d; medium to good, £3 10s to £3 15s; inferior and unripe, £2 15s to £3 7s 6d per ton (sacks included).

Chaff.—Prime old chaff is now in short supply, and any offering is readily taken at up to £4 10s per ton. Medium and discolored lots have not the same attention, and are more difficult to quit at from £3 15s to £4 5s per ton. New chaff is offering freely, the bulk of which is in prime condition, and sells at from £3 15s to £4 per ton. Medium samples, £3 7s 6d to £3 12s 6d per ton (sacks extra).

Straw.—Wheat, 27s 6d to 30s; oats, 35s to 40s per ton (pressed).

Messrs. Stronach, Morris and Co., Ltd., report for week ending February 21, as follows:—

Oats.—There are very few new oats coming to hand, and old lines are out of stock. Prices rule much about the same. Quotations: Prime milling, 2s 2d to 2s 3d; good to best feed, 2s 1d to 2s 2d; inferior, 1s 10d to 2s per bushel (sacks extra).

Wheat.—There is very little business being done, as millers are not inclined to buy heavily owing to the unsettled state of the market. There is a good demand for fowl wheat. Quotations: Prime velvet, 3s 2d to 3s 3d; whole fowl wheat, 3s 1d to 3s 2d; broken and damaged, 2s 10d to 3s per bushel (sacks extra).

Chaff.—There is not much old chaff offering, and prices have risen again slightly. New chaff is offering freely. Medium and inferior is hard to place. Prime old chaff, £4 to £4 10s; new, £3 15s to £4; medium to good, £3 7s 6d to £3 10s; inferior, £2 10s to £3 10s.

Potatoes.—Heavy consignments have come to hand during the week, and prices have dropped. Medium and inferior lots are hard of sale. Prime Up-to-dates, £3 17s 6d to £4 2s 6d; medium to good, £3 10s to £3 15s; inferior, £2 15s to £3 7s 6d per ton (sacks in).

WOOL

Mr. M. T. Kennelly, 217 Crawford street, Dunedin, reports as follows:—

Rabbitskins.—Winter does, to 20d per lb; winter bucks, 16d to 18d; incoming autumns, 14d to 17d; racks, 8d to 10d. Horsehair, 16d to 19d; catskins, 4d to 6d each. Advices from London report a decline of 2d on all grades.

Sheepskins.—Halfbred, 6d to 8d per lb; fine crossbred, 5½d to 7d; coarse do., 5d to 6½d; pelts, 3d to 5s.

Hides.—Sound ox, 6d to 8d; do. cow, 5d to 6½d; damaged ox and cow, 3d to 4½d; calfskins and yearlings (sound), 6½d to 9d. Horsehides, 8s to 14s each.

Tallow.—Best in casks, to 26s per cwt; do., 24s; mixed, 18s to 20s; rough fat, 16s to 20s.

Prompt returns. No commission.

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

Rabbitskins.—We held our rabbitskin sale yesterday, when we offered an exceptionally large catalogue. There was a good attendance of buyers, but bidding was not so keen as at last sale, prices showing a slight decline. Quotations: Winter does, 16d to 18d; medium, 15d to 16d; inferior, 13d to 14½d; winter bucks, 14d to 15d; spring bucks, 11½d to 13d; does, 8½d to 10½d; summers, 7d to 8d; small, 3d to 4½d; horse hair, 17d to 19d.

Sheepskins.—We offered an exceptionally large catalogue at to-day's sale, the attendance of buyers being larger than has ruled since the beginning of November. Prices, however, were easier owing to the drop in the London market. Quotations: Best halfbred, 6½d to 7½d; medium to good, 5d to 6d; inferior, 4d to 5d; best fine crossbred, 6½d to 7d; coarse crossbred, 5½d to 6½d; medium to good, 5d to 5½d; inferior, 3d to 4d; best pelts, 3d to 5d; medium to good, 2d to 3d.

Hides.—We held our fortnightly sale on Thursday, 16th inst., when we offered a medium catalogue. Bidding was not so keen as at last sale, and prices showed an easier tendency all round. Calfskins were also slightly easier. Quotations: Prime stout heavy ox hides, 7d to 7½d; good heavy, 6½d to 7½d; medium weight, 6½d to 6½d; inferior, 4½d to 5½d; best heavy cow hides, 6d to 6½d; good heavy do., 5½d to 6½d; light, 6d to 6½d; inferior, 3½d to 5d; yearlings, 6d to 6½d; bull and stag hides, 4½d to 4½d; shopy, 2d to 3½d; calfskins, 6½d to 8½d per lb.

Tallow and Fat.—There is a good demand for any consignments coming forward, prices ruling much about the same.

There is no doubt about it

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SUITS FIT WELL, WEAR WELL
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**PURIRI NATURAL MINERAL
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For RHEUMATISM, INDIGES-
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Comes from Westport, but all Coal that comes from Westport is not
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Cash with order. 1/- extra if booked.

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your clothes.

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NO SPOTS. NO STREAKS.

Don't try to save money by buying
There are no spots, no streaks on
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Health-giving. ANÆMIA, NER-
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GUOR, and all Diseases from Blood
Poverty or Weak Nerves all driven
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Of the greatest benefit from even
one bottle of This Grand Tonic. ‘That
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Writing to us or calling to-day for
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CATHOLIC MISSIONS IN CHINA

One and a half million souls converted to the Catholic faith, and that in the very stronghold of paganism—such is the record to date of the missionaries of the Church sent to spread the Gospel among the followers of Confucius (remarks the *San Francisco Monitor*). Among the priests who have aided in bringing about this splendid result is Rev. Martin Kennelly, S.J., who left San Francisco early in December en route to his community home in Shanghai, after a voyage around the world. When he left Father Kennelly was planning to celebrate his Christmas Masses in Tokio, Japan, and expected to arrive in Shanghai about the first of the New Year.

According to Father Kennelly the rapidly growing Catholic population of China is now ministered to spiritually by forty-five bishops and twenty-one hundred priests, nearly half of which number are native Chinese. There are six thousand elementary schools conducted under Catholic auspices in the Flowery Kingdom and in which upwards of two hundred thousand pupils receive an industrial and manual training. The outlook for the Church in China is unusually bright, but even so, there is a tremendous task still ahead of her and many sacrifices and much labor are yet to be entailed.

Father Kennelly has been attached to the mission of Shanghai for a quarter of a century. He recently visited his home in Europe for the first time since his departure for the mission field. He is the only English-speaking Catholic missionary in the province of Shanghai, and one of the ten in the Chinese Empire.

'We are frequently asked if we are making progress with our work among the Chinese,' he said. 'We have averaged 100,000 converts yearly for five years. In my own mission at Shanghai we have 160 Jesuit priests aided by 40 native Chinese priests, and have about 200,000 Catholics, or as many as the total number of converts to other denominations in the whole empire.'

'What may we hope for in the future as regards this great work? We have perceived that the Gospel is favorable to the Chinese and that it was made for him as it was for the other nations. The truths of the Church will never disturb the peace of mind of the Chinaman. The 100,000 annual converts are pledges of the popularity of the Catholic faith among the Chinese.'

'At present the missionaries are protected by a treaty with the government, but I think that the time will soon come when China will follow the example of the other countries and grant full peace and toleration to our faith. The work of the Catholic Church has never been carried on without obstacles and trials and we expect them in China.'

—The Reform Movement.—

Dealing with political, social, and economic conditions in the Chinese Empire, Father Kennelly declared that the great 'reform' movement was the paramount issue in China at the present time. The fact that China has experienced an awakening is not to be doubted, he said, although the readjustment of a nation of the tremendous population of China, wedded, as it has been, to antiquity for centuries, must needs be a task that will occupy many years. However, it was Father Kennelly's belief that the next quarter of a century would witness a revolutionising of Chinese ideas so that the people would look toward the future instead of the past.

The establishment of a modern educational system is one of the most important of the means which the new China is employing toward erasing the effects of the ancient civilisation. Up to the present time, however, there has been much difficulty in introducing the technical and higher forms of education through the lack of efficient teachers. To remedy this condition the Imperial Government is sending out annually hundreds of young Chinese students to the schools of other countries.

The colleges and universities of the United States already have received a large percentage of these students as those familiar with the passengers into the ports of San Francisco well know.

In building her railroads China has absolutely refused to accept foreign capital or submit to foreign control. She wishes to build her own transportation lines and accomplish other great enterprises all by herself. This is because she dreads foreign interference and the complications which she has experienced in the past.

Two years ago China made the promise to exterminate the opium evil in ten years. She has proceeded, as far as possible, to prevent the cultivation of the opium poppy and to stop the sale and the use of the drug throughout the empire.

Father Kennelly says that if there is a 'Yellow Peril' it exists in the commercial competition of China in the future. He predicts that in time to come China will be the strongest rival of the United States as a commercial and manufacturing nation.

During his stay in California Father Kennelly visited his sisters in Sacramento, whom he had not seen for more than twenty-five years. They are both members of the Order of Mercy and have been engaged in their pious labors in and around Sacramento for nearly a quarter of a century. Another brother among a family of eleven children is a priest in the Mission in Australia; while a third, also a priest, died a few years ago in New Orleans. The Kennellys came from Listowel, County Kerry.

Timaru

(From our own correspondent.)

Owing to the increase in the number of children and to the starting of dressmaking and technical departments, the need for more room in the girls' school has been acutely felt during the past twelve months. To satisfy this demand, the devoted Nuns of the Sacred Heart, with the full approval and co-operation of Father Tubman, decided to practically double the size of the old building, and the additions were formally opened by his Lordship Bishop Grimes, on Thursday evening last. The work was carried out under the direction of Mr. B. Moriarty, who also supplied the plans. The new buildings consist of a large central hall, 63 feet by 50 feet, with the old school on one side and the new classrooms—two 28 feet by 25 feet, and one 23 feet by 25 feet—on the other. Two rooms, one to be used as a reception room and the other by the Mother in charge, are also added, the design and finish being up to date in every respect, both as regards facilities for school purposes and hygiene. A sale of work was commenced in the afternoon by the following ladies:—Mesdames Fitzgerald, Burns, Kane, Doyle, Power, O'Rourke, Purvis, and the Misses Knight, Donovan, Kane, and Russell. They continued their labors in the evening, and netted the handsome sum of £35.

The spacious hall was filled to overflowing at 8 o'clock for the official opening, among those present being his Lordship Bishop Grimes, Right Rev. Mgr. Mackay, V.G. (Oamaru), Rev. Fathers Fay (Temuka), and Tubman (Timaru), Mr. J. Craigie, M.P., and Mrs. Craigie, and Councillors Beck, Harney, Angland, and Oborn. A short concert programme, arranged by Miss M. Venning, opened the proceedings.

The Rev. Father Tubman sincerely thanked all who had assisted in the work, his Lordship the Bishop for coming from Christchurch, his Worship the Mayor and outside friends, and the parishioners who were always to be relied on. He paid a well-deserved meed of praise to Mr. Moriarty, who had designed and executed the architectural beauties that they saw, and he considered that the parishioners were under a deep debt of gratitude to him.

Mr. Craigie also said a few words of appreciation of the sacrifices made by Catholics in the cause of Christian education.

Supper was served at 10 o'clock, and the remainder of the evening was devoted to progressive euchar. Three cheers for his Lordship and the Rev. Father Tubman brought the proceedings to a close.

A handsome display of Church vestments was shown during the evening.

Invercargill

(From our own correspondent.)

February 20.

The annual picnic of the Invercargill Catholic schools will take place on Wednesday next at Ocean Beach. A collection taken up at the church door on Sunday resulted in £10 being added to the prize fund for the children.

Entries for the Irish Athletic Society's sports' meeting on March 15 are steadily coming to hand, and the directors are busy, so that everything will be in order on the day of the sports. Should the weather be favorable a record gate is assured.

On Wednesday evening next in the Municipal Theatre the Right Hon. the Prime Minister will be farewelled by the citizens of Invercargill. The Hibernian Band has been asked to render a selection on the occasion. Sir Joseph Ward is patron of the band.

A movement is on foot amongst the ladies of the parish to raise funds for the improvement of the grounds and house occupied by the Marist Brothers. At the 11 o'clock Mass on Sunday the Very Rev. Dean Burke, V.F., spoke of the enormous amount of good work that had been unostentatiously performed by the Brothers since their arrival in Invercargill, and he asked the sympathy of the congregation in the matter of raising funds to help the Brothers.

New Brighton (Christchurch) has adopted the most modern method of extinguishing the street gas lamps, a process which is effected by clockwork, and which, so far, has proved successful in operation. This method does away with the employment of men to go around putting the lights out.

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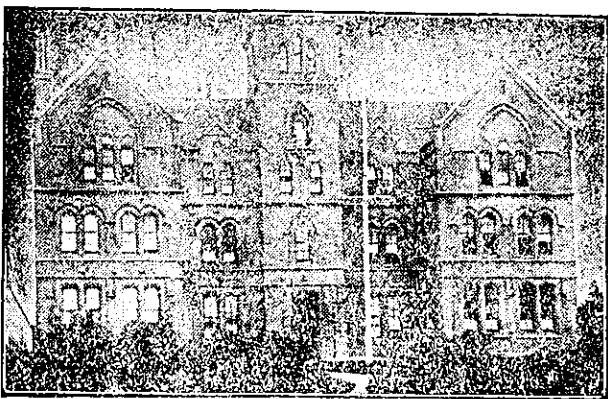
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MESSAGE OF POPE LEO XIII. TO THE N.Z. TABLET.

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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, FEBRUARY 23, 1911.

MR. H. G. ELL, M.P., ON THE EDUCATION QUESTION



HERE was a time when Mr. H. G. Ell, M.P., was regarded as a politician with a future before him. Beyond the circle of his own constituents he was known as the author of a widely-circulated pamphlet on the question of establishing a State Bank of issue in New Zealand. He was the founder of a once flourishing Referendum League—now defunct. He was, if we remember rightly, a member of the famous 'Left Wing' party, which in its inception gave promise—unhappily belied by its brief and somewhat inglorious career—of some sort of independence of thought and action in political affairs. By painstaking industry in the collection of facts and statistics, he made himself probably the best-informed authority in New Zealand on the Rating

On Improved Values question. Altogether, those of us who were not personally acquainted with the member for Christchurch South, had some reason to regard him as at least a man of ability, of more than ordinarily progressive tendencies, and of sufficient receptivity of mind to enable him to take a reasonably broad outlook on the more important questions with which he might have to deal.

On Sunday of last week it was our fortune to hear Mr. Ell in *propria persona*, and those who, like ourselves, had formed a somewhat high opinion of that gentleman, will hardly realise the disappointment that was in store for us. 'What a fall was there, my countrymen!' Of all the speeches delivered at the gathering in question, Mr. Ell's stands out in ignoble relief—as crude in conception, tactless in execution, and absolutely schoolboyish in matter and form. The occasion was the opening of St. Bede's Collegiate School, Christchurch; and Bishop Grimes, in his opening remarks, had voiced a spirited and eloquent protest against the injustice with which both primary and secondary Catholic schools were treated by the State. In proof of that injustice, and as showing the enormous sums saved to the State by the existence of the Catholic school system, his Lordship gave the following telling summary of irrefutable facts and figures:—'In the Catholic primary schools of the Dominion there were 12,000 pupils, who, if they attended the State schools would cost the State an additional £52,800 per annum on the basis of £4 8s per pupil. The Catholic secondary schools of the Dominion had an attendance of over 4000, and at a cost of £11 per pupil this amounted to £45,000 per annum, which was saved to the State. In Canterbury alone the Catholic primary schools saved the Government an annual expenditure of £11,800, and the Catholic secondary schools of Canterbury, with an attendance of 500, saved another £5500. The Westland Catholic primary schools, with an attendance of 825, saved another £3630. The amount saved to the Government by the Catholics of the Christchurch diocese during the thirty-four years the secular system of education had been in vogue amounted to at least £340,000, while Westland had saved the Government in that period £102,000, making a total of £442,000 for two provinces alone, exclusive of the amount to be spent on buildings and repairs. The amount saved to the Government by the Catholics throughout the Dominion during those thirty-four years totalled at least £1,250,000.' That his Lordship carried his people entirely with him in his earnest and determined protest was shown by the hearty and spontaneous response which his remarks elicited from the large concourse assembled.

Towards the close of the proceedings Mr. Ell—who, in common with the other local M.P.'s, had been invited to be present—was given the opportunity of making a few remarks, and he showed his sense of the fitness of things by making a rambling, ill-thought-out, and anything but courteous attack on the Catholic claims. It would have been an easy matter for the speaker to have simply intimated that he was unable to agree with the Catholic position on the question, but that he was there, not to controvert, but to congratulate the Catholic people on the event of the day; and in such case no one could have possibly taken offence. Instead of doing that, however, Mr. Ell, with wearisome repetition—and to the manifest impatience of his hearers—labored the point as to the utter undesirableness and impossibility of granting the Catholic demand. The burden of his song was that 'if the Catholic schools received State aid, so should the Anglican, Wesleyan, and Presbyterian schools; and that if grants were made in aid of Catholic schools, 'it would mean closing up the State schools altogether.' Mr. Ell spoke as if there were Wesleyan and Presbyterian schools at every street corner: as a matter of fact, we believe there is not a Wesleyan or Presbyterian primary school in the whole Dominion. So far as we know, there is not one denominational primary school in New Zealand—other than the Catholic schools—that is teaching the State syllabus and is subject to State inspection. To speak as if the country was dotted with Anglican, Wesleyan, and Presbyterian schools, all possessing the same qualifications for a State grant as Catholic schools possess, is in the last degree disingenuous; and in regard to his remarks on this aspect of the question, it is possible to believe in Mr. Ell's sincerity only at the expense of his intelligence.

The answer to all this somewhat superficial talk about 'denominationalism' is (1) As remarked by Bishop Grimes, that if the other denominations establish primary schools in every district as the Catholics have done, Catholics will be the first to admit their right to State assistance; but (2), as his Grace Archbishop Redwood pointed out the other day, there is practically not the slightest likelihood of this coming to pass because the other religious denomina-

tions have from the first accepted the State system. And we have the authority of Archdeacon Harper for saying that this latter remark applies, in a very large degree, even to the Anglican body. 'I believe,' he said the other day when addressing the members of the Primitive Methodist Conference, 'that ninety-nine hundredths of our people would prefer to do something to secure a training for children that would obviate the necessity for separate schools.' And (3) the suggestion that the policy of giving grants in aid to such denominational schools as satisfy State requirements in regard to secular efficiency would lead to the closing of the public schools, is completely disproved by the incontestable facts of actual experience. In Germany, Holland, Belgium, England, and Canada—not to mention other countries—denominational schools are maintained out of the public funds, much as Catholics advocate should be done in New Zealand; yet in these countries the State schools flourish side by side with the denominational schools, and most of the countries named rank as being amongst the most highly educated and progressive nations in the world. We can only judge of what will happen, by what has happened; and we oppose these actual, indisputable, concrete facts to the 'scared guess-work' of our editors and politicians.

*

No doubt Mr. Ell was—in part, at least—stimulated to take the position he did on Sunday afternoon by the utterance of one of his political chiefs, the Hon. Mr. Fowlds, Minister for Education, at Grey Lynn, the other day. Mr Fowlds is reported as having said:

'The present Government, like all Governments that have gone before it since 1877, stands by the present system, and so far as I am personally concerned I have on every occasion when offering my services for Parliament declared unequivocally for the maintenance of the existing system, and rather than be a party to any fundamental change, I should prefer to be excluded altogether from the public life of the Dominion. The will of the people must prevail in education as in everything else in a democratic country, but I am certain the democracy of this country will look critically at any proposal which would tend to lead us back into the dangerous and unsatisfactory bypaths of denominationalism from which we escaped after much tribulation in 1877.'

The advantage of such utterances as those of Mr. Ell and Mr. Fowlds is that they put us in the position of knowing precisely where the speakers stand in regard to us. Some time ago, when discussing the wobbly ways of politicians, we said that they were rarely known nowadays to 'nail their colors to the mast,' or to take a determined and unequivocal stand on anything. We should have added one qualifying exception—when they feel quite sure that they have a big majority behind them their courage is something magnificent to behold! They are liable, however, like less exalted beings, to occasionally make mistakes in their calculations. 'Rather than be a party,' said the valiant Minister, 'to any fundamental change (in our education system), I should prefer to be excluded altogether from the public life of the Dominion.' The utterers of virtuous outbursts like these—who very rarely mean what they say—have, before now, much to their surprise, been quietly taken at their word.

Notes

The Post Office

Admirable on the whole as our postal arrangements are, the day has not yet arrived when the public can place implicit dependence on them. On Tuesday morning of last week, an hour and a-half before mail time, certain of our editorial matter—including our comments on Mr. Ell's speech and the rest of the matter now appearing in this column—was posted at the Christchurch Post Office; and, in order to make assurance double sure, we had the matter registered. After all our precautions, some genius in the office placed the packet in the wrong receptacle; and instead of reaching Dunedin on Tuesday, the matter only arrived on Wednesday night, nearly twenty-four hours too late to be included in last week's issue. We mention the matter, not for the purpose of animadverting on the post office people—who made every possible apology—but so that readers may understand why our reference to certain recent happenings is thus belated.

Our American Visitor

The Right Rev. Mgr. Fowler, a visitor from the United States, who has figured in several interesting interviews in the daily press, has been in Christchurch for the past fortnight; and though ostensibly on a holiday visit to the Dominion, the Monsignor has had a sufficiently busy time.

On the first Sunday of the month he preached at three Masses in the Cathedral; and at Benediction in the evening—on the occasion of the usual monthly procession—he delivered a fourth sermon, the last being a singularly appropriate, devotional, and touching discourse on the Blessed Sacrament. On the following Sunday the Monsignor delivered a pithy, pointed, and outspoken address at the opening of St. Bede's Collegiate School; and in the evening preached the occasional sermon in connection with the anniversary of the opening of the Cathedral. The vast building was thronged to the doors, and the preacher chose as his subject the claims of the Catholic Church to be the true Church of Jesus Christ. The speaker's description—introduced with great appositeness and skill—of scenes in Rome at the time of the present Pope's election and coronation, was absorbingly interesting; and the whole address was aptly described by his Lordship Bishop Grimes as 'an eloquent and masterly discourse.' Monsignor Fowler leaves Christchurch this week, either to view the beauties of the West Coast, or in the direction of Dunedin. Wherever he may go, our priests will find in him a most genial, cultured, and engaging personality; and our people who may be privileged to listen to his telling and impressive discourses, have in store for them a rare treat. If Monsignor Fowler's addresses are a fair specimen of American pulpit eloquence, it is little wonder that Catholicism has made such giant strides, and is now easily the dominant religion in the land of the Stars and Stripes.

The Education Question

The recent utterance of his Grace Archbishop Redwood on the subject, the numerous press comments on that utterance, the pointed declaration of the Minister of Education the other day at Auckland, and the remarks of his Lordship Bishop Grimes at Christchurch on Sunday week, have all combined to make the Education question the question of the hour; and it is little likely—this being election year—that interest in the subject will be allowed to decline. Under the circumstances, we warmly recommend those of our readers who have not yet purchased a copy, to make themselves possessed, without delay, of Dr. Cleary's admirable pamphlet, entitled *Secular versus Religious Education*. It is, in our judgment, the ablest and most thoughtful work that has come from his pen—and that is saying a very great deal. There is not an aspect of the question which is not dealt with, and—thanks to a copious index—the reader can ascertain at very short notice exactly why the Church objects to the existing State system; why Catholics cannot accept any of the Bible-in-Schools programmes, or the New South Wales system; how far the Catholic body could co-operate with other religious bodies in trying to secure a change for the better; and what precisely it is that Catholics claim from the State, together with a statement of the various ways in which that claim can be met without in any way impairing—much less destroying—the State system. The reader will find, also, complete replies to the well-worn arguments advanced by the secular press against the Catholic position; and the work remains to this day unanswered, because it is unanswerable. The price—1s, or posted 1s 3d—brings the book well within the reach of all, and those of our readers who have not yet secured a copy should lose no time in ordering. The work is a veritable vademecum on the subject; and no Catholic who desires to be thoroughly equipped on this great question can afford to be without it.

DIOCESE OF DUNEDIN

The annual meeting of the Christian Brothers' Old Boys' Association takes place in St. Joseph's Hall on Tuesday evening.

The Right Rev. Mgr. Fowler, who is on a visit to Christchurch, where he is the guest of his Lordship Bishop Grimes, is expected in Dunedin towards the end of the week.

A sewing guild in connection with the St. Vincent de Paul Society was started during the week at Mrs. Crowe's residence, Kaikorai, in charge of Mrs. Crowe and Mrs. Cornish. Mrs. Rossbotham has been appointed secretary of the North-east Valley guild.

The Catholic schools' picnic, which was held on Wednesday of last week, was most successful from every point of view. The attendance was remarkably good, about 1400 children and adults being conveyed by train, consisting of nineteen carriages, to Evansdale—an ideal spot for such an outing. In addition, numbers proceeded to the grounds by vehicles, so that during the afternoon there must have been about 1800 persons present. The weather was perfect, and those who were not interested in the various amusements organised for the entertainment of the children took the opportunity of viewing the pretty scenery along the river. The management committee had a very busy time catering for the amusement of the juveniles, and

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they had the satisfaction of knowing that their efforts were successful.

Miss Ida Maud McKenzie, a former pupil of the Dominican Nuns, Dunedin and Invercargill, and an ex-student of the Otago University, who left for Edinburgh some three years ago to study medicine, is making good progress, as will be seen by reference to her achievements to date—viz.: Summer session, 1908. Zoology, first-class honors and medal; botany, first-class honors. Winter session, 1908-9: Medical physics, first-class honors and prizes (completed first professional examination); junior anatomy, first-class honors (90 per cent.). Winter session, 1909-10: Experimental physiology, first-class honors (passed physiology of second professional examination). December, 1909: Senior anatomy, first-class honors (95 per cent.); practical materia medica, first-class honors. July, 1910: Passed in anatomy (she studied this subject in three months short of the prescribed time), thus completing her second professional examination.

CATHOLIC EDUCATION

ADDRESS BY BISHOP GRIMES AT TIMARU

(From our own correspondent.)

At the opening of the additions to the Catholic girls' school in Timaru last Thursday night, his Lordship Bishop Grimes spoke strongly on matters educational, directing special attention to what he described as a great injustice on the part of the Government in failing to give Catholics a grant in aid of the cost of imparting secular education in their schools, and also to the matter of not permitting Catholic scholarship holders to work out these scholarships in their own schools. His Lordship began by congratulating the Catholics of Timaru on the acquisition of their completed school, and warmly praised all who had been responsible for its completion. His Lordship cordially congratulated the Rev. Father Tubman, and went on to say that the completed school was a masterpiece in school-planning and construction. Referring to matters educational at the Timaru Convent, the Bishop quoted some remarks which Lord Ranfurly had made to him when they were travelling together from Timaru to Christchurch. Lord Ranfurly had described the convent as the best educational establishment south of the line—a high compliment surely, coming from a non-Catholic. Father Tubman had given them the keynote to the devoted work done by the teachers in the high and primary Catholic schools when he said that 'they were prompted by love for the little ones. They looked upon a human soul as the most precious thing in the world, and tried to be genuine Christians and worthy followers of Jesus Christ. Who said: 'What shall it profit a man if he gain the whole world and lose his own soul?' Their devoted teachers saw the image of God in the little ones, and tried to bring them up to be capable citizens, and worthy followers of Him. Continuing, his Lordship said that no power had a right to attempt to divorce religion from education; it was not right, just, nor expedient. The Catholic Church did not believe in divorce, and just as they believed two people joined together in holy wedlock should not be put asunder, they also believed that religion and education should not be divided. The Bishop here quoted the remarks of another former Governor of New Zealand, Lord Onslow, who, at the time of the erection of the Catholic schools here, he said, had striven to lose no opportunity of expressing approval of and interest in the education of the young, especially where knowledge of secular things was combined with instruction in the principles of the Christian faith. And particularly did he admire the way in which the Catholics provided a special system of education for their children, and the sacrifices they made on their behalf. The late Mr. Gladstone was quoted as having said that any system of education which left religion in the background was pernicious; and several other eminent men, non-Catholics, were also referred to as having expressed similar sentiments. Passing on, his Lordship said it had been suggested that he would like to destroy our State school system. Nothing of the sort; he would not if he could. All he wanted was justice for the Catholics. Nothing more. He asked no favors. By every principle of justice and fair play they were entitled to a grant. An attempt was made to starve them out, but it would never succeed. Some members of Parliament said they had a right to something on account of what they saved the State through teaching their own children, but there was not generosity enough in the House to give it to them. Since the secular system had been in vogue, they had saved the State 11 millions throughout the Dominion. Taking Timaru alone, they had since the secular system began in 1887 saved the State £36,400 (at a very low estimate), or on the basis of the State, at £4 per child, £40,800, exclusive of buildings. His Lordship gave the details as to how the £36,400 was made up:—The Brothers' residence, £1200; school, £1500; teachers (at £100 a year each), £12,200. Total, £14,900; girls school, £3000; property, £1500; teachers, £17,000. Total, £21,500. These together made £36,400, which was the amount, on a very low

estimate, that they had saved the Government irrespective of the cost of their High School, the Sacred Heart Convent, which had cost £70,000 since its establishment here, and adding this to the £36,400 gave a grand total of £106,400. Would any just or fair-minded person, Catholic or non-Catholic, say that they were not entitled to something for all they had saved the State? On top of this injustice they were being treated to the indignity of being refused to allow Catholic scholarship holders to work out their scholarships in their own schools. At a recent conference of 42 inspectors, 40 of them said that the scholarships should be open to all-comers; yet the Legislature, those in high places, had neglected to give effect to that recommendation. He spoke strongly on this matter because he felt strongly; it was a worse indignity even than the refusal to give them a grant for secular education, and they were treated as though they were the scum of the earth. It was an act of criminal neglect—a downright injustice.

Palmerston North

(From our own correspondent.)

February 19.

Our highly esteemed pastor, Rev. Father Costello, returned from his holiday in the Auckland district on Saturday last.

The North Island Band Contest, the most successful yet held, came to a conclusion on Friday night, or rather the early hours of Saturday morning, and terminated full of surprises, the two Wellington bands carrying off the prizes, viz., the Garrison in A grade, with the Besson Shield and the Championship, and the Tramway Band in the B grade. The Waanganui Garrison only secured the Quick-step competition. This band, a great favorite locally in spite of the judge's decision of 3rd place, coming after Waihi Federal, carries with them the good wishes of everybody here for better luck next time.

Inspector J. O'Donovan, who has promoted to the charge of the Invercargill police district, left with his family for the south on Thursday, taking with him the best wishes of the townspeople. A meeting of the parishioners of St. Patrick's Church attended in large force at the schoolroom on Wednesday evening to bid farewell to Inspector and Mrs. O'Donovan. Father Quealey, who presided in the unavoidable absence of Father Costello, explained the purpose of the meeting, and presented Mrs. O'Donovan with a solid silver tea service and the Inspector with a handsome travelling rug. Reference was made to the Inspector's assistance in Church work, and his keen desire to give advice and assistance to all who needed it. Dr. O'Brien and Messrs. W. Devine and M. J. Kennedy also referred to the good qualities possessed by Mr. and Mrs. O'Donovan, and wished them success in their future sphere of work. Mr. O'Donovan suitably replied, thanking the parishioners for their handsome presentations and the kindness extended to Mrs. O'Donovan and himself during their residence in Palmerston. In the course of a leading article the local *Standard* of February 16 says:—The extraordinarily high opinion entertained by all classes of the community for Inspector O'Donovan was demonstrated this morning at a valedictory gathering. Although the notice of the gathering was short there was an exceptionally large attendance of business men and members of the various professions, and the speeches of appreciation formed a unique testimonial much more valued, we are sure, by the departing officer than any more tangible appreciation would have been. Reference was made to Inspector O'Donovan's character by representatives of the law, the Church, the Chamber of Commerce, the Hospital and Charitable Aid Board, the District Nurse Association, and many other institutions to which help has been given. Inspector O'Donovan has recognised the highest possibilities of his calling, and the testimonies given this morning show how much influence for good a police official can wield when he takes such a view of his position. It is extremely pleasing to record the words of appreciation spoken by those connected with the humanitarian organisations of the town. Mr. Rutherford, speaking on behalf of the Hospital Board, pointed out that the general public had no idea of the assistance the Inspector had rendered in hospital and charitable aid matters, and to this was added a word from Mr. Loughnan regarding the Inspector's kindly thought for the unfortunate occupants of the dock and the prison cells. Then the S.P.C.A., through Mr. J. Herbert Hankins, added another testimony, to say nothing of the good work done by Inspector O'Donovan in his capacity as a member of the executive controlling the work of the District Nurse. Palmerston realises the good work done by a capable and tactful official, and the spontaneous appreciation of this morning was not more than Inspector O'Donovan deserved.

'What occupation does the other witness follow?' asked his Honor, when a petitioner in a case at the Supreme Court on Friday, was being examined. 'He lives at home with his wife and family,' came the unexpected answer, causing a smile among the Court officials. 'That doesn't convey much information,' was the terse rejoinder of his Honor.

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Interprovincial

Hickory is being successfully cultivated in some of the school plots in the Masterton district.

It is reported that a Motueka tomato-grower has a crop of 20 tons from 2000 plants set out in the area of a quarter of an acre.

It has been decided by a number of citizens of Wellington to entertain Sir Joseph Ward and the Hon. Dr. Findlay at a banquet on March 1, two days before their departure for England.

A party of nine American tourists are coming to New Zealand by the Corinthic, word to that effect having been received by the Tourist Department. The party will, it is expected, make a complete tour of the Dominion.

The Hon. R. W. Pennefather, K.C., of Perth, and ex-Attorney-General for West Australia, arrived in Auckland by the Maheno from Sydney on Sunday. He has come to New Zealand for the benefit of his health, and has proceeded to Rotorua.

On January 12 the wedding took place at the Brompton Oratory, London, of Miss Brenda Traill Skae, youngest daughter of the late Dr. F. W. A. Skae, M.D., F.R.C.S.E., Inspector-general of Asylums and Hospitals, New Zealand, to Mr. Charles George Ogilvie, of Delvine, Perthshire, and Earlsmount, Keith.

An endeavour (says the *Press*) is being made locally to develop an eel-exporting industry. It is pointed out that frozen mutton, frozen rabbits, and dairy produce have made great successes at Home, and it is thought in some quarters that New Zealand eels, frozen and sent Home, would find a ready market. It is said that a company has been formed, and that Lake Ellesmere is to be the scene of operations.

Owing to the exceptionally dry season, the water in the Wanganni River was lower last week than at any time since the inception of the River Trust. When the river steamer service was established, a zero mark was fixed at Pipiriki, as denoting the lowest depth at which it was reasonable to expect a steamer to reach Pipiriki. Last week the water was 42 inches below that zero mark, yet owing to the improvements made in the river, the steamers are still going to Taumarunui, a distance of 144 miles.

The *Southland News* says, with respect to one of the announcements in the jubilee number, that Mrs. Bonthron, Tweed street, Invercargill, has a grandfather's clock made by the late Mr. George Lumsden's uncle (of Pittenweem, Scotland), by whom he was taught his trade. The clock was brought to Invercargill in 1863 by the late Mr. David Bethune, of Pahia, whose father bought it from Mr. Lumsden in Pittenweem over 80 years ago.

The Government have just purchased another big block of land in South Canterbury for close settlement purposes. The block is one of 3300 acres, a part of the famous Waihao Downs estate, a first selection by a good judge of country, the late Mr. Douglas. The Land Purchase Board has just completed the purchase from Mr. E. Richards, of the area mentioned. It is known as the Serpentine Valley block, and is said to be eminently suited for farm settlement, being limestone country, all ploughable and well watered.

The painters engaged on the re-painting of the Auckland Government House have had (says the correspondent of the *Otago Daily Times*) the unusual experience of having to paint round a swarm of bees, which for several years past have made their home behind a coat-of-arms on the upper part of the front walls of the building. The swarm is a very large one, and the novel hive apparently contains a large quantity of honey. The bees are being left in undisputed possession, but, needless to say, the painters' brushes have not been wielded with any great vigor in the vicinity of the hive.

Sir Joseph Ward, referring to New Zealand's Dred-nought contribution in a speech at the Bluff, said that a sinking fund had been provided so that the vessel would be completely paid for in fifteen years, and the annual cost in the meantime of interest and sinking fund was under £90,000. In reply to his critics he emphasised the great moral effect of the contribution, and pointed out that the only alternative to bearing a share of the cost of the British Navy and ensuring its protection was to build a navy of her own. The cost of that would be ruinous, as we would have to provide right from the jump £10,000,000 in one act, and would then have to pay £1,000,000 in maintenance, and, further, in from fifteen to twenty years the vessels would be obsolete and we would have to begin *de novo*. He dwelt on the unique position of New Zealand as a country of purely European population and on the question of the preservation of race purity, which would be one of particular importance at the Imperial Conference. At this conference and at the next one (four years hence) valuable work could be done in the direction of preserving the European countries (outside parts of the Empire such as India) from an invasion of the Eastern races.

His Excellency the Governor is a great advocate of organisation and co-operation in the farming industry. Addressing the concourse of agriculturists at the Masterton Show on Wednesday, he declared that organisation was one

of the necessities of modern times. Ireland was one of the best examples of a country being retrieved from depression by the establishment of co-operative industries. The same thing was taking place in England. He thought it would be worth the while of New Zealand farmers to look into the British system of co-operation. New Zealand had scattered over the country a number of isolated factories, all doing excellent work. It was a question whether, as time developed, they would not be brought to better use by being under one central organisation.

Miss Alice Power, one of the passengers from Wellington on Monday morning's Napier express, met her death in an extraordinary manner. Accompanied by Miss Moran, a friend, she left Wellington to visit her brother at Napier. They travelled in a second-class carriage having side seats, and there were about twenty passengers. It is fortunate there was not a fuller complement, or a still more serious disaster would have had to be recorded. About an hour after leaving town the train runs along the cliffs, with the sea just below and the towering hillside on the right. Miss Power and her friend sat with their backs to the hill, and when the train was approaching a point near the quarry south of Paekakariki Station, a big piece of rock crashed down the steep bank, knocking in the side of the carriage and killing Miss Power outright. The poor young lady had no warning of her fate, and it is a miracle that her friend was not taken also, for they sat with only a hat-box between them. The boulder, which was afterwards found to weigh 15wt, smashed the seat to matchwood, hit the floor, which is made of three layers of heavy wood, and bounded up towards the roof on the far side. Miss Moran escaped, but other passengers were not so fortunate.

Speaking at Ashburton on Monday night Sir Joseph Ward said that during the period he had been Minister of Lands a total of 7,305,766 acres had been opened for settlement, 421,335 acres under the optional tenure, 775,031 acres on renewable lease, 222,680 acres under land for settlement, 5,813,876 acres runs, and 72,844 acres under miscellaneous. The total area of Crown lands at present under survey was 2,608,631 acres, the total unoccupied Crown lands left in the Dominion suitable for occupation was 4,282,284 acres, barren and worthless country totalled 3,802,087 acres, while the area occupied by roads, rivers, and lakes was 2,159,733 acres. There were now 2,600,000 acres under survey in preparation for occupation. During nine months of the year the Government had put 6000 human beings on fresh lands—1500 independent settlers, with their wives and families. There were demands for faster settlement, but if the pace were forced the results would be disastrous. Before twelve months were over there would be a financial crisis, and the poor man with small means would go under. The rate of settlement during the time he had held the portfolio had never been equalled in the history of the country.

In the course of an address at Ashburton on Monday night Sir Joseph Ward said that if an indication of the financial barometer was required it was to be found in the fact that in ten months the Dominion's ordinary revenue had increased as compared with the corresponding ten months of last year by £873,000. This was equal to an increase in twelve months of £1,088,000, as compared with the same period the previous year. Some people told them that this was due to increased taxation, but that was contrary to fact. One of the principal increases was from Customs £360,000, and other sources of revenue showed increases except land and income tax, which showed a decrease of £10,000 or £11,000. But for the readjustment of the Customs tariff in 1907 the people of the Dominion would have paid £715,541 in the year 1909-10 in respect to such articles as currants, raisins, almonds, rice, sugar, tea, and kerosene.

Fifty years is comparatively speaking a long span in the life of a country like New Zealand which has yet to celebrate the centenary of its founding. We are led to make this remark by the receipt of the golden jubilee issue of our contemporary, the *Southland Daily News*, which, under the title of *The Southern News*, made its first bid for public favor on February 16, 1861, and is therefore entitled to a place amongst the oldest newspapers published in this Dominion. At that time Invercargill had attained the age of four years, having been laid off in 1857, when the town consisted of three houses, with a population of forty persons. When our contemporary emerged from the printing press for the first time the number of houses had grown to 210, and the population had increased from 40 to 1000. It was not a large population for a paper to appeal to for support, and the proprietors must have had faith in the prospects of the town and district—a faith which has been fully justified in the progress of recent years. Since its first issue there have been several changes in the proprietary, but a few years ago it became the property of the *Southland News Company, Ltd.*, with the Hon. George Jones, M.L.C., of Oamaru, as governing director. The little weekly of half a century ago has now grown into a five eight-page paper, up-to-date in every respect. The jubilee edition gives a comprehensive historical record of the province since its foundation, and contains numerous reproductions of photographs, of settlers and scenes of early Southland, as well as views of Invercargill and district as it is to-day. The edition is a very valuable contribution to the history of the southern province, and the proprietors are to be congratulated in issuing such an attractive and interesting record of Southland's progress.

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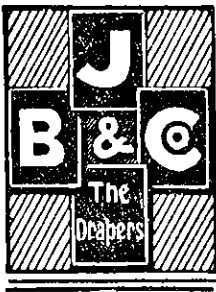
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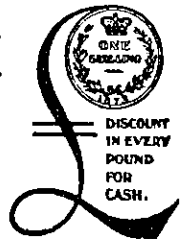
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Irish News

CLARE—A Lady Clerk of Union

Miss E. M. Bennett, daughter of the late Clerk of Union in Ennis, has been elected his successor. There were five candidates, and Miss Bennett's election was the cause of much popular rejoicing. She had acted as Clerk since her father's death.

CORK—An Incident of the Famine

With reference to the death of Mr. Alex. James, which occurred recently in Queenstown, it is interesting to record that he was the last survivor of a body of young Queenstown men who in 1849 stopped the brig Westmoreland, which was laden with potatoes and about to proceed to the British Channel with her cargo, which she had taken on board at Midleton. Hunger was rampant at the time in Cove—as Queenstown was then named—and a body of young Cove boys volunteered to board the Westmoreland, which was lying in the Whitegate roads, as it was a cruel thing to see food being taken out of the port when it was so much needed at home. The young men got on board the brig and brought her to Fitzpatrick's quay, now the C.B. and P. Railway depot, at Queenstown, where they uncovered the hatches and called on all people who were in want to supply themselves free with the brig's cargo. A huge crowd assembled round the vessel and carried away with them as much as they could take of the potatoes. The small force of police then at Cove were unable to cope with the matter, and the military at Spike Island were sent for, and having arrived, the officer in charge, on seeing the pitiful condition of the people, declined to use the force at his disposal in combating the people, and unbuckling his sword, tendered it to the magistrate present—viz., W. B. Verling. The justice also declined to interfere, and the people thus having free access, the cargo of potatoes was unloaded quickly.

DERRY—Clerical Influence

A talented Irish Protestant gentleman, Mr. William J. Johnston, B.L., who was the Liberal candidate at the recent election for the representation of South Derry, and who was born in Ulster and has resided and worked all his life in his native province (writing in the *London Nation*), explains the causes which led to the local Liberal defeat:—This rather disastrous result is to be accounted for, to some extent, by plural voting; but in the main it is to be attributed to the reign of terror that was induced in these constituencies by a number of fanatical Presbyterian clergymen and other firebrands who were determined that the Presbyterian Liberals in Ulster should be intimidated from voting for the Liberal candidates. This system began with a fiery call to arms, delivered by the Rev. Dr. McDermott in his church in Belfast, on Sunday, November 27. In many instances Dr. McDermott's clerical followers made a personal canvass of those members of their congregations who were suspected of being Home Rulers. In every instance they "reasoned" with their people, whilst in many cases they did not scruple to base their appeal on personal and social grounds. The clerical influence that was thus exercised during the contest will have in the future an effect upon the interests of Presbyterianism in Ireland not contemplated by those who were responsible for it.

DOWN—A Prominent Citizen Passes away

Profound sorrow is expressed throughout the district centred by Banbridge at the death of William Smith, M.D., M.Ch., L.M., J.P., who passed away at his residence, Newry House, Banbridge, on December 31. He had been a member of the Board of Guardians and the Banbridge Town Commissioners. Deceased was an exemplary and practical Catholic and an uncompromising and ardent Nationalist, and was a close personal friend of Mr. Joseph Devlin, M.P.

Election Experiences

The experience of my friend, Mr. Jeremiah MacVeagh, the popular and witty member for South Down, in being able to fight a contest without personal expense, is as pleasant as it is rare (says a writer in the *London Daily News*). But I fancy it happened before, and in the same county, too. The circumstances, however, were very different. Just a century ago there was an election in Downpatrick, the county town of Down, and on the day of the nominations one of the candidates was delayed on the road and ran the risk of being late. John Wilson Croker, afterwards the 'Quarterly' reviewer, a friend of the belated candidate, happened to be in town, and he was put on the hustings to address the electors and thus 'kill time.' To qualify him to speak, it was necessary that he should be nominated—he was duly proposed and seconded, and he received one other vote—three in all. In due time the missing candidate arrived and was duly nominated. Then the fun began. It was a lively election, as was customary in those days, and after all was over there was an election petition. The result was that the elected member was unseated, but as the conduct of the petitioner was equally bad the seat was not awarded to him. Then it was sud-

denly discovered that there was a third candidate, John Wilson Croker, who had received three votes, and whose electoral conduct was exemplary. His unseated or defeated friend expected that Croker would make no claim; but that gentleman, declaring that he would never desert his faithful constituents—three in number!—claimed the seat, and was duly elected, without cost, of course. Croker cut some figure in Parliament, from which, as a strong Tory, he retired on the passing of the Reform Act. As a writer he was best known for his edition of *Boswell's Life of Johnson*.

DUBLIN—The National University

Mr. J. G. Swift MacNeill, K.C., M.P., who is already Professor of Constitutional Law in the National University of Ireland, has been appointed by the Commissioners to the Clerkship of Convocation. Mr. A. E. Clery, LL.D., B.L., has been appointed Professor of Law of Property and Law of Contracts, University College, Dublin.

LIMERICK—A Humorous Suggestion

At the meeting of the Limerick Harbor Board, Councillor T. Ryan (Mayor) presiding, a letter was read from the military authorities relative to some old cannon that lie on the ground owned by the board, and which forms part of the premises of the now disused Militia Staff Barracks. During the discussion Mr. Roche asked if there had been an application from the North of Ireland for the guns. If Captain Craig knew they were here he might apply for them. The Mayor: Guns are booming just now.

Memorial to a Priest

At Abbeyfeale, County Limerick, on Thursday, December 29, a splendid monument, erected to the memory of the late Father William Casey, for a quarter of a century pastor of the parish, was unveiled in the presence of a vast assemblage of people, gathered together from Limerick, Kerry, Cork, and other parts of Munster. It was arranged that the panegyric should be delivered by Very Rev. Patrick Beecher, D.D., M.A., Maynooth College, but an accident which he met with prevented his attendance, and his place was taken by Very Rev. John T. Murphy, C.S.Sp., Provincial, Blackrock College. The chair was occupied on the occasion by Very Rev. Patrick Lee, P.P., successor to the late Father Casey. Eloquent tributes were paid to the memory of the great priest, who during his life did herculean work for Faith and Fatherland; by Father Murphy, and other clergymen and laymen who knew his worth. But the inscriptions on the beautiful bronze statue of Father Casey, which are both in Irish and English, epitomise the history of his labors as well as the most eloquent of orations. They read as follow: 'His grateful fellow-countrymen at home and beyond the seas have erected this monument to the memory of the Rev. Father Casey, for a quarter of a century prior to his death the parish priest of this parish. He found his people struggling in the toils of landlordism: he left them owners of the soil and freemen. By his death religion lost a shining light, the cause of temperance a strenuous advocate, the poor, without distinction of creed, an ever-helpful friend, and Ireland a devoted son. But his memory, which will live for ever in the hearts of the people, is a rich, ennobling, and inspiring inheritance.'

LOUTH—The Parliamentary Seat

Several candidates have already been mentioned in connection with the vacancy which may be created in North Galway, owing to the election of Mr. Hazleton for both his old constituency and North Louth. Amongst the names which have been brought prominently before the public are those of Mr. J. M. Briscoe, secretary of the Town Tenants' League; Mr. Frank McDermott, son of the late Mr. McDermott, K.C., formerly Attorney-General for Ireland; Mr. Farrell McDonnell, a local shopkeeper and landlord; Mr. Frank Guy (who has been recommended by Right Rev. Dr. Clancy, Bishop of Elphin), and Mr. Peter Newell, retired Inspector of National Schools. A rumor is, however, prevalent that Mr. Hazleton will resign his seat for North Louth if his action in so doing will have the effect of disposing of Mr. Healy's election petition. As Mr. Healy has not claimed the seat, this would necessitate another election.

MAYO—A Hearty Welcome Home

Very Rev. M. J. M'Hugh, Crossboyne, County Mayo, has returned to his parish after a very successful mission, extending to almost three years, in the United States, in aid of the Castlebar New Church Fund. Father M'Hugh has been heartily welcomed home by his parishioners.

Old Age Pensions

The Poor Law relief disqualification, which expired on December 31 (says the *Freeman's Journal*), will bring within the benefits of the Old Age Pensions Act in the County Mayo over one thousand, at the very lowest estimate, of the deserving poor who, through receipt of a miserable pittance from the rates, had forfeited their title to the larger Treasury grant. Almost all the claims of these old people have now been dealt with by the various sub-committees in the county, and 95 per cent. at least of the total number have been passed at the full amount, the remaining 5 per cent. being adjourned for further evidence of age. There was not as great a difficulty as was

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at first anticipated in tracing the ages, and where any difficulty was experienced the Pension Officers were given discretion to act on their own judgment, as far as general appearance was a guide in estimating the age. In any case where the Pension Officers and the committee disagreed as to the age of a claimant, the committee approved of the pension, so that in the event of an appeal, and their decision being upheld, the claimant may be paid from the first Friday in the New Year. All the recipients of outdoor relief who have been passed for the pension have been paid their last contribution from the rates, which carries them up to the morning of January 4. In some unions that amount had been doubled in accordance with an old Christmas custom, but it was not general. The amount payable in pensions to the qualifying out-door paupers in the county, about 800 in all, will be £200 per week, or £10,400 per annum. In the case of the indoor paupers, not so many of them will avail of the pension as was expected. In the county about 200 of these aged poor have already been passed for the pension, but it is estimated that no more than 80 will leave the work-houses, so that the income of the county under that head will be no more than £20 per week, or £1040 per annum. Of the remaining 120, 80 at least consider that they are better looked after inside than they could possibly hope to be outside at 5s per week.

TIPPERARY—To be Forgotten

A few weeks ago, following the poisoning of some hounds, there was a danger that the Tipperary Hunt would not be continued this season. The indignation expressed by the Master, Mr. Bouch, was shared by the people of the county, who in public meeting at Fethard and through resolutions passed by the various representative boards condemned the outrage. But it was urged that the whole community should not be penalised for the acts of a few, wanton or careless, and further explanations having been given Mr. Bouch has decided to resume hunting. He thanks the farmers for the immediate, unanimous and decisive way in which they supported him, and adds: 'For my part, I consider myself a very lucky man to be living in this county of Tipperary, where I have met, from the beginning, with so much friendliness. My one desire now is to have the whole unfortunate business forgotten as quickly as possible.'

WICKLOW—Experience Teaches

Mr. H. A. Hinkson, writing to the *London Times*, endorses the opinion recently expressed by Mr. Stephen Gwynn, M.P., as to the position of Protestants under Home Rule. Mr. Hinkson says:—'May I from my own knowledge endorse the opinion expressed by Mr. Stephen Gwynn as to the position of Protestants under Home Rule? I am a Conservative and an Irish Protestant descended from Ulster Protestants on the one side and from Wicklow Orangemen on the other. When a boy I lived in a rectory in Wicklow. The Land League was then at the height of its power; but so little did it affect the friendly relations existing between Catholic and Protestant that every summer the Protestant rector's Roman Catholic neighbors came with the machines and forks, horses and carts, and cut and made his hay, not for reward, but because he was a minister of religion. One cannot imagine Ulster Protestants doing a like service for a Roman Catholic priest, though with curious inconsistency they not infrequently take an ailing cow to a priest to be blessed. While I was at T.C.D. I was selected out of a number of candidates, Catholic and Protestant, for the post of Senior Classical Tutor in the Jesuit College of Clongowes Wood, which is the most important Roman Catholic lay college in Ireland. If they had desired a Roman Catholic the authorities would have had no difficulty in finding one equally competent. While I was in residence every consideration was shown to me, and not only was there no attempted interference with my religious beliefs, but, although it was the rule of the college to abstain from meat on Fridays, meat was specially cooked on those days for me and my two Protestant colleagues. At that time we Protestants regarded all appointments in the gift of the Irish Government as by right, as well as by tradition, belonging to the Protestants, regardless of the claims of the Roman Catholic candidates. To Mr. Balfour and Mr. Wyndham belong the high credit of having made merit, not religion, the basis of selection. And surely if the profession of the Protestant faith is to be a condition precedent of self-government, the Imperial idea must be abandoned.'

The Archbishop's Munificence

His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, has sent a cheque for £100 to the committee promoting the fund on behalf of helpless widows and families of the poor fishermen who lost their lives in Arklow Bay some weeks ago.

GENERAL

The Parliamentary Fund

The subscriptions to the Irish Parliamentary Fund for 1910 totalled £14,987 9s 3d, a sum unprecedentedly large as compared with the totals for any year since 1905.

People We Hear About

Mr. T. P. O'Connor is the 'father' of the Irish Party, having sat uninterruptedly in Parliament since 1880. Messrs. Dillon and J. J. Keily entered the House the same year. Mr. William Redmond has had the longest unbroken term of membership of any Irish M.P.

James Francis Hogan, secretary to the Colonial Party in the British Parliament, has seen life in various parts of the Kingdom. He was born in Tipperary fifty-five years ago, was taken to Australia by his parents when a child, and lived in the Commonwealth long enough to learn of its resources and attractions. He has written many books, history and fiction, and is now content to remain in London.

Miss Johanna Redmond, daughter of John Redmond, the leader of the Irish Nationalists in the British House of Commons, is a rising author, who, though only twenty-two years old, is now preparing her second play for production in London. In her first dramatic effort, a one-act piece, the part of the heroine was played by her sister, Esther, who has recently married a New York doctor.

Probably the most remarkable man who ever sat in the British Commons was Mr. Arthur Kavanagh, who, legless and armless, a mere trunk of a man, had to be carried into the House on the back of an attendant. Mr. Kavanagh was a hard worker and an excellent speaker, and made so light of his physical disqualifications that he was an ardent huntsman, a skilful shot and angler, and a daring explorer, who, among other wonderful feats, made his way, by Russia and Persia, to Bombay.

The number of lawyers in the newly-elected Parliament is (says the *Law Journal*) practically the same as in the old. In January of last year 169 members of the legal profession were elected—139 barristers and 30 solicitors. The late election resulted in the return of 163 lawyers—136 barristers and 27 solicitors. 'It is pretty safe (adds the *Law Journal*) to state that the practising lawyers in the new House of Commons do not number more than 80, but, as a matter of fact, the members of Parliament who are active members of the legal profession are somewhat more numerous than they were.'

The New Year list of honors conferred by the King contained no mention of peerages (says the *Glasgow Observer*). Six new Privy Councillors are appointed, three of them being the Master of Elibank, Mr. Wm. Abraham, M.P. ('Mabon,' an ex-miner), and Mr. T. Shillington, of Portadown, an Ulster Protestant Home Ruler. Baronetcies are conferred on nine gentlemen, among them being Mr. R. Balfour, M.P., Partick; and Mr. H. H. Raphael, M.P., a wealthy Jewish gentleman connected with London banking. Twenty-five new knightships are created, the recipients including Mr. George Green (of the Prudential Insurance Company), a well known Scottish Liberal; Mr. Joseph Lyons (of Lyons' tea rooms); Mr. H. J. Wood, a popular musical conductor; Mr. J. P. Lynch, and Mr. J. M. Redmond, M.D., of Dublin. Mr. Lynch is a Dublin solicitor. Dr. Redmond is an ex-President of the Royal College of Physicians, Ireland. He is a Catholic. The colonial honors include a baronetcy for Dr. Jameson, the leader of the 'Jameson Raid.'

Lord Willoughby de Eresby by the death of his father, the Earl of Ancaster, and his elevation to the Peerage, will be yet another addition to the considerable number of persons who in political history have been elected to be members of the Houses of Commons in which they have not been destined to sit (says the *Edinburgh Catholic Herald*). Lord Willoughby de Eresby was elected in the recent General Election as Tory member for the Horncastle Division of Lincolnshire, and will accordingly never sit in the new House of Commons. In 1877 the late Sir Bryan O'Loughlen was elected as member for Clare when in Australia, but never sat in the House of Commons, of which he was a member for two years, till his seat became vacant on his acceptance of the position of Attorney-General of Victoria. At the General Election of 1885, Mr. McKane, a professor in the Queen's College, was elected in the Orange interest for one of the divisions of Armagh, and thereby vacated his professorship. He died before the meeting of Parliament. The most curious instance of all is probably the case of Mr. Anderson, now dead, who at a by-election in the autumn of 1905, was elected for the Barkston Ash Division of Yorks in the Radical interest. The Parliament was prorogued and never met, being dissolved in the following December, and at the General Election of 1906 Mr. Anderson lost the seat for which he had never sat and had no opportunity of sitting, for he had not been a member of the House of Commons during a single day when it had been in session. The cases of persons, as in the instances of O'Donovan Rossa, John Mitchel, and Michael Davitt, who have been elected to Houses of Commons for which they were held to be disqualified as 'unpardoned felons' are, of course, fresh in the public memory.

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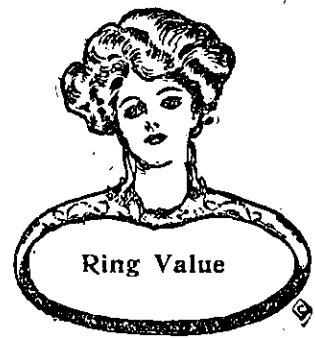
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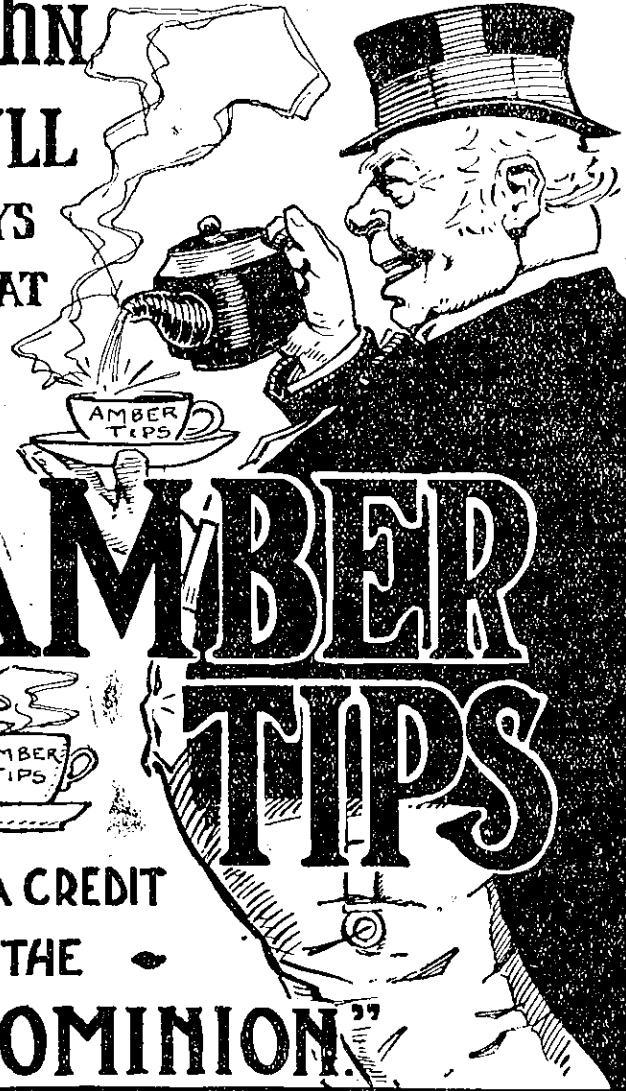
(From the club correspondent.)

The Right Rev. Mgr. Fowler, of Sioux City, U.S.A., who is at present on a visit to Christchurch, delivered a lecture on the 'Philippines' before the members of the Catholic Club and their friends on Tuesday evening, February 14. Amongst those present were his Lordship Bishop Grimes, Very Rev. Father Price, Adm., Rev. Fathers Graham and Quinn (St. Bede's Collegiate School), Rev. Dr. Kennedy, Rev. Fathers McDonnell and Hanrahan.

Mr. J. R. Hayward (president) briefly introduced Monsignor Fowler, who said that his talk on the 'Philippines' could not be dignified by the title of lecture. Monsignor Fowler then went on to say that he spent three years in the Philippines and found them very interesting. When the islands fell into the hands of the Americans, the one great thing that the Church was anxious about was that the religion of the people would not be interfered with. Both his Holiness the Pope and the American Government thought it the best policy to have American Bishops to rule over the various sees instead of Spanish Bishops, and the Government petition his Holiness to appoint American Bishops. The Spanish prelates were quite willing to vacate their sees to the American Bishops. It was then explained how the Taft Commission was formed. It was composed of Mr. Taft, Bishop O'Gorman, Mr. Smith, one of the principal members of the Government, and some military attaches. Archbishop Harty, a life-long friend of Monsignor Fowler's, was chosen as the first Metropolitan of the Islands. Monsignor Fowler accompanied him to Rome as his secretary. On their return to the Philippines they visited Japan. With regard to the Japanese, the thing that impressed him especially was the utter disrespect they had for anything which was sacred to other people, and the manner in which they treated foreigners, especially Americans and the English people. The latter think the Japanese like them, but they do not. Monsignor Fowler said that the Japanese merchants were not trusted by English or American merchants, as they had

no business integrity. What seemed strange to him was that in all banks in Japan, and in large business houses and large stores, the Chinese handle the money. He considered that the Yellow Peril was not a myth. He was very glad to get away from Japan, but was on the contrary glad to get to Hong Kong, which had a great many English residents. It was a thoroughly English city, and very beautiful. After a short stay in Hong Kong they sailed across the Yellow Sea to Manila, which took forty-eight hours to reach. The Philippine Islands are composed of some 2007 great and small isles, the principal being Luzon. Their arrival in Manila was the occasion of very great rejoicing by the people. They were received most cordially by the Governor and the principal officials. The resources of the country are most wonderful, principally untouched as yet, and consist of, among other things, gold, silver, copper, and tin. There are some very fine woods, and the various articles of furniture made from them were then described. The people are small in size and brown in color. They are of Malay race, and the only one of that race which has been Christianised. They are very treacherous. One may have a Filipino servant for years and even then not know him. The Filipinos mistook the Americans' kindness for weakness. Americans see now that the Spaniards knew how to treat the Filipinos. They needed to be ruled with an iron hand. The Americans learnt to esteem the Spaniards in the Philippines. There were no more courteous people in the world, and a Spanish gentleman was one in every sense of the word. The food of the natives is principally rice; they may eat meat once or twice a year, but don't care for it. The natives have very large families, usually from sixteen to twenty children. They are a very moral people, the women being noted for their modesty, and the people as a whole are very religious. The standard of education is a very high one. They have some very fine colleges conducted by the Jesuits, Augustinians, and other Orders. A large number of the Filipinos are educated therein and a good number are studying for the priesthood. Mass is said from 4 o'clock in the morning until 7. After that there is a Mass at 8.30 for the 'lazy Americans.' Their churches are most beautiful, especially the Cathedral of Manila. The Filipino is a great smoker, men, women, and also children indulging in the habit. They are extremely fond of reli-

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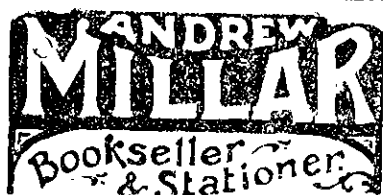
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gious processions. Attempts have been made by non-Catholics to proselytise them, but these have been generally unsuccessful. Drunkenness is unknown amongst them. The objection to the friars arose from the fact that the Natives considered that they represented Spanish law and order, and as they hated the Spaniards who sometimes treated them cruelly, this was their reason for expelling the friars.

With regard to the Spanish-American war, the American Government have come to see that they were in the wrong, and that it was a most unjust war. It was really the outcome of representations made by the army and navy, and President McKinley was very loth indeed to sign the declaration. He did not want to go to war, but the situation was forced upon him. There was no doubt but that Japan had its eye upon the Philippines. The Japanese want to be masters of the Pacific and are watching the Pacific very closely. They are an infidel people and would stamp out any religion in the Philippines if they became masters. It was the lecturer's opinion that they will engage in war with America sooner or later. It is a lesson for English-speaking races not to trust the Japanese, who are prepared for war, whilst the Americans are not, and the former care for nobody but themselves.

Needless to say the audience listened with rapt attention to one of the most instructive and interesting lectures it has ever been their good fortune to listen to.

Mr. McKeon in moving a vote of thanks to Monsignor Fowler said the lecture had been most interesting and instructive, and of a very high order.

Mr. P. McNamara seconded the motion.

His Lordship Bishop Grimes said they had had an intellectual treat, a graphic description of the people of the Philippines, which he had listened to with the greatest interest and profit.

The motion was put and carried with applause.

Monsignor Fowler briefly thanked the meeting for its expression of gratitude.

During the evening Mrs. Arthur Mead, Miss Hayward, Messrs. A. Bunz, R. Beveridge, and C. Fottrell contributed to a musical programme.

Conservatism (says the *Catholic Times*) is losing ground in Ireland. It has had special means of gaining and winning support. Those who made profession of that political faith were fairly sure of loaves and fishes. Any well-paid posts which were sinecures were, as far as possible, reserved for them. If they were in business they had a monopoly of the custom of the members of the party in the neighborhood. In fact, recruits were won by the certainty held out to them of improving their worldly prospects. But all the advantages Irish Conservatism enjoys in political warfare are more than counterbalanced by its anti-Irish sentiment. Its cry at every election has been 'Do not trust the Irish people.' That is an appeal which is bound to fail. Even in the breasts of Irish Conservative electors there are sparks of patriotism, and unquestionably there has been a lack of enthusiasm in their ranks during the contests which have just come to a close. Mid-Tyrone has been recovered by the Nationalists, and in South County Dublin Alderman Cotton, a Nationalist, replaces Captain Bryan Cooper, a Conservative. South of the Boyne, save at Dublin University, a clean sweep has been made of Conservatism, whilst in Ulster the Nationalists and Mr. Redmond Barry, a Liberal, who represents North Tyrone, hold sixteen out of thirty-three seats.

In the course of its report of the laying of the foundation stone of the new Cathedral at Armidale, the *Catholic Press* says:—There are 22 Catholic Cathedrals in Australia, and they are tributes to the courage of the people, past and present, who have carried them more or less to completion. To estimate the total expenditure on these edifices would not be easy, but its vastness may be imagined when St. Mary's, Sydney, has already consumed £275,000, and £125,000 more is about to be spent on its completion. St. Patrick's, Melbourne, too, is a costly structure; while St. Stephen's, Brisbane, ran into £60,000. In this State there are fine cathedrals at Lismore, Bathurst, Goulburn, and Broken Hill, and Maitland has St. John's, an older edifice, but very devotional. But Armidale's new cathedral, when finished, will be amongst the finest examples of ecclesiastical architecture in Australia. The building alone is to cost £21,880.

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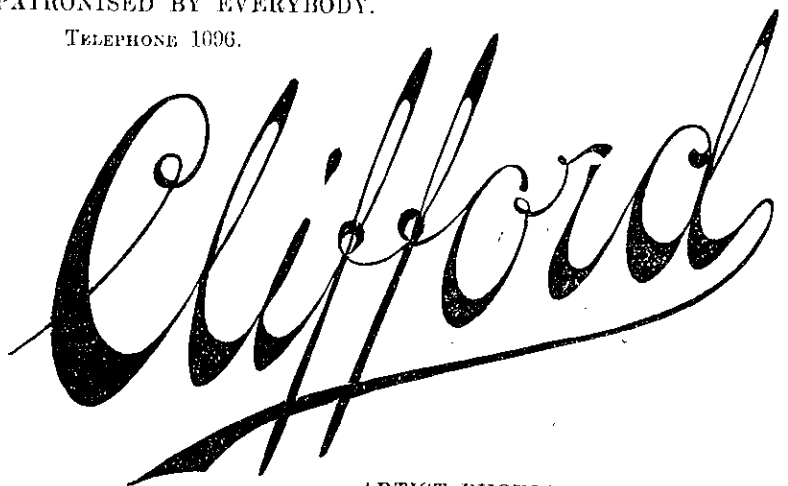
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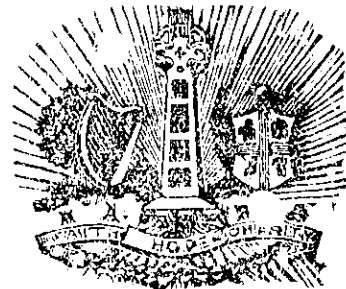
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The Catholic World

AUSTRIA—Resignation of the Nuncio

Monsignor Granito di Belmonte, Nuncio in Vienna, wrote to the Pope some weeks ago asking permission to resign his post. His Holiness has consented, at the same time assuring Monsignor Belmonte of his appreciation of the services rendered by him to the Holy See as Nuncio during the past seven years.

PORTUGAL—Internal Dissensions

The Lisbon correspondent of the *Temps*, in a letter to that journal, says: 'What is occurring at the present moment in Portugal is incomprehensible, for while the provisional Government declares that everything is quiet and all revolutionary danger is at an end, it has just promulgated a decree against insurrectionary movements more rigorous in character than that signed by the dictator, Senhor Franco, in 1908.'

Treatment of Irish Nuns

A few weeks ago the Dublin Corporation passed a resolution condemning the Portuguese Revolutionary Government for the treatment they had meted out to Irish nuns resident in Portugal. A copy of the resolution was forwarded to Sir E. Grey, Secretary for Foreign Affairs, who, in his reply, seemed to indicate that every consideration had been shown to the Sisters. During the last week in December the Superioress of the Siena Convent, Drogheda, sent to Alderman McWalter, who proposed the resolution, the following letter. It is an interesting sidelight, both on the justice of the Revolutionaries and also on the letter of Sir Edward Grey:—'In reply to yours of the 26th inst., requesting some particulars concerning the Irish refugee nuns from Portugal, I beg to state as follows: There are now five of these nuns in Ireland, three here in our convent, one in the Mercy Convent of Newry, and one in the Dominican Convent of Galway. Two of the Sisters here (Sister M. Dominic Murphy and Sister M. Catharine Clayton) belonged to the Dominican Convent of Benefica, Lisbon. On the 10th of last October they were compelled, with the other nuns then in the convent, to go, under the escort of naval officers and men to the Naval Arsenal, to remain there until released. They were guarded there, and not allowed to leave until the British Consul interfered in their behalf. They were placed in a large hall or shed, with about 200 other nuns from the different other convents of the city. There were a few benches and tables and about forty mattresses (not at all clean). This was the only accommodation provided for the 200 Sisters. Most of them had to sit on the floor, and, of course, did not sleep at all. The fare consisted of black coffee, without milk or sugar, handed round in tins, and hard sailors' biscuits. For dinner, some very indifferent soup, described as "greasy water." The Irish and other foreigners were ordered to leave the country at once, but the Portuguese Government refused to pay their travelling expenses. This was most kindly done for them by the British Consul, Mr. Somers Cox, of whose courtesy and kindness they cannot say too much. The convent and all its possessions were seized by the Government, so that all the Sisters were left quite penniless. The other three Irish Sisters were expelled from the convent of Aveiro, in the North of Portugal, some time later. They were compelled to leave, but were treated respectfully. However, their passage money was also paid by the English Consul at Oporto. They were also sent home almost penniless. I suppose it would be impossible to recover for these Sisters any money which they brought to their congregation. The property is now in the hands of the Government.'

ROME—The Closing of the Year

One of the most inspiring scenes that are to be witnessed in Rome during the Christmas season is that of the crowds of Romans that throng the churches in which the 'Te Deum' for the blessings of the past year is sung on the evening of December 31 (writes a Rome correspondent). For the grand anthem is not left exclusively to the sanctuary and choir of professionals; the congregation knows the 'Te Deum' by heart, and thus it can chant every alternate verse. In the Church of the Gesù, which is served by the Company of Jesus, many thousands gathered on Christmas Eve to join in the hymn of thanksgiving. As on the same day, the Feast of St. Sylvester, Pope, was observed at San Silvestro in Capite, High Mass, celebrated by Right Rev. Mgr. O'Riordan, Rector of the Irish College, was attended by great numbers of foreigners and Italians. To the usual banquet held in honor of the Saint a large party of ecclesiastics and laymen, chief among whom were Cardinal Vincent Vannutelli and the Archbishop of Westminster, were invited by the Rector. At Benediction of the Blessed Sacrament, imparted by his Eminence, the 'Te Deum' was sung by the choir and congregation.

Municipal Muddling

Our Communal Administration, with Nathan at its head, the Mayor who has received world-wide notoriety since his bitter attacks on the Catholic religion in his speech of September 20, has had at last to confess failure (says the Rome correspondent of the *Catholic Times*). The words of the Mayor speak for themselves: 'We cannot pro-

ceed any further; it is useless to deny it. But the State must decide, because if it does not give us within two months the millions which we want, we shall go away and leave the Campidoglio open.' The bitter truth has come out at last. Couldn't he have withheld such an announcement at least until after the celebration of the so-called glorious event that made Rome the capital of united Italy? Such was the reasoning of his many friends. It was not opportune at present for the Communal Administration of the city to come to blows with the Government, just at a time when all concentrated energy was necessary for the success of the exhibition that will open its portals within a few short months. However, the dictatorial power of the Mayor must have its way in spite of the protestations of some of his friends. What will the people think? Well, the people have thought long before this. They have seen for themselves, and their thoughts have naturally been in accordance with that which they saw. The promises of the Mayor and his supporters have been unfulfilled. The prices of provisions have increased enormously, and also the rents. In the latter respect the Mayor himself was one of the first to set the example. The people have realised long ago that it is so easy for Republicans and Socialists to make promises and so difficult to realise them. The very newspapers themselves, which have for the last thirty-six months supported through thick and thin the exponents of their ideas in Campidoglio, have at last, even they, confessed failure. Signor Nathan wants money, but declaims at length against any Governmental inquisition which insists on an account as to how the money is to be spent. His old domineering spirit is breaking out again—that spirit which moved him to write that unjustifiable attack upon the Mayor of Montreal.

SPAIN—The Eucharistic Congress

The Cardinal-Archbishop of Toledo, Primate of Spain, has addressed to the members of the Spanish episcopate a letter in which he suggests that they should do what lies in their power to prove that the Catholics of Spain are worthy of the honor of having the next Eucharistic Congress at Madrid. 'It is,' he says, 'a great honor for our country, and we should show our appreciation by proving that it is not in vain it has been paid to us.' His Eminence adds that the King and Queen will actively support the holy undertaking, and that the Prime Minister has also promised his aid and co-operation. An excellent occasion, observes the Cardinal, presents itself to the Catholics of Spain for uniting before the Blessed Sacrament and putting aside every cause of discord.

GENERAL

The Generosity of the Poor

The Archbishop of Boston is generally conceded to be a wise and learned man, yet, speaking the other day at a benefit given in aid of the St. Mary Infant Asylum of Dorchester, his Grace openly admitted that there was one problem he could not solve, one question he could not answer, although dealing with a very common-place occurrence. This mystery that puzzles the Archbishop is the niggardliness of the rich and the charity of the poor. 'Why is it,' he asked, 'and how is it, that the poor, the really poor, are constantly giving to others, and yet never miss it once, and the rich, the really rich, give so little and miss it all the time? Why is it that generally only the poor Catholics, the men and women, who have just enough to get along, give so generously, and our rich Catholics have not, as a rule, measured up with the generosity of the poor Catholics?' These institutions thus far have been supported by the generous alms-giving of our poor people.'

The Materialistic Spirit

The *Catholic Herald of India* quotes the following from a secular paper, the *Indian Mirror*, which was led to make these reflections on reading the protest addressed to the Portuguese people by the Very Rev. Father Cabral, S.J., Provincial of the Portuguese Jesuits, on behalf of his expelled brethren:—'Many a time in these columns have we deplored the growth of the materialistic spirit among Western nations, and given expression to our humble conviction that nothing short of a cataclysm will overwhelm Christendom unless it overcomes the forces which are blinding its spiritual perception. Instance after instance of the blighting effect of materialism is flashed from the pages of contemporary history. The most sorrowful spectacle at this moment is the cruel persecution of the religious in Portugal. Anyone who knows anything about the religious Orders of the Church of Rome need not be told how much they have benefited the human race by their saintly living and by their unremitting labors in every field of humanitarian service. Here, in Bengal, we have the great religious Order of the Society of Jesus, who are held in the veneration of all classes of the population. Verily, the true heroes of the human race are these sons and daughters of God, who, by daily self-conquest and by uncomplaining, hidden self-sacrifice, stand as beacon-lights across the ocean of humanity. They are worthy of the special veneration of the Hindus, because they are so much akin to their own sages of ancient times.'

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Australia's Future Mission

'There is one feature of the Commonwealth that is sometimes not attended to,' said his Eminence Cardinal Moran, at the banquet at Armidale, on Sunday, February 5, in connection with the laying of the foundation stone of the new Cathedral. 'It is that Australia's future mission is to be a great pacific state, and I trust the grand triumphs that await her will be attained through that mission of peace. A few days ago I read in the public press a report of a speech made by the Duke of Connaught on his return from South Africa, and he pointed out that the four unconquerable bulwarks of the Empire were Canada, South Africa, New Zealand, and the Commonwealth of Australia. One feature that is peculiar to Australia is that from her cradle she has grown up in peace, and that, I trust, shall always be her destiny. Canada is a great dominion, but it was added to the Empire by conquest. The combats on the South African veldts are still fresh in our memories. New Zealand had to fight for many a long, weary day. But in Australia not a drop of blood has been shed on any battlefield, or as a matter of conquest. Her progress has been a glorious triumph of peace, and I pray it will always be so till the end.

'I think,' he continued, 'the voice of Australia should be heard in advocating peace. Our representatives are about to leave for the centre of the Empire to do honor to the Sovereign at his coronation. The late King achieved great triumphs in the cause of peace, and was honored throughout the world as Edward the Peacemaker. The present Sovereign seems to be following faithfully in his father's footsteps, and I trust that on Coronation Day our representatives will advocate the cause of peace and what was spoken of at the time of the death of the late King—that the three great Powers of to-day, the United States of America, Great Britain, and Germany, each of which had attained the highest pinnacle of its greatness, and needed no further conquests to maintain supremacy, should form a triple alliance to insist that the minor States should observe peace, which would henceforth be characteristic of our Christian civilisation. People may think that we are too far from the centre of Government for our voice to be heard. At the present day there is no such thing as distance; the world has become very small. We are as near London to-day as Dublin was some hundred years ago, for wireless telegraphy and the other means of conveying thought and messages have made us an intimate part of the Empire. Four great States as we are—Canada, South Africa, New Zealand, and Australia—and the bulwarks of the Empire—our voice should and must be heard in advocating what is a matter of interest to all.

'As the approaching Coronation Day will be the first in 300 years celebrated without insult being offered the Catholics of the Empire, I would suggest that every city in Australia should have illuminations for an hour, say from 9 to 10 o'clock, which corresponds to the precise time of coronation in London. It would be a glorious thing to find Australia rejoicing that on Coronation Day we are all united, without insult being offered to any of the subjects of the King, and from their hearts all wishing long-abiding success to the reign of George V., at the same time wishing that he may follow in his father's footsteps, thus meriting the title of "George the Continuator of Peace," and that before his reign comes to a glorious end we will see the world's peace guaranteed by the combination of the United States, Great Britain, and Germany, so that pacificity will be the abiding crown of our Christian civilisation.'

On Sunday, February 5 (says the *Tasmanian Monitor*), the Marist Missionary Fathers begin their series of missions throughout the archdiocese, commencing at Gormanstown, and continuing through the parishes in their geographical order. The Rev. Father O'Connell, Superior of the Missions, will be joined in a short time by Fathers Kimbell and McCarthy. It may be interesting to note that the first Mission work of the Marist Fathers in Tasmania began in the year 1873, when the Very Rev. Father Le Menant des Chesnais preached retreats to the clergy and religious at Hobart and Launceston. From June to November of that year he conducted single-handed very successful missions in the Hobart, Launceston, Deloraine, Westbury, Latrobe, Longford and Campbelltown parishes. Again in the year 1880 the same Rev. Father conducted retreats for clergy and religious at Hobart and Launceston, and from November of that year till February, 1881, he conducted missions at the following places:—Emu Bay, Circular Head, Table Cape, Mount Bischoff, Westbury, Richmond, Spring Bay, Hobart, Jerusalem, Brighton, and Green Ponds. This zealous missionary died at Temuka, New Zealand, on February 14 of last year, and was attended in his last moments by the Rev. Father O'Connell, who now comes to follow in the footsteps of his noble predecessor.

Domestic

By MAUREEN

Devilled Tomatoes.

These make an excellent summer breakfast or luncheon dish, and may be broiled over gas or a clear coal fire. Cut the tomatoes, which should be firm and fresh, in thick slices. Brush over with oil and broil quickly. Arrange on a chop platter, and pour over them a sauce made by cooking for a moment in a small saucepan two tablespoonfuls of olive oil, a saltspoonful of made mustard, three table-spoonfuls of vinegar, a saltspoonful of sugar, and a pinch of cayenne.

Sachet Powder.

Orris root is a favorite choice. It gives the faint smell of a wood violet, and is by no means clogging. To make it lasting there is but one secret. A sachet of the powder remains fresh but a very short time if it is merely enclosed in a bag of muslin and laid among underlinen and handkerchiefs. If it is baked in the oven, however, between layers of wadding, it will have a different result. Any powder can be treated on the same principle, a little being sprinkled on a square of wadding. Another piece of cotton wool over the top encloses it like a sandwich. This is baked in a quick oven for a few moments—not long enough to singe the wool. The baked wadding can then be divided and made into various little bags or sachets to place among linen or toilet articles.

A Simple Ice-Chest.

An excellent ice-chest can be made from two flower pots, choosing one larger than the other. Place the one that is smaller on the ground bottom-up, and put the plate or saucer containing the butter on the top of the inverted flower pot. Then soak the large flower pot thoroughly in water and place this over the top of the saucer containing the butter. It should be large enough to rest on the edge of the saucer, otherwise it will interfere with the butter. The damp flower pot will retain the moisture for a long time. To keep moist wrap round the pot a piece of cheese cloth that has been thoroughly soaked in water. As the flower pot dries it will absorb the moisture from the cloth, and will thus retain its coolness for a long time. But special attention must be paid to keep the cloth always moist. A sponge soaked in cold water and placed on top will effect this.

Household Hints.

The cheapest floor stain is made by dissolving permanganate of potash in warm water. Do not allow the liquid to come in contact with the hands or they, too, will be dyed dark brown.

A very useful cement for china is made by stirring plaster of paris into a thick solution of gum arabic. Apply with a small brush to the broken edges, and press them firmly together.

Those who use salt generously in the sweeping of their carpets are never troubled with moths; besides, salt brightens the colors and brings out the pattern of the carpet in a most satisfactory manner.

To exterminate beetles in cupboards, etc., fill up cracks and crevices with powdered borax. This should be continued until there are no signs of the pest.

When clothes have become yellow from careless washing, put them into a tub, cover with sour buttermilk, and let them stand for about four days; then rinse thoroughly in warm water. Boil as you do the rest of the clothes.

Sunburn.

The salt sea breeze and the sun must not be allowed to play unchecked, or they work havoc with the complexion and lessen the pleasure of a summer holiday. For a sunburnt nose, an application of starch moistened with cold water and smeared in rather a thick paste over the inflamed part will remove the redness and allay the irritation. To prevent the face from burning after a day spent in the open, instead of washing in the usual manner smear the face with a good cream and leave on if possible twenty minutes or half an hour. Wipe off completely with powder. Painful sunburn can often be smoothed by milk baths. Sour milk, buttermilk, or skim milk can be used with equally good results. Swab the face freely with the milk, and let it dry on for at least half an hour. When the sunburn has occurred in the afternoon, swab the face with hot cloths before dressing for the evening, having first rubbed on a soothing grease. At night bathe the burnt flesh freely with milk, letting it remain until morning. If the skin is blistered from sunburn, the following remedy will prove soothing and beneficial:—Make a lotion of equal parts of lime-water and linseed oil and apply with a soft cloth, renewing the lotion when the skin is dry.

Maureen

Uncle (to Donald, who has just come home from school): "And did you get a good place in your class at the last examination?"

Donald: "Yes; next to the fire."

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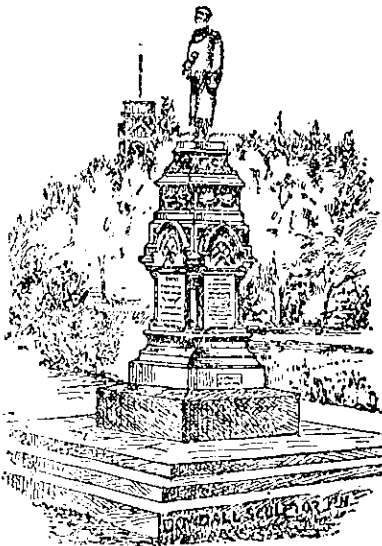
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Science Siftings

BY 'VOLT'

Swim by Machinery.

A ten-pound swimming machine that may be packed in a suit-case is the invention of a Frenchman. It is a safe and rapid semi-raft for the man who swims or the man who doesn't. At the front of the apparatus is a cylindrical metal float, with conical point and a depending rudder. At the rear is another metal float, with stirrups actings upon a propeller, the two ends connected by a wooden bar, on which the swimmer lies as if on the water, kicking with his feet and alternately pushing and pulling with a cross handle-bar just back of the forward float. The swimmer on the swimming machine gets a maximum of exercise while making a speed impossible to the ordinary swimmer on the open water.

How Cats Fall.

A scientist has constructed an ingenious model to show why a cat in falling invariably alights on its feet. This model, roughly speaking, consists of a cardboard cylinder wherein are stuck four rods to serve for legs, together with a tail devised on similar principles. The object of the experiment is to show that a feline's peculiar faculty depends on the rotation of its tail with sufficient vigor. This faculty is one especially developed by climbing and leaping animals, such as members of the cat tribe, monkeys, squirrels, rats, and most lemurs. As mentioned, the tail plays an important part in the turning process. According to the investigator, all tree-inhabiting monkeys have long tails, and there is not the slightest doubt that these tails are of great aid to all climbers in enabling them to turn in the air. The tail also serves as a balancer, as evidenced in the case of a squirrel, which may be seen walking along a tightly stretched wire or string, swinging its tail from side to side, much after the manner of tight-rope walkers balancing themselves with a pole.

A Chemical Fire Extinguisher.

Remarkable results were obtained in a series of tests of a chemical fire extinguisher invented by the Abbé Danev. The tests were carried out at Lyons in the presence of the maire, military commanders, fire brigade chiefs, and the military sappers and engineers, as well industrial representatives. A pyramid of boxes filled with inflammable material impregnated with oil was erected to a height of thirty-five feet. The structure was set on fire, and when the entire mass was blazing a special apparatus threw on it a shower of dark liquid mixed of gases and salts. The fire was instantly extinguished, and on close inspection no trace of fire was found anywhere in the enormous mass. Then showers of oil and inflammable essences were thrown on the heap, fire was applied once more, and it was found that the oils and the essences alone burnt. Everything which had been touched by Danev's extinguisher remained incombustible, and when the oils had burnt out the mass was found intact, as after the first fire. The *Debats* says that 'the test was absolutely conclusive, and the modest clergyman is to be felicitated without reserve on an invention which at last makes us "master of the fire."'

The Mud-nest Builder.

Flamingoes are perhaps the most curious and picturesque birds in the world. Their long necks, legs, and heavy beaks seem out of all proportion to their bodies, and the rosy plumage of the adult bird is very beautiful. The flamingo is the only member of the stork tribe which builds a mud nest. The foundation for this is often laid in as much as fifteen inches of water, and rises above the surface, a pile of no mean size. Some remote and desolate spot is chosen, and here hundreds of birds build their nests and rear their young. Most of the nests hold their eggs, some only one; and the incubation of these is delayed so long that before they are hatched the water has dried up, leaving the nests as mounds of mud and fibre along the edge of the lake. On the top of the nest the parent sits, with its long legs doubled up, and projecting behind her for some distance beyond the tail. The egg, which has a greenish blue shell, is protected by an outer thick chalky coat, which can be removed. The plumage of the young flamingo is white, with here and there brown touches, and the bill is nearly straight. The characteristic crooked beak of the adult does not appear till the bird has nearly matured. These birds can walk, swim, or fly, but they are never so happy as when wading knee-deep in water. There is a European variety in the south of France and Spain, but the grander specimen comes from Equatorial Africa.

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Intercolonial

A series of farewells to priests of the archdiocese of Sydney, leaving for Ireland, took place on February 8. The parishioners tendered a farewell to Rev. Father M. Rohan, of St. Augustine's, Balmain; and the Rev. Fathers Dowling (Botany) and J. O'Gorman (Pymont) were similarly honored by their respective parishioners.

His Lordship Bishop Carroll laid the foundation stones of the new convent and schools at Smithtown, on Sunday, January 29. There was a large gathering at the ceremony. In the afternoon he laid the foundation stone of the new presbytery at Kempsey. Many hundreds were present, and a collection amounting to £650 was taken.

His Eminence the Cardinal (says the *Freeman's Journal*) will probably leave Sydney for Western Australia by the Orsova on March 1. The consecration of Dr. Clune, C.S.S.R., by his Eminence, has been fixed for St. Patrick's Day, at Perth. His Eminence will probably be joined on the way by the Bishops of Goulburn and the Archbishop of Hobart.

Speaking at the opening of St. Ignatius' new school for boys at Richmond, his Grace the Archbishop of Melbourne, said that of the two classes of opponents of justice to the Catholic body in the matter of education—the secularists and the sectarians—he preferred the former. Those agitating for Bible lessons in the State schools were simply asking for a subsidy to teach the Protestant religion. A leading Protestant paper, the *British Weekly*, declared that to grant the request of the sectarians without satisfying the Catholic claims was untenable.

At the conclusion of the blessing of the foundation stone of the new Cathedral, Armidale, on Sunday, February 5, his Eminence Cardinal Moran, who performed the ceremony, said:—'I promised Bishop O'Connor £50 now, and £50 when the cathedral was completed, but his Lordship said, "You had better give me a £100 now, for you may be in heaven when the building is finished." I think his Lordship is a wise man,' added his Eminence, to the accompaniment of universal laughter, 'and I will give him the £100 now.'

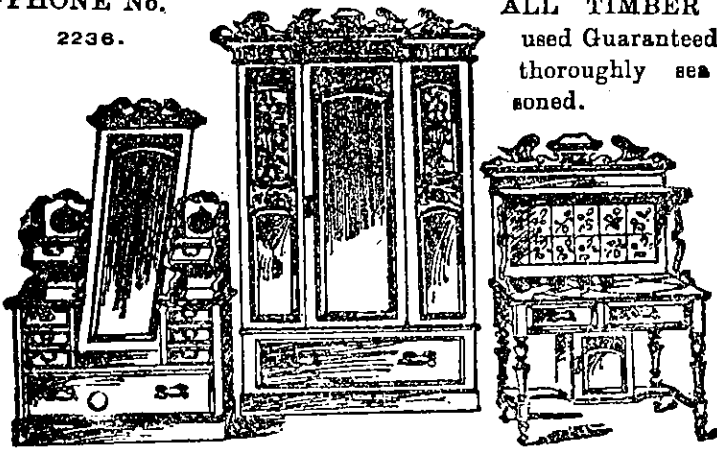
The following clerical changes have been made in the archdiocese of Sydney:—The Rev. Fathers M. Rohan (Balmain), R. Collender (Surry Hills), P. Dowling (Botany), J. O'Gorman (Pymont), have left for a trip to Ireland. During their absence the parishes will be administered as follows:—Rev. Father P. Brody, Balmain; Rev. Father J. McDermott, Surry Hills; and Rev. M. Sherin, Botany. The Rev. J. Hyland, now at Queanbeyan, will be stationed at Pymont; and the Rev. M. Hogan, recently returned from a trip to the Homeland, will take charge of Queanbeyan.

The Very Rev. Thomas Lawless, C.M., of Ashfield, passed away on February 2 at St. Vincent's Presbytery. The deceased, who was 48 years of age, was born at Collon, County Louth. Father Lawless, while still a student, became a member of the Vincentian Congregation, and was later raised to the priesthood at Clonliffe College, by the Most Rev. Dr. Walsh, Archbishop of Dublin. For six years he professed mathematics and classics at St. Patrick's College, Armagh. Sent by his superiors to Australia in 1897, he remained for five years attached to the staff at St. Stanislaus College, Bathurst, and thence he was transferred to the Vincentian House of Missions, Malvern (Vic.). From that centre he was engaged for some years in giving missions throughout Victoria and Tasmania. In 1905 he was appointed parish priest at Ashfield, and local Superior of the Vincentian community. For a short period prior to his death he held the office of Provincial of the Vincentian Fathers in Australia.

The foundation stone of St. Mary's Cathedral, Armidale, was blessed and laid on Sunday, February 5, by his Eminence Cardinal Moran, assisted by their Lordships the Bishops of Armidale, Goulburn, Lismore, Maitland, and Rocklampton. About two years ago his Lordship Dr. O'Connor instituted the movement to erect the Cathedral, and at the first meeting held in connection with the project a sum of £3000 was subscribed. A tour of the diocese made on behalf of the new Cathedral resulted in a sum of £10,000 being on hand prior to the commencement of the work. The Cathedral will be of brick and stone, and the contract price is close on £22,000. On his arrival in Armidale on the day prior to the ceremony his Eminence was tendered a public reception in the Town Hall, at which the Mayor presided, and was presented with an address by the Catholics of the town. At the conclusion of the blessing and laying of the foundation stone on Sunday Bishop O'Connor appealed for subscriptions towards the Cathedral fund, and made a beginning by handing in his own cheque for £1000. The priests of the diocese subscribed £1222, and his Eminence the Cardinal gave £100. At the banquet which was held later on in the Town Hall his Lordship Bishop O'Connor stated that the subscriptions at the ceremony amounted to £5000, which, with the amount previously in hand, totalled £15,000.

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The Family Circle

KETTLE TALK

'I don't feel well,' the kettle sighed, The pot responded, 'Eh? Then doubtless that's the reason, ma'am, You do not sing to-day. But what's amiss?' The kettle sobbed, 'Why, sir, you're surely blind, Or you'd have noticed that the cook Is shockingly unkind. I watched her make a cake just now— If I'd a pair of legs I'd run away!—Oh, dear! Oh, dear! How she did beat the eggs. Nor was that all—remember, please— 'Tis truth I tell to you— For with my own eyes I saw Her stone the raisins, too! And afterward—a dreadful sight!— I felt inclined to scream!— The cruel creature took a fork And soundly whipped the cream! How can you wonder that my nerves Have rather given way? Although I'm at the boiling point I cannot sing to-day.'

HIS WORD

'The teacher asked Bob Warren only once,' the new boy reflected as he went home.

An offence had been committed at school, and the principal was making a searching inquiry. Some of the boys had been taken out for a lengthy interview, but they put only one question to Bob Warren: 'Do you know anything about it?' 'No,' Bob had answered, and no more had been said.

And the new boy knew just why. He, too, would have believed anything Bob said. 'That's a reputation worth having,' he said to himself very seriously.

A few days later the school was gathered for an evening jollification at the home of one of the class.

'Is that ten?' said Bob, as the clock struck. 'I must go.'

'Just one minute, Bob, till we finish this game,' they begged.

'I promised to start home at ten,' said Bob.

'But a minute won't make any difference.'

'Not much,' agreed Bob laughingly, but he was reaching for his cap.

Then came a jeer that hurts the average boy so. 'Before I'd be such a baby as to be tied down to going home at exactly ten! Did they send a nurse after you?'

Bob flushed, but he was a boy not easily ruffled. 'I'll go and see,' he said, and with a smiling 'good night,' he was gone.

Bob Warren valued his word too highly to sacrifice even a five-minute fraction of it. He valued it so much that the jeer that wounded his boyish dignity could not move him. And at this time, when he was fifteen, he had so long honored his word that it was a matter of instinctive habit with him. It would have taken a decided wrench for him to do anything different.

And—though very likely he didn't realise this—he was building up the most valuable capital with which to start out in his life's work. The habit of absolute truthfulness is worth more than a great fortune of money, than much knowledge, than influential friends.

And only one person can give you this great gift.

THE ASSISTANT TYPEWRITER

The office-boy looked over his book at the typewriter with an ambitious glance. How fast her fingers flew over the keys! What wouldn't he give if he were as beautiful and accomplished as she!

'Miss Garble!' shouted a voice from the inner room. 'Please come and take some letters.'

The young lady gathered her skirts together in a hurry and went into the inner room. The office-boy put his book down for a moment. Then, stealing cautiously to the door, he listened. She was safe in there for a quarter of an hour. Going to the typewriting machine, he sat down and quietly, very quietly, touched the keys. Then he raised the carriage. The result seemed gratifying, for he continued to place his fingers here and there without regard to spacing or capitals. The rustle of a dress made him start up and resume his accustomed seat. Miss Garble sailed in and sat down at the machine.

'Miss Garble!' Again did the young lady arise.

'I want you to take the letter you are writing to Brown and Robinson's as soon as you have finished it.'

'I have just done the letter, sir.'

'Well, sign it on the machine and take it down at once.'

Miss Garble sat down, put in 'Yours very truly, So-and-So and Co., per G,' addressed an envelope, folded the sheet of paper up without looking at it, and enclosed it. Then she went out.

An hour later Miss Garble returned with an answer from Brown and Robinson.

'Miss Garble!' again called the boss.

'Yes, sir.'

'Did you write this letter to Brown and Robinson?'

'Yes, sir.'

'At my dictation?'

'I did, sir.'

'Will you please look at it?'

Miss Garble took the letter and read:

Messrs Brown and Robinson,—Gentlemen—Will you kindly send us a cheque during the day for goods received, as we have to meet a heavy bill? idont care for the b—oss, he's a lobster& i likes mi ss garbel she's a gem.—Yours very truly, So-and-So and Co. per G.

Miss Garble turned red. Then she glanced in the direction of William. Mr. So-and-So noticed her glance. William was engrossed in a book.

'William!' said a stern voice.

The boy slammed the book down and went into the inner room.

'Did you touch Miss Garble's typewriting machine this morning?'

William gasped for a reply.

'You asked me this morning,' went on the voice, 'if you could have the day off on account of death in the family. You can have the day off, William, and you need not return until every member of your family is dead and buried.'

FRIENDS

We should never let a friend go out of our lives if we can by any possibility help it. If slights are given, let them be overlooked. If misunderstandings arise, let them be quickly set to rights. Friendship is too rare and sacred a treasure lightly to be thrown away. And yet many people are not careful to retain friends. Some lose them through inattention, failing to maintain those little amenities, courtesies, and kindnesses which cost so little, and yet are hooks of steel to grapple and hold our friends. Some drop old friends for new ones. Some take offence easily at imagined slights, and ruthlessly cut the most sacred ties. Some become impatient of little faults, and discard even truest friends. Some are incapable of any deep or permanent affection, and fly from friendship to friendship, like birds from bough to bough, but make no rest for their hearts in any.

THE LAUGH CURE

Laughter induces a mental exhilaration.

The habit of frequent and hearty laughter will not only save you many a doctor's bill, but will also save you years of your life.

There is good philosophy as well as good health in the maxim, 'Laugh and grow fat.'

Laughter is a foe to pain and disease and a sure cure for the 'blues,' melancholy, and worry.

Laughter is contagious. Be cheerful and you make everybody around you happy, harmonious, and healthful.

Laughter and good cheer make love of life; and love of life is half of health.

Use laughter as a table sauce; it sets the organs to dancing, and thus stimulates the digestive process.

Laughter keeps the heart and face young and enhances physical beauty.

Laughter is nature's device for exercising the internal organs and giving us pleasure at the same time.

It sends the blood bounding through the body, increases the respiration, and gives warmth and glow to the whole system.

It expands the chest and forces the poisoned air from the least-used lung cell.

Perfect health, which may be destroyed by a piece of bad news, by grief, by anxiety, is often restored by a good, hearty laugh.

A jolly physician is often better than his pills.

THE MOVERS

There is a fine point to the story of the old Quaker and the 'movers.' Good old Broadbrim was one day driving to a distant town, and as he was jogging along quietly he met a man driving a van loaded with household effects. Greetings were exchanged in country fashion.

'I see thee is moving, friend,' said the Quaker.

'We had to,' replied the man, gruffly. 'We had to get out of the neighborhood. Such a contemptible meanness as we found in that place could not be matched in the world.'

'Friend,' commented the old man gravely, 'thee will find the same wherever thee is going.'

A little farther up the road he met another man, also a 'mover,' driving his load of furniture.

'Thee is moving, friend?' again the Quaker observed,

'Yes, we are moving,' said the man sadly, 'and sorry am I to say so. We are leaving the finest neighbors any family ever had. Never can we find such friends again. The kindest, the best—' His voice choked on the utterance of his regret.

'Friend,' said the old Quaker again, but quite cheerfully this time, 'thee will find the same wherever thee is going.'

WE WANT TO BUY

A cushion for the seat of war.
 A ring for the finger of scorn.
 A glove for the hand of fate.
 A sleeve for the arm of the law.
 A lock for the trunk of the elephant.
 A pair of glasses for the eyes of the law.
 A key to the lock of the door of success.
 A blanket for the cradle of the deep.
 A button for the coat of paint.
 A thermometer to measure the heat of an argument.
 A rung for the ladder of fame.
 A hinge for the gait of a horse.
 A tombstone for the dead of night.
 A razor to shave the face of the earth.
 A link for a chain of evidence.
 A pump for the well of knowledge.
 A telescope to watch the flight of time.
 A song that will reach an ear of corn.
 A hone to sharpen a blade of grass.
 A cemetery in which to bury some dead languages.
 A front and back for the sides of an argument.
 A book on how the water works and frost bites.
 A medicine to keep the ink well.
 A dog to replace the bark of a tree.
 A pair of pincers to pull the root of evil.
 A new rudder for the ship of state.
 A liniment to stop the pane of glass.
 A treatise on what makes the weather vane and roads cross.
 Food for reflection.
 Scales for the weight of years.

AT THE LAST DITCH

Representative Nye, of Minnesota, has much of the wit of his lamented brother, Bill Nye. Himself a lawyer, Representative Nye said at a lawyers' banquet in Minneapolis:

'Lawyers have grand reputations for energy and perseverance. A lad said to his father one day: "Father, do lawyers tell the truth?" "Yes, my boy," the father answered; "lawyers will do anything to win a case."'

THE POLITICIAN REBUKED

A prominent Western politician who frequently visited Washington, and was pretty well known there, went to that city on one occasion to attend to some business, and was surprised to meet an old friend and townsman at the hotel he had selected for his stay.

'Why, Bingley,' he exclaimed, 'I am glad to see you! Isn't there something I can do for you? Are you after any office?'

Mr. Bingley thanked him. No, he was not in search of any office.

'Got all the money you need with you? If not, don't hesitate to call on me for a couple of hundred.'

'Much obliged, colonel, but I don't need any money.'

'Well, come with me; I can do you one good turn, anyhow.'

He took him by the arm and marched him to the hotel clerk's desk.

'Clerk,' he said, 'this is my friend, Mr. Bingley. I want you to treat him right. Let him have whatever he wants, and if he gets extravagant and runs out of cash, charge it to me.'

'Why, yes,' said the clerk; 'I know Mr. Bingley very well, but—but who are you?'

FAMILY FUN

Hit it Hard.—Place a strip of thin board, or a long wide flat ruler, on the edge of a table, so that it just balances itself, and spread over it an ordinary newspaper. You may now hit it quite hard with your doubled fist, and with a stick, and the newspaper will hold it down, and remain as firmly in its place as if it were glued to the table. You are more likely to break the stick with which you strike than to displace the strip of wood or the paper.

A Home-made Microscope.—The simplest and cheapest of all microscopes can easily be made at home. The only materials needed are a thin slip of glass, on to which one or two short paper tubes, coated with black sealing wax, are cemented with the wax, a small stick, and a tumbler half full of water. Water is dropped gradually into the cells, until lenses are formed of the desired convexity, and objects held below the glass will be more or less magnified.

All Sorts

Bricklayer (to mate, who had just had a hodful of bricks fall on his feet): "Drop'd 'em on yer toe! That's nothin'. Why, I seen a bloke get killed stone dead, an' 'e never made such a terrible fuss as you're doin'."

'This beetle-paste I purchased heré doesn't seem to kill the beetles at all.'

'Ah! you see, madam, the properties of this preparation are not to kill the beetles at once, but to undermine their constitutions.'

'This,' remarked Mr. Cane, 'is my photograph with my two French poodles. You recognise me?' 'I think so,' said Miss Coffee. 'You are the one with the hat on, are you not?'

'I understand some of your hens have stopped laying?'—'Two of them have.'—'Ah, you don't feed 'em right!'—'No; it wasn't that. It was a motor car.'

Farmer on board a steamer (suffering a good deal from the rolling of the vessel), to friend: 'This capt'n doesn't understand his business. Why don't he keep in the furrows?'

'This bell,' said a well-meaning sexton, when showing the belfry of an interesting village church to a party of visitors, 'is only rung in case of a visit from the Governor, a fire, a flood, or any other such calamity.'

'Why do you always put a pitcher of water and a glass on the table before an orator?'

'That,' said the chairman of many reception committees, 'is to give him something to do in case he forgets his piece and has to stop and think.'

The largest theatre is the Paris Opera House, covering three acres; the largest bronze statue, that of Peter the Great, in St. Petersburg, weighing 1100 tons. The biggest stone statue is in Japan, 44 feet high; the largest college is in Cairo, with over 10,000 students and 310 teachers. Damascus has the honor of being the oldest city.

Wagner, writing in 1846, said of Schumann: 'He is a highly-gifted musician, but an impossible man. When I came from Paris I went to see him. I told him of my Parisian experiences, spoke of the state of music in France, then of that in Germany, spoke of literature and politics, but he remained as good as dumb for nearly an hour. One cannot go on talking quite alone. An impossible man!' Schumann gave an account of this interview, which practically agrees with that of Wagner: 'I have seldom met Wagner,' he said, 'but he is a man of education and spirit. He talks, however, unceasingly, and that one cannot endure for long together.'

The vicar and his family had endured uncomplainingly the inflictions of Miss Pry, the bore of the neighbourhood. Finally the vicar's stock of patience was exhausted, and he made himself scarce, manlike, leaving the burden of the ordeal to his wife.

One day recently Miss Pry called, and the clergyman, in the pensive seclusion of his study, read along for two hours, when his appetite told him it was luncheon time. He arose to call downstairs, and as he opened the door his wife's voice floated upward with an odd intonation.

'Luncheon is ready!' she said.

'All right,' he replied; 'and is that bore gone?'

'Yes, dear,' sweetly responded the vicar's wife; 'but Miss Pry is here and will take luncheon with us.'

Pearl oysters live in tropical seas on clean, sandy bottoms from 15 to 20 fathoms down. The strong cord which is thrown out between the hinges of its shell anchors the mollusc to coral masses or to other shells. There are the creatures which for centuries have furnished oriental pearls, the desire of kings and millionaires and collectors. From the spot where it is anchored, the oyster never moves until it is wrenched away by the hand of the diver. Only one shell in a thousand contains a gem of any value. Pearl fisheries are scattered all over the equatorial seas, and thousands of men are engaged in diving for the pearl-bearing molluscs. In Ceylon there are ten fisheries, all worked under Government control. No less than 5000 boats manned by divers work every summer in the Persian Gulf. Australian fisheries produce small but exceedingly brilliant pearls, and the Pacific Islands are famous the world over for their gems, Tahiti being the centre from which these are exported. The white seed pearls from the Red Sea and the Persian Gulf go to market at Bagdad, while Bombay distributes the yellowish pearls preferred by Hindus. The pearl fishery at Bahrein, on the Persian Gulf, is busiest in the spring season. The divers bring their families, and build huts of palm and bamboo. Boats carrying 15 to 20 men go daily to the banks which lie under 10 or 12 fathoms of water. The diver is naked, his body rubbed with oil. His nose and ears are stuffed with cotton. He carries a knife to fight off sharks and to loosen the oysters, and wears a basket fastened round his neck. Tied to his feet is a bar with a weight at either end. He remains under water about two minutes, and brings up about 75 oysters. He will dive on an average about fifty times a day.

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