

MISSING PAGE

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Friends at Court

GLEANINGS FOR NEXT WEEK'S CALENDAR

- June 18, Sunday.—Second Sunday after Pentecost. St. Isidore Agricola, Confessor.
- „ 19, Monday.—St. Juliana Falconieri, Virgin.
- „ 20, Tuesday.—St. Silverius, Pope and Martyr.
- „ 21, Wednesday.—St. Aloysius Gonzaga, Confessor.
- „ 22, Thursday.—Octave of Corpus Christi.
- „ 23, Friday.—Feast of the Sacred Heart.
- „ 24, Saturday.—St. John the Baptist.

Feast of the Sacred Heart of Jesus.

Since the Person of Christ, including His human nature, is the object of divine adoration, the worship which is due to His Person is due to all that is united to His Person. For this reason the Fifth General Council condemned the Nestorians, who introduced two adorations as to two separate natures and to two separate persons. The Council affirms that one adoration is to be offered to the Word united to His humanity. The material object of this divine adoration is Christ, God and man; the formal object or the reason for which this divine adoration is given to Him in both natures is the divinity of the Incarnate Son. Thus the Sacred Heart of Jesus, the human heart which the Son of God took from the substance of His Immaculate Mother, is adored with divine worship in heaven and on earth—at the right hand of His Father and in His real presence in the Most Holy Sacrament of the Altar.

'Devotion to the Sacred Heart reveals to us the personal love of our Divine Redeemer towards each and every one for whom He died. It is a manifestation of His pity, tenderness, compassion, and mercy to sinners and to penitents. Nevertheless, its chief characteristic and its dominant note is His disappointment at the return we make to Him for His love.'—Cardinal Manning.

St. Juliana Falconieri, Virgin.

St. Juliana was a native of Florence. Having, while still a child, lost her father, she found a second father in her uncle, St. Alexis Falconieri, one of the founders of the Servite Order. She is celebrated for her devotion to the Adorable Sacrament of the Altar and to the Mother of God. Like so many other saints, she was singularly successful in reconciling enemies and reclaiming sinners. She died at an advanced age in 1340.

GRAINS OF GOLD

THE WEAVER.

- Out of the beam that greets mine eyes,
The blessed glow of day,
I weave a dream of paradise
To light my common way.
- Out of the glance of rapture bright,
Out of the smile that cheers,
I weave a rainbow of delight
To bridge the dusty years.
- Out of the daily task well done,
Out of the burdens borne,
I weave a garland like the sun
New-risen at the morn.
- Out of the little fretful things,
Out of the narrow round,
I weave my spirit soaring wings
To leave the leaden ground.
- I am the weaver of my fate:
Out of the things that flee
I shape with eager hands elate
The robes of destiny.

—Ave Maria.

Whenever a good man goes wrong a thousand secret sinners hold up their hands in pious horror.

The most delicate and the most sensible of all pleasures consists in promoting the pleasures of others.

Gifts are given us by God to do with what we can. We are not to hide and waste them, but use them and make them increase and grow.

Pure thoughts, pure speech, and pure acts make pure, holy lives. Our thoughts must be pure and pleasing to God, if we wish to lead holy lives. If thoughts of God fill our minds, and our hearts burn with love for Him, our speech will be ever pleasing to Him.

Sufficient unto most people is their own burden. Do not pile your load upon others. Do not distress them with your aches and pains, your doubts and fears and forebodings. Do not tell them of your mental and moral infirmities. They will find them out soon enough without your help, and possibly will see them more clearly than you do yourself. If there is a cloud in your heart, do not let it appear in your face. Bear your own burden bravely. You can lighten it by giving others a lift.

The Storyteller

THE STRAIGHT, CLEAR ROAD

'That you, Miss Meade? Just come in.' The manager's voice over the house-telephone tinged with relief. Dr. Stagg had said: 'It must be Miss Meade.' 'You're wanted immediately, automobile accident; all dead but one; he's Dr. Stagg's patient.'

'Very good. What's the address?' Ruth Meade, no matter how brief her sentences, never gave the impression of being curt. Her tone was too rich and sweet not to please. Young, efficient, good to look at, the girl's voice was only one of the many gifts which made her the favorite nurse at the registry. She wrote the address of Dr. Stagg's patient upon a convenient pad, as the manager repeated it.

'Thank you. Good-bye.'

With the quick noiseless manner her training had accomplished, Ruth made some changes in the suit case she had fetched to her room ten minutes earlier.

'I expected to go home over Sunday,' she reflected, a trace of doubt flitting across her tranquil face, disturbing its peace into an angry pucker of the forehead, a stiffening and thinning of the full young lips. 'Oh, well—I'll drift with the current. Duty can't be ignored. Efface yourself and your difficulties, Ruth; it's high sanctity and common sense, both.' She snapped the valise shut with whimsical energy, and picked up her hat and gloves.

Half an hour later, Ruth stood beside an improvised operating table in a very rich man's house. Dr. Stagg, greeting her by a fraction of a nod, still had mental leisure sufficient to think, as many times before that Ruth was a white-uniformed incarnation of quiet, unostentatious capability and common sense, both. She worked hard and talked little.

'Just in time, Miss Meade. Dr. Bell will take the narcosis.—It's trepanning.'

They worked rapidly, almost in absolute silence. There is something eerie about approaching a man's brain with material instruments, even of twentieth century manufacture. The patient was neither young or old. He was a large man, probably handsome, although the disfigured head and face, partially concealed by the ether-cone, gave Ruth little definite idea of feature or contour. She instinctively fancied the countenance fine looking. Then by force of habit she put all curiosity, all imagination, everything except the alert attention to her duty, out of her mind.

He was back in the carved and canopied bed, desperately weak and ghastly looking, presenting no indication of triumphant reaction. The surgeons were conversing in low tones, out in the injured man's study.

'I have made him as comfortable as I could,' thought Ruth, arranging bowls of solution upon a table. 'But I'm afraid nothing will help him. His pulse and respiration are both alarming.' She turned in a quick, overpowering sympathy and regarded the man lying on immaculate linen, his head in clean white bandages, science attendant with all its marvellous might, but the individual evidently forever beyond the power of comfort, luxury or knowledge to permanently assist him. The calm indefatigable nurse was a bit overwrought; there had been trials and struggles in her own life, of late. Two paths stretched out before her, and her heart quailed before the moment when she must declare her choice. Mr. Brewster, a few hours before unknown to her, was getting upon Ruth's nerves.

'Where's his wife?' she peevishly inquired of herself. 'No doubt in Rome or Paris, as most husbands and wives are when I am called to nurse their honorable consorts in wealth like this. Why isn't she here? He's dying, I'm positive. Poor chap! I wonder if that's his picture—taken years ago—' She was meditatively studying a photograph upon a cabinet when Dr. Stagg beckoned her from the door. Ruth went in her silent fashion to join the two surgeons.

'Mr. Brewster's condition is extremely critical. He may never come out of the ether. Do you think I'd better send for a second nurse to go on at seven?' Dr. Stagg knew what Ruth's answer would be.

'Oh, no! I like to see my patient through the night after an operation.'

Dr. Stagg smiled at the zealous determination in Ruth's blue eyes.

'Well! Mr. Brewster's man will help you if necessary. In the morning we shall see.'

'What we shall see,' gravely supplemented Dr. Bell.

'Don't bury him till he's dead,' snapped Dr. Stagg. He abhorred the precipitateness of youth.

Dr. Bell bowed haughtily.

Ruth turned to Dr. Stagg.

'And Mrs. Brewster?' said she, impulsively.

'Mr. Brewster is unmarried. He has no near relative whatever. Perhaps no really unselfish friend on the face of the globe.'

Dr. Stagg returned to the bedside and bent once more over his patient. Ruth watched the physician's serious, sharply-cut features assume a more marked anxiety.

'How is he?' she breathed.



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'Very low indeed,' Dr. Stagg answered frankly. 'It was a nasty collision, two machines head-on at a turn. Mr. Brewster was thrown twenty-five feet.'

A few final directions jotted down, grave bows to Ruth, and she sat alone near the bed, listening to the struggling breaths of the strong man whose life was flickering out. A premature twilight pervaded the room, darkening blackly in the corners. Ruth knew a window was open back of heavy shrouding curtains, but the fumes of ether lingered through all the house.

'It's a horrid day,' Ruth thought, reaching for a limp periodical and fanning away, the approach of unusual, unprofessional faintness.

A door was gently pushed open. Ruth stopped fanning and slightly started at the apparition presented! An old snowy-headed darky in white waist-coated evening clothes, holding by a cumbersome nail-studded collar a huge Great Dane.

'How's Mass' G'oge, missy?' he queried in the softest tones of his race. 'Pluto, yo' ole fool, keep still!' He cuffed the dog mildly with the fat hand that was free. Every tooth in his head showed in a polite smile at the young lady, but his cheeks were frankly wet with abundant tears.

'He's quite sick,' Ruth whispered. 'Are you Mr. Brewster's man? Oh! don't hold the dog so. He'll choke!' in alarm at the immense brute's efforts to break away from the detaining grip.

'It's his man, Pompey, yes, missy. Don' yo' tech him, missy cose he ain' nebber like no one 'cep me and Mass' G'oge,' as with one final wrench and snarl, Pluto freed himself and darting across the room crawled under Mr. Brewster's bed. From that point of vantage he ominously growled as Pompey went belligerently after him.

'Let him alone,' Ruth urged. 'I've seen dogs act that way before.'

Pompey, who had gone down upon all fours to peer under the bed, rose with panting difficulty.

'Yo' don' gwine to say Massa G'oge gwine die?' Pompey sniffed piteously, abandoning all attempt at dignity.

'I hope not,' was all Ruth could say.

'He done look pow'ful bad,' said Pompey miserably. 'Ain't dat jes' awful, de way he breathe?'

'That's mostly from the ether,' Ruth consoled. She laid her finger on Mr. Brewster's wrist. Pluto growled forbiddingly as her skirts touched the bed.

Pompey watched her wonderingly as she gave his master a hypodermic. A weird silence, disturbed only by Mr. Brewster's agitated respiration, settled upon the room. Slowly the minutes dragged by into hours. For an instant Ruth wondered which meal the butler brought her, when he entered with her dinner. Pompey waited upon her attentively. She swallowed what she could. The old servant, and the dog under the bed would touch neither food nor drink. Both grew so silent and motionless as the night wore on that Ruth believed they were asleep. They were not. The devoted human being and the dumb, faithful brute alike waited in tensely alert misery for what would happen to their best friend.

Dr. Stagg lingered long at the next visit. But Ruth knew that he loitered more because he thought the end was very near than because he anticipated any result from his new directions.

'There may still be some change in the morning,' the doctor forced himself to murmur at the door.

Ruth dutifully nodded, biting her lips meanwhile. She wished irritably that physicians would be strictly sincere with their nurses at least. Why the farce of holding out hope when none existed?

It was shortly before the calm, beautiful dawn that Mr. Brewster unexpectedly stirred and opened his eyes. Ruth smiled hopefully into the wide, bright eyes gazing wildly at her.

'You feel better?' she said softly.

'I don't know,' gasped the man distractedly. 'I can't move. What was it? Where am I?'

Pompey leaned forward eager, happy, agonised in one second. Pluto at the sound of Mr. Brewster's voice crawled out from the cramped quarters and pressed his huge head desperately against his master's limp, bloodless hand lying at the edge of the bed.

'Don't worry,' said Ruth, soothingly. 'You must rest very quietly.'

'But what happened to me?' Mr. Brewster persisted in a pitifully weak tone. 'I wasn't sick. I know!' he cried suddenly, and he struggled so to sit that Ruth laid her arm firmly across his chest. 'Don't, Mr. Brewster! You were in an automobile collision and Dr. Stagg operate! upon you. Everything will be all right.' She mixed something hastily in a tumbler. 'I am glad you have come out of the ether so well. Drink this!'

Instantly Pompey was at her assistance, taking the tube and glass from her when she would have set them down.

'Ah, you, Pompey,' breathed Mr. Brewster, but his strength had exhausted itself, and directly he drowsed.

'He ain' gwine die?' begged Pompey, faintly, tearfully.

'I hope not.'

Pluto licked the cold white hand. Ruth watched and counted the quick, noisy respiration. As the morning sunshine stole in between the drawn curtains, Mr. Brewster again returned to full consciousness, but then his breath-

ing had become very, very slow, like long-drawn out heart-broken sighs. He began to talk phrases quickly uttered, but broken because of the choking presently coming upon him.

'You're my nurse? I remember all. It was a straight, clear road—the branches—of the elms—meeting over-head. For a while it seemed to me—I was twenty instead of fifty-five. I was travelling along a straight, clear road—on a day exactly as beautiful. I saw heaven through the clear blue sky—at the end of—that straight clear road.'

Ruth involuntarily started, and, impelled by peculiar curiosity, her gaze left for a second the livid features of her patient. In the lightning-swift glance she sent around the apartment she caught sight of a dim ivory crucifix low upon the wall, beneath a copy of the Sistine Madonna. It bore a new and unexpected significance. Mr. Brewster's eyes had closed. Ruth hesitated. Should she rouse him, should she question? A wave of uncertainty, of miserable confusion somehow involved in her own fate, swept over the girl.

'The beauty of that day—' he spoke more faintly after the pause, and Ruth bent her head to catch the gasped-out words. 'It's unselfish aspirations—and its peace—returned to me—after thirty-five years—of paganism. My God, I am dying—I left the straight, clear road. But it came back—for an instant. I was crazed—with the wonder of it. We sped through the golden way. Every trembling leaf—whispered of—high things to me. Faster, faster. At the horizon—was the glory—of Paradise. The speed was blinding—but—the way was safe. Then darkness—forgetfulness—and now this agony.' He sank more heavily into the pillow while Ruth wrote frantically upon her card. In a moment he made a supreme effort and raised himself to sit upright without support.

'My God,' cried he in a tone piercingly distinct, 'only once more! Give me—Thy unworthy servant—the straight, clear road.'

Blinded by tears, Ruth pushed Pompey with the hurriedly-written message upon her card out of the room. But she knew as she slipped on her knees beside the shrinking Pluto, that the priest, like herself, could only pray for the departed soul. Before she took the rest of which she had great need, Ruth despatched her letter to her suitor waiting in the country for her decision. The straight, clear road was vividly plain to her now, the alluring mirage of the side-paths having been dispersed by the brightness of a truer vision. The chagrined lover read, in calm, irrevocable terms, that not even to marry the man she loved, would Ruth Meade barter her faith.—*Messenger of the Sacred Heart.*

AUNT LUCY'S LEGACY

'To my niece, Elsie Chapman, my old desk and all it contains, in token of gratitude for her loving kindness to me during many years. I also wish my said niece to have the option of purchasing Rose Cottage and its contents for a sum of not less than four hundred pounds, the money to be the actual property of herself, not borrowed nor raised on mortgage. The rest of all I die possessed of to the Society for the Prevention of Cruelty to Animals.'

As the measured words fell from the lawyer's lips, Elsie Chapman turned pale and red. Tears rushed to her eyes. She turned with a trembling smile and a laugh that was half a sob to her lover, Carew Egerton, and held out her hand to him. He took it and patted it reassuringly.

'The will ought to be broken, Mr. Challoner,' he said.

The lawyer looked at him over his spectacles, compassionately.

'I am very sorry for you and Miss Chapman,' she would not listen to me. I'm afraid it would be of no use to dispute the will. She showed extraordinary acumen about her affairs up to the last—extraordinary business aptitude. She has left less money than I anticipated—'

'To the Society,' the young man broke in sharply. 'There must have been mockery in her mind when she dictated the will. How can Miss Chapman buy Rose Cottage when she has no money?'

'By a codicil my client gives her two years in which to purchase. After that the house and its contents are to be sold compulsorily, the purchase money to go to the Society.'

'The will in itself proves madness,' the young man said, glaring round the low-ceiled room, with Chapman portraits on the wall, treasures of old china and old silver and old engravings, and beautiful old Chippendale and Sheraton furniture everywhere. 'She was always eccentric. None of her other relatives could live with her except Miss Chapman, though she was reputed rich.'

'It is very odd,' the lawyer agreed. 'But I would not advise you to dispute the will. The extraordinary thing is that she spoke so many times in terms of the utmost affection of Miss Elsie Chapman. "Her dear child" she always called her. Judge, then, of my amazement when I was asked to draw up the will. I objected very strongly, but Miss Chapman merely remarked that she could call in another lawyer. In the circumstances I consented to fulfil her wishes. May I ask what you intend to do, Miss Chapman? My wife—'

'Thank you, Mr. Challoner,' Carew Egerton answered for his fiancée, 'we are going to be married at once.'

Elsie stared at him with a mixture of joy and dismay.

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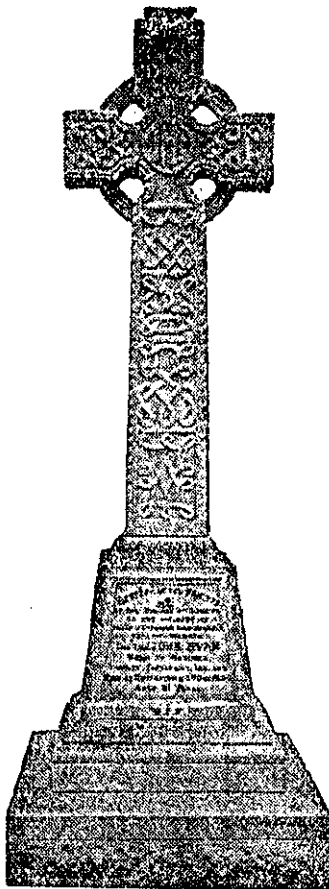
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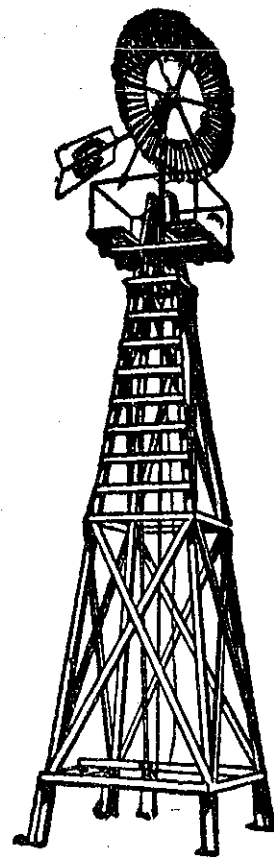
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'Will not this make a difference, Carew?' she asked. 'Not a bit of it. We shall be as poor as church mice. We will have to live in my chambers in the Temple, very different from Rose Cottage. Still . . . I shan't complain. Miss Chapman can stay on here till we are married, I presume?'

'I think no one could object to that,' Mr. Challoner answered. 'I can truly say that I hope the money will be forthcoming in the two years.'

It seemed like a horrible jest of Aunt Lucy's. The pain and injury of it fretted Elsie Chapman's gentle heart as much as the actual loss. Aunt Lucy had had quite a different side of her character to show to Elsie than that crabbed, suspicious side which she had shown the rest of the world. She had seemed to like Carew, too. What was the meaning of it? Elsie asked herself piteously in the hours that followed the reading of the will.

Carew was a briefless barrister earning just enough to live on by dabbling in journalism and light literature. And here he was going to take a penniless girl to his already pinched hearth and home. Only for Elsie's immense faith in her lover she would have disputed his will for her now. As it was, she protested, pleaded that she might go out as a companion or a governess, anything in which she might earn a little money. But Carew only looked at her with a fond obstinacy.

'Do you think I am going to let the world have you at its mercy, my child?' he asked. 'No, no. It will be short commons with us, Elsie, but there will be Love sitting at the hearth, and, with you to inspire me, who knows what I may not do? I am going to work like a black. There are two years before Rose Cottage goes out of our reach. A great many things may happen in two years. And I have waited long enough for my wife.'

They were married in a rush of happiness in which there was no room for foreboding. It was a marriage in May, and the fig-tree was in full leaf in their Court when they came home after a dinner in a restaurant. The sympathetic French waiter who waited on them marked them down as happy lovers in his own mind. He had no sense of the significance of the little banquet, with its extravagance of a bottle of champagne. Yet they were plainly enough bride and bridegroom. For the moment there was no thought of the struggle to come with poverty and the unknown troubles of the future. For each there was only the other in the wide world; all the rest was unreal and shadowy. The world was a Garden of Eden which held just one man and one woman.

When they went home the cool breath of the river came up to meet them. It was an early summer, and there was an intoxication of scents in the air, lilac, wall-flowers, may. The London streets might have been miles away from the silence of the little court, with the mystery of night about it and the stars above it.

What a picnic the early life was! Elsie was delicate and fragile, and her husband was very unwilling that she should do work to which she was not accustomed. There was the old charwoman who had served his bachelor days well, whose services he shared with half a dozen barristers. She came in of mornings and did the rougher part of the work, after a fashion. Carew, who was very proud of his bachelor cooking, cooked Elsie's breakfast and brought her her morning cup of tea. They had the lightest of luncheons—a few sandwiches from Sweeting's, a glass of cider or lager. When they were in funds, they dined in Soho for one and six, including half a bottle of claret; when they were not they dined off a tin of preserved meat and a little fruit.

For that first year Carew worked like a madman. Very often his manuscripts came back. He used to complain that his training at Oxford and for the Bar were altogether against the lightness of touch needed by a casual journalist. He was a dark-faced, dignified-looking young man, with the face of a lawyer, people said. He was, in fact, a born lawyer, although he was yet of the briefless. The aspects of everyday things as they present themselves to the popular journalist were not the same to Carew. Yet, despite the returned manuscripts, the end of the first year found them with some money in hand; and for the rest, they had lived in the Enchanted Islands.

Such love as there was between them was bound to bring its pain and trouble. Early in the second year Carew broke down. Elsie, too, was in delicate health, expecting a baby in the autumn. The two were sick and sorry together, enduring each other's sufferings with far greater pangs than they could have felt for their own. Carew was in darkness for weeks, fretting miserably over the work that had to be left undone, in torture with his inflamed eyes. There was a doctor's bill afterwards, and the two were ordered out of London during the summer heats. When these things had been paid for the surplus has disappeared.

Carew began work again in the autumn without his former buoyancy. Elsie's ordeal hung over him like a horribly heavy cloud. He did not dare to think about it.

'If I should lose her, my God! If I should lose her!'

The words went sing-song in his brain all day. Sometimes he would glance furtively across at Elsie and tremble at her fragility. He could see the light through her fingers as she stitched at her baby-clothes. The burden of the husband, about which nobody has written, was heavy upon him. What an angel she was! Why, with her golden head and her fair paleness—she was more beautiful since the

great calm and sweetness of maternity had fallen upon her—she looked already fit for heaven. And if he lost her her death would lie at his door.

With such thoughts it was not surprising that his journalistic work lacked liveliness. The thud of the returned manuscript in the letter-box became a frequent event. He accumulated piles of unnegotiable articles, which he would put away in a drawer in an impatient fury, while Elsie looked at him with heavenly eyes of compassion and sympathy. Elsie had an unbounded admiration for Carew's work. The ingenuity with which she devised reasons for the rejection was a touching thing. She would win him out of his despondency at last, however deep it was.

'So I have you,' he would say, impassionedly, 'nothing else in the world matters.'

At last the stone was rolled out of his path. The child was born, and Elsie lived. To be sure, he had to borrow the money for the necessary expenses, but he did not care for that so it was well over. He could begin now with fresh heart and hope, now that she was back again by his side. He was oddly thrilled, too, by the possession of the small son. He was not a particularly emotional man, but the first day Elsie was back with him again, with the child on her knee, he felt as though he must fall down and praise God. Oh! the eternal mystery of the mother and the child. And to think that these belonged to him!

It was a January day, grey and bitter, when Elsie came back to their sitting-room. What matter! A rosy fire burned on the hearth. The three were shut in together from the cold and storm. Elsie had been to the gates of Death and had come back, warm and living. For the hour he felt recklessly happy. He felt able to conquer the world for his wife and son. Lunch was spread daintily, a little banquet for Elsie's return. He toasted her and the boy in a glass of wine, while she smiled at him, her happy and grateful heart in her eyes.

Presently he sat down beside her and took her hand. 'Over there by the window is a packing-case,' he said, 'which contains your Aunt Lucy's legacy. While you were ill I asked Challoner to send it. Presently I am going to open it. We were hard-set to get it up the stairs. We might as well keep it, dear. It would not fetch much, although it is a genuine antique.'

They had discussed the desk before. Carew had wanted to sell it; Elsie had desired to keep it. Even yet she had an affection for the aunt who had played her so scurvy a trick. Finally, they had compromised matters by leaving it in its dark corner at Rose Cottage. And now Carew had sent for it.

'That means——?' she said, looking at him with brave eyes.

'That we must say good-bye to Rose Cottage. It is to be sold on the 13th of April. There is not the remotest chance that we shall find the money to buy it between this and then. Can you bear it?'

'With you and him, yes,' she said.

They were both silent, thinking of the house which ought to have been theirs. Rose Cottage was one of those houses which lay hold upon the affections of their owners with such a power that we can hardly believe them to be inanimate objects. It was just outside the town, a creeper-covered cottage in a big garden on the banks of the river. The town would never overlook it, for it was caught, as it were, into the arms of a Royal park. In front the majestic river going by under magnificent trees. The cottage had a beautiful old garden, full of roses, with shady, velvety lawns, many arbors, a sun-dial, a pigeon-cote, a basin of gold fish. The house was a maze of old-fashioned rooms opening one into the other. The contents of the rooms had fascinated Elsie in childhood and in youth—all the beautiful, quaint, old-fashioned things, the curios brought from abroad, the cabinets and cases, and strange toys, and boxes of ivory and sandal-wood. The perfume of it all came back to Elsie like a whiff from the Spice Islands. Then the place had later, sweeter associations. The garden held the secret of hers and Carew's love. Oh, it was bitterly hard to think it must all go to strangers who cared nothing, knew nothing! Yet she smiled into Carew's anxious eyes.

'I am glad we shall have the old desk,' she said. 'It will be like a bit of the cottage.'

'I could have run up and down so easily,' Carew said, with one glance at the things that might have been. 'And I could have thought of you and the boy as in a little green nest while I was away from you.'

'She used to look so pleased about it all,' said Elsie. 'Poor Aunt Lucy. Something must have been wrong with her at the last. I am sure she loved us, Carew. How she would have rejoiced in the child!'

Carew jumped up. He was not yet come to the point of thinking tenderly of the late Miss Chapman.

'We'll see what the contents are,' he said.

'I know,' said Elsie; 'bundles and bundles of letters tied with blue ribbon. Aunt Lucy's love-letters. She was crossed in love; that was what made her so queer.'

'I should think she had a grudge against lovers,' muttered Carew while he plied the turncrew.

'I've thought sometimes that the poor old dear had her mind clouded a bit, and, in giving us what was dearest to herself she had an idea she was bestowing a treasure on us.'

(To be concluded.)

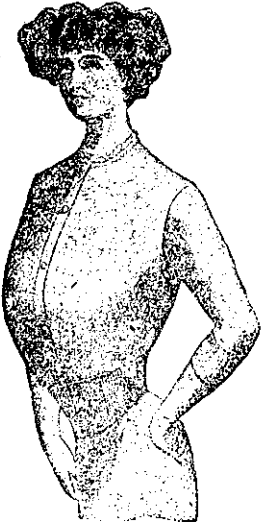
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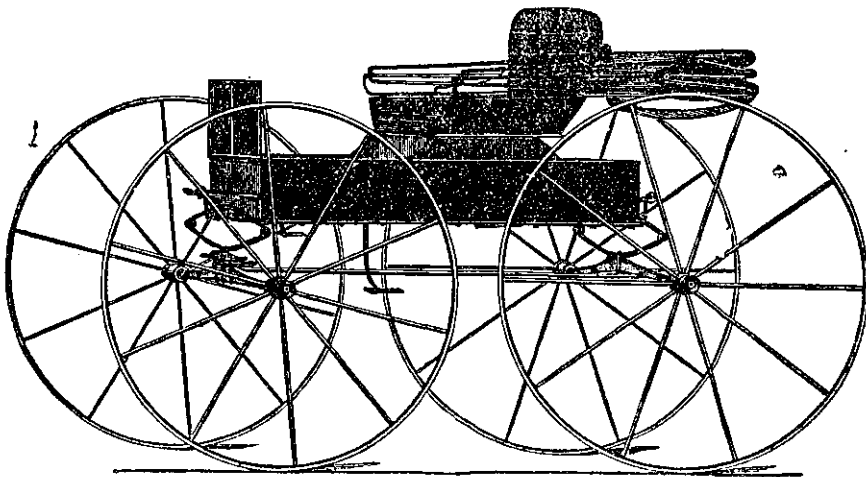


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CONCERNING CORONATIONS

IMPRESSIVE CEREMONIES OF BYGONE AGES

The Coronation of a British sovereign—of one who, like King George V., rules over so vast an Empire—is naturally regarded as an event of more than ordinary importance (says the *Ave Maria*). Indeed, it may unhesitatingly be affirmed that the approaching coronation celebrations will surpass in magnitude and brilliancy everything of the kind that has been witnessed in bygone ages. The time has long since passed when an English Catholic king was crowned by a Catholic prelate within the historic walls of Westminster Abbey; nevertheless, the present occasion is one when one may opportunely revive the story of coronation rites in pre-Reformation days, and note how far they have survived in modern Anglican formularies.

Previous to the introduction of the Catholic Faith into the British Isles, the kings of these countries were doubtless inaugurated according to the custom usual among Northern tribes. The ceremony was of a simple description. The rude chieftains selected one among their number to be ruler; and, after hoisting him on a buckler, they carried him round the camp to receive the recognition of his sovereignty. This recognition was obtained by the vociferous acclamations of the fighting men. But with the spread of Christianity there came the introduction of formal prayers and symbolical rites, among which the anointing with sacred oil and the imposition of a crown hold a conspicuous place. The anointing with holy oil was intended to denote the outpouring of divine grace requisite for the sovereign to discharge his duties befittingly; as also to symbolise special consecration to God, apart from whom kings can not rightly reign. The act of crowning signified the assumption of the highest power of ruling in temporal concerns. Both the anointing and the crowning are recorded to have been in vogue with the ancient people of God.

The earliest known instance of a British king receiving the blessing of the Church on his commencing to reign is that of Aidan of Dalriada, in the sixth century. St. Columba performed the rite in Iona, and it consisted of prayer and the imposition of the abbot's hands. And, although no explicit mention is made of either anointing or crowning, we know from Gildas the historian (A.D. 547) that these practices were familiar in Britain at that very time.

The most ancient service we possess for the consecration of a king is to be found in the Pontifical of Egbert of York (737). According to the rite therein laid down, all the bishops took part in the ceremony. It commenced after the Gospel of the Mass. The oil, in true Scriptural fashion, was poured out from a horn upon the king's head; a sceptre was delivered into his hand, and the function concluded with coronation. After the king had received the homage of the peers, the Mass was resumed. The most highly developed service for an English coronation, however, is not to be met with until the fourteenth century. The book containing it is still preserved among the treasures of Westminster. From this *'Liber Regalis,'* as it is generally called, all subsequent coronation ceremonial has been derived.

According to this Medieval Rite,

on the eve of coronation day the king rode from the Tower through the principal streets of the city of London to the royal palace of Westminster. Having arrived there, he passed under the paternal care of the abbot of the adjoining monastery. This prelate, by means of spiritual exhortations and ceremonial instructions, prepared the king for the sacred rites of the morrow. When day dawned, the king rose for Matins and Mass before the more elaborate function began. At an appointed hour, all the peers of the realm assembled in the great hall to meet the king, preparatory to his passing into the church for the solemn rite of his coronation. A throne, adorned with cloth of gold, had been previously prepared in the midst of the hall; and, in memory of those ancient days when kings were raised aloft on shields, the English sovereign was reverently lifted into his chair, which is still known as the 'King's Bench.'

At this stage of the proceedings a procession of bishops, together with the abbot and monks of Westminster, arrived in the hall. They came, according to ancient custom, arrayed in rich copes, and bearing crosses, censers, and jewelled Books of the Gospels, to conduct the king to the minster. The golden spurs, the stone chalice of St. Edward, the swords, sceptres, and other royal insignia having been delivered to special dignitaries, the augmented procession set out for the church. The king wore his robe of state over a long silken shirt especially arranged to open for the anointing. Over him the Barons of the Cinque Ports supported a blue silk canopy, the silver staves of which were adorned with tinkling bells. On his right walked the Bishop of Durham, and on his left the Bishop of Bath and Wells.

Having passed under the portals of the great church, the monks intoned the antiphon *Tu es Petrus*, in honor of the patron saint of the abbey. When the prelates and nobles had filed into their places, the king passed to the

lofty platform which had been erected in the centre of the church, in sight of all the assembled multitude. There and then took place

The Formal Recognition of the Sovereign by the people. The Archbishop of Canterbury presented the king at each of the four sides of the platform, and the assembly by their acclamations manifested their willingness to acknowledge him as their lawful ruler.

On the completion of this ceremony, the primate assumed his sacred vestments, and, standing at the altar, received the first oblation of the king, consisting of a poundweight of gold, and a pallium or cloth for the altar. This act was intended to fulfil the divine precept of not appearing empty before the Lord God.

After the prayer *Deus humilium*, a sermon was preached by one of the assisting bishops. The sermon over, the king, with much solemnity, took the coronation oath, in which he swore to maintain intact the laws, constitutions, and liberties granted to the clergy and people of the realm by devout kings, and especially by the glorious St. Edward.

As is usual in all undertakings of ecclesiastical importance, the aid of the Holy Spirit was invoked in the hymn *Veni Creator Spiritus*. Two bishops, acting as cantors, now sang the Litany of the Saints, which was followed by the Seven Penitential Psalms, four prayers, and a preface. During all these solemn invocations the king had been lying prostrate before the altar; he now arose and prepared for the anointing. The silver hooks of his under robes were first of all unfastened; the Wardens of the Cinque Ports meanwhile brought forward a canopy to screen the king; and the archbishop, approaching the kneeling sovereign, imparted the sacred unction. In the first place he anointed the hands with the Oil of Catechumens, while the choir chanted the antiphon *Unxerunt Salomonem*, etc. A prayer followed; then came the anointing of the breast, between the shoulders, both shoulders themselves, the joints, or 'boughs,' of the arms, and lastly the crown of the head. To this last anointing there was added the Sign of the Cross with holy chrism. The Abbot of Westminster then closed up the royal garments, and the primate sang two prayers of benediction.

The Anointed King

now stood up to be invested with his coronation robes and other royal insignia. In the first place, an amice, or coil of linen, was adjusted about his head to prevent the holy oil from flowing down upon his garments. It was the abbot's duty to vest the king; he therefore proceeded to clothe him with the *colobium sindonis*, a robe corresponding to our alb. It was usually made of fine linen or lawn, sometimes of silk. Buskins and sandals, resembling those worn by a bishop at Pontifical Mass, were also provided for the king's feet.

Special blessings were imparted to the other regal ornaments, and the vesting then continued. First came the dalmatic, in form not unlike that used by a deacon, or by a bishop under his chasuble when he celebrates High Mass. In its regal shape, however, it was long and richly embroidered with figures in gold. From the time of Charles II. the dalmatic has been made with an opening down the front, probably for the sake of convenience.

The sword, having been blessed and presented, was girded on over the dalmatic. The royal spurs were also fastened to the king's sandals. The vestment next imposed was the 'armilla,' or stole. It was arranged round the neck as an ordinary stole; but instead of hanging pendent like that of a bishop, or crosswise like that of a priest, it was fixed by means of ribbons to the arms, both above and below the elbows; hence, perhaps, the name 'armilla,' signifying a bracelet.

The king was next arrayed in the most important of St. Edward's robes—namely, the pallium, or royal mantle. This vestment resembles a cope in appearance, and is woven throughout with golden eagles. The crown, having been blessed, sprinkled with holy water, and incensed, was next placed upon the head of the king; the archbishop meanwhile repeating the form, 'God crown thee with the crown of glory and justice,' etc. Then came the delivery of the ring, symbolical of the union between the sovereign and his kingdom.

After the ceremony of offering the sword at the altar and redeeming it again had been duly performed, the sceptres were delivered into the hands of the sovereign. That with the cross, symbolical of royal authority, was held in the right hand; that surmounted with the dove, and more correctly styled the rod, being supported in the left. Here it may be noted that the orb and cross is in reality the same ornament as the sceptre; its separate delivery dates only from the time of James II., when it was erroneously regarded as an independent ornament. The king, now fully arrayed in all the insignia of his exalted office, seated in St. Edward's Chair, was blessed by the archbishop, after which all the prelates present were received to the kiss of peace. What may be termed

The Culminating Act

was reserved for this point of the service. During the chanting of the *Te Deum* the crowned king was conducted with great pomp to his royal throne on the elevated platform. After taking his seat thereon, the primate recited the words, 'Stand and hold fast from henceforth,' etc., still read at modern coronations. When the enthronisation had been completed, all the peers of the realm

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kneeling before the king, paid their homage and swore fealty to their sovereign lord.

At this part of the service would follow the coronation of a queen consort. The ceremony was of a shorter and simpler kind than that for the king. The anointing was imparted to head and breast only; crowning and enthronement concluded the rite.

The Introit of the Mass then began, the solemn tones of the *Protector noster* echoing and rechoing along the vaulted roof of the magnificent abbey church of Westminster. The Collect chanted by the celebrant was the prayer English Catholics are accustomed to hear for their present sovereign on Sundays. One of the assisting bishops sang the Epistle, and another bishop sang the Gospel. The king was privileged to kiss the sacred Text of the Gospel in the same way as a bishop does when assisting at High Mass. A striking part of the Offertory ceremonial consisted in the king's oblation. His Majesty, attended by prelates and nobles, came down from the throne and presented at the altar a mark of gold, and bread and wine for the Holy Sacrifice. The wine was poured into the great stone chalice of St. Edward. Another peculiarity of the Mass was the blessing inserted before the *Agnus Dei*, a rite which was usual in England and France on grand occasions.

When the Time for Communion Arrived, the king, having previously received the kiss of peace, approached the Holy Table and laid aside his crown. After the reception of the Sacred Host, the Abbot of Westminster ministered an ablution of wine to the king from St. Edward's chalice, and the Mass concluded in the usual manner.

Preparations were then made for the departure. A procession of thurifers, acolytes, prelates, and nobles escorted the king to St. Edward's shrine, where the primate removed the crown. Within a traverse, or pavilion, the Lord Chancellor assisted the king to unvest, and at the same time an opportunity was afforded him of breaking the prolonged fast. Prolonged it certainly had been; for in several instances we are informed that this gorgeous service did not finally terminate till three o'clock in the afternoon. The king, having been revested in a silken tunic and robe of state, received from the hands of the primate a lighter crown. Thus arrayed, and bearing his

sceptre in his hand, the king and his numerous suite returned 'with great glory' to the Palace of Westminster for the coronation banquet.

A Pleasing Diversion

occurred during the subsequent proceedings. The king's champion, mounted on his charger, entered the hall and challenged to defend in single combat the king's right to the throne against all comers. On the occasion of the coronation of Richard II. it is related that the banquet was so crowded with guests that it would have been well-nigh impossible for the waiters to serve the multitude, had not royal princes and newly-created earls, mounted upon their war-horses, kept riding up and down between the tables in order to keep the passage clear. We are also told that in the centre of the hall stood a marble column, and on its summit was a golden eagle, from the feet of which flowed continuously four streams of four different wines; and everyone, no matter how poor, was allowed to drink freely that day. This flowing stream must have been a source of considerable attraction, and explains, perhaps, the drastic measures taken to preserve order during the royal banquet. Festivities of this kind may have passed off without mishap in the fourteenth century; but one shrinks from contemplating the results of similar kingly largess, should it be granted in the century that now is.

In modern times it has become customary for the sovereign to modify the several adjuncts to the coronation outside the abbey.

The Catholic and Latin form of the coronation service was used for the last time when Elizabeth became queen. On the accession of James I., in 1603, the authorities were satisfied with an English translation of the ancient rite. As time went on, several modifications were introduced into the ancient Catholic ceremonial. These modifications include changes in the prayers, reduction of the number of anointings, abolition of the blessing of material objects, placing the crown on the king after the delivery of all the other ornaments, introduction of the presentation of a Bible, and discontinuance of the use of a communion cloth.

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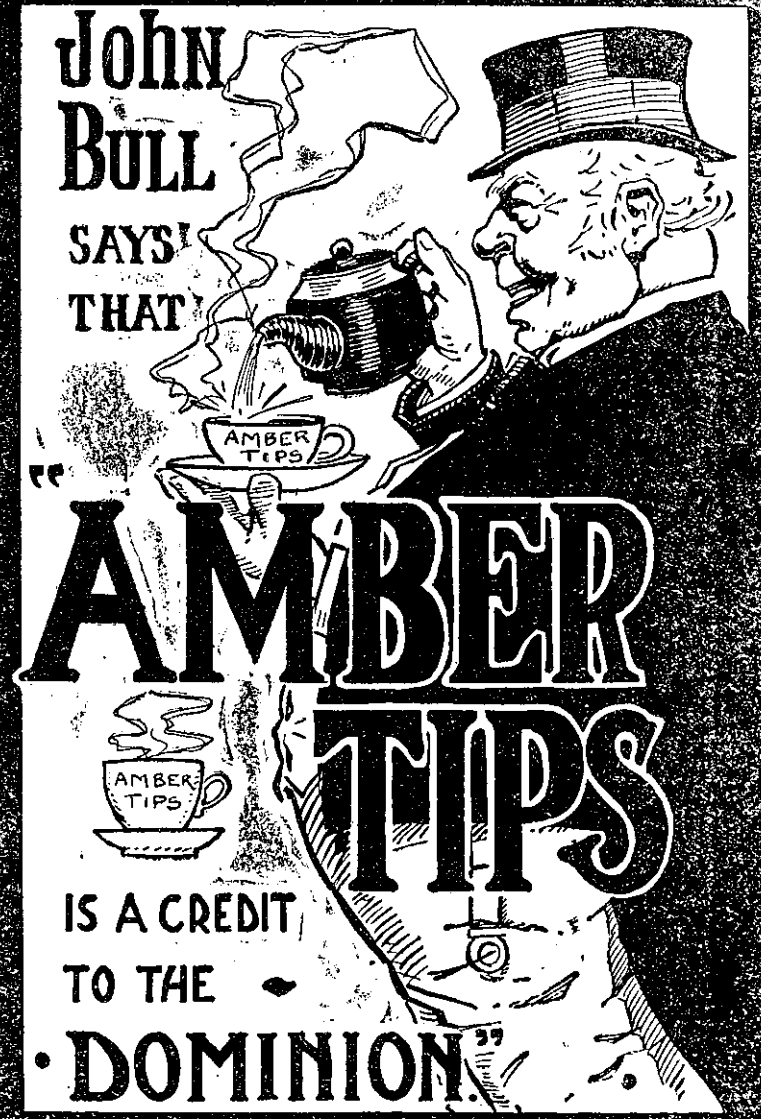


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Current Topics

'This is Auckland'

Expectation had run high in regard to the Auckland meeting; but the result—both in money and in enthusiasm—outran the most sanguine anticipations. At the close of the Home Rule meeting in Auckland four and a-half years ago, the result of the collection was announced as £550; on this occasion it was announced as £1058—an easy record for the Dominion. It is commonly agreed that 'money talks'; and in this case it speaks eloquently of capable organisation, and of the unbounded enthusiasm and generosity of the Auckland people. In Dunedin—the city of canny Scotchmen—the hope can hardly be entertained of even distantly approaching the Auckland total; but the magnificent successes of the northern centres—Wellington, Christchurch, and Auckland—will be an inspiration to southerners to put their very best foot forward.

Apropos of the envoys' meetings, we take this opportunity of mentioning that in centres where we are not represented by regular correspondents, promoters will do us a favor by sending us at the earliest possible moment marked copies of papers containing reports of such meetings. So far it has been our fortune to receive the great mass of such material on Wednesday morning—the day on which we go to press—and this, although the meetings had taken place at some time during the previous week. We confidently depend on promoters—both in our interest and in their own—to avoid unnecessary delay in respect to future meetings.

State Aid: An Anglican Ally

The June number of our Christchurch Anglican contemporary—the *Layman*—is notable as containing an earnest, thoughtful, and comprehensive leader on the education question. Both in respect to principles and to practical proposals, there is much in the article with which we cordially agree. The following, for example, expresses a point of view which has often been emphasised in the columns of this paper. 'That education can be purely secular, that children can be trained and disciplined without the sanction of religion is purely a modern invention, and was never so much as dreamt of by our fathers. And it is interesting to observe how now in the twentieth century, leading authorities are coming back to the old simple stand-point, and are calling the attention of educationalists to the importance of remembering that the best outcome of education is not intellectual attainment, but self control, and the formation of right character. This is the characteristic, and shall we say, historic English connection, and must be borne in mind and reckoned with by those who would help to develop and reform our present education system. The great thing to recognise is that we have erred, that in the seventies, though much good was done, this fatal mistake was made that education was conceived as affecting only the mental and not the spiritual part as well of the child.'

And the following, on the practical side, is of even greater interest: 'That it is possible to include religion daily in the syllabus and not overcrowd it or detract from its general efficiency is proved from the fact that admirable Church schools exist in the city of Christchurch, and throughout the Dominion, and that pupils in these schools are not one whit behind their contemporaries in the State schools. For Church schools of this type that we have or may be led to establish we must learn to ask for State aid, and to join hands with the Roman Catholics, if need be, to obtain it. If, for instance, the Church educates in Christchurch some hundreds of pupils and satisfies the Government inspector as to proficiency in secular matters, we have a right to ask for the money we have saved the State. This we may not get without long and persistent asking, but when we are in earnest about this vital question of religious education, the Church of England can, and should, get all for which she asks. In this matter her members must make their political power felt.'

If the *Layman* can succeed in leavening the Anglican body with these sentiments and principles, and in getting its readers 'in earnest about this vital question,' it will have deserved well both of the Church which it represents, and of the whole community. With regard to the suggested joining of hands, the proposal seems to us to be a matter of elementary common sense. This is the day of deputations; and if two considerable bodies of electors both want precisely the same thing, why should they not make

a joint demand of the Government—and, in the event of refusal, afterwards make their power felt.

Home Rule Finance

Our esteemed but painfully conservative contemporary, the *Dominion*, is still harping on the fact that at the present time the amount of revenue which Ireland contributes to Imperial purposes is less than the amount of Imperial expenditure on Ireland. Admitting the fact—though by no means acknowledging the correctness of the figures adopted by our contemporary—the *Dominion* either misunderstands or grossly exaggerates its significance. It ignores, or is unaware of, the fundamental distinction between Irish expenditure and expenditure in Ireland. Perhaps the following illustration from the admirable paper by Prof. T. M. Kettle, to which we referred at length a fortnight ago, will help to clarify our contemporary's ideas. 'In the *Daily Mail* articles,' said Prof. Kettle, 'these words occurred: "But with all this said I admit that more money is spent in Ireland than is raised there." Instantly there came a clamor from "Extremists," Tories, King's Counsel, and others to the effect that now at last the mask was off. Nationalist testimony had clearly admitted the insolvency of Ireland. Persons who echo that absurdity have not grasped the fundamental distinction between Irish expenditure and expenditure in Ireland. If I have obtained possession of your property, and thereby initiated you into "disloyalty" to me, and if, with the income of your property, I hire a policeman to baton you, a soldier to suppress you, a judge to admonish you, and a jailer to lock you up, I can hardly put in a trustee account exhibiting all these charges as part of your expenditure on the ground that they were spent on you.'

As is well known to everyone familiar with Irish affairs, the Imperial expenditure in Ireland is swollen to a ridiculous extent by wasteful, extravagant, and worse than useless expenditure on a horde of Government officials. Scotland has a larger population than Ireland. Yet the number of Government officials assessed for income tax in Scotland in 1908 was 963, in Ireland, 4539. Their salaries in Scotland, £311,694; in Ireland, £1,412,520. Ireland is forced to spend £3 for every £1 spent by Scotland on law and justice, although she has less crime to deal with. The cost of the Law Courts in Scotland was, in 1907, £202,608; the cost in Ireland, £368,714. Irish police cost practically £1,500,000; Scotch police cost about £500,000. The Irish Prisons' Board, with only 2500 convicts under its charge, costs £107,000 per annum; the Scotch Prisons' Board, with 2900 convicts, cost £87,000. The excessive cost of Irish Government may be illustrated in another way. Of her national income of £1,800,000,000, a year, England spends less than one-fortieth part on her home government. Of her national income of £70,000,000, a year, Ireland is forced to spend on her home government more than one-tenth. In introducing his Home Rule Bill of 1886, Mr. Gladstone said: 'The civil charges per capita at this moment are in Great Britain 8s 2d, and in Ireland 16s.' In 1908 the civil charges in Ireland were not 16s, but 28s 6d per capita. As Prof. Kettle truly says: 'The only Government that can afford to be frugal is a Government that possesses the confidence of its people. Home Rule, and Home Rule alone, can realise those huge economies in Irish administration which men of all parties agree to be desirable.'

A Methodist 'Convert'

The Rev. Everett S. Stackpole, D.D., a New England Methodist minister, who was at one time a missionary in Italy, tells us in his *Four and One-half Years in the Italy Mission*, that the 'ex-priest' converts of the Methodist Mission in Rome are a poor lot, who work merely for the pay, and who go elsewhere as soon as they find higher wages offered them. 'Some ex-priests,' he says, 'are "ex's" necessarily. They have quarrelled with their superiors, or they have been guilty of some immorality, or they want more salary, or they desire to get married.'

Men of mercenary spirit in other denominations learn that we pay our preachers "magnificently," as one of them said, and hence they seek admission into our Church and betray their own.' These words were written a good many years ago; but to judge by the following cable, which appeared in last week's dailies, they are as true to-day as when they first appeared. The message is dated, Rome, June 6, and runs thus: 'The criminal tribunal has sentenced an ex-priest named Verdesi, now a Methodist, to 10 months' imprisonment, besides a fine, for libel in alleging that Father Bricarelli had violated the secrets of the confessional by revealing to the Pope the names of certain Modernists.' By the time Verdesi has 'done' his ten months, he will have learnt a salutary lesson; and will—it is safe to predict—have dropped his Methodism. 'Whoever has been in the pay of our mission,' writes Dr. Stackpole, 'as preacher, Bible-woman, organist, janitor,

etc., and has, for any cause, been discharged, has become at once a bitter opponent of our Church, proving thereby that his or her motive in uniting with us was a mercenary one.'

*

As to the charge of violating the seal of the Confessional—which has evidently been conclusively disproven in the present case—it is a remarkable thing that history furnishes us with no instance, all down the ages, in which a confessor has proved unfaithful to his sacred trust. On the contrary, it has furnished many instances in which priests have faced imprisonment, and even death, when the occasion demanded it, rather than violate the obligation of perpetual secrecy; and there is a long and glorious roll of sufferers for the seal. We cite two specimen cases, in which the sufferings of the heroic victims were attended with circumstances of tragic interest. The story of Father Kobyłowicz was told in 1873, by the *Reichzeitung* of Bonn. He was parish priest of Oranon, in Kiev (Russian Poland), and bore a high reputation for piety and zeal. A murder was committed in his parish; and his gun, recently discharged, was found concealed under the altar. He was tried, found guilty, and condemned to penal servitude for life in the mines of Siberia. Twenty years later—in 1873—the organist of the Church at Oranon lay dying. He summoned the authorities, and confessed that he was the murderer. He had used the priest's gun, hastily concealed it beneath the altar, and in the search which ensued had contrived to cast suspicion on Father Kobyłowicz. In a remorseful mood he soon afterwards confessed to the priest, but had not the courage to surrender himself to the hands of justice. After his dying confession, orders were sent to Siberia for the immediate release of Father Kobyłowicz. He had died a short time previously. He had endured the slow martyrdom of Siberian mines for twenty years. He had borne that far keener agony—the fearful ceremony of public degradation at Zhitomcer. He bore his heavy cross in silence with him to the grave.

*

The other case is still more recent, and the victim served his sentence almost at our doors. It is the case of the French priest, the Abbé Dumoulin, which aroused the attention of even the secular press. The facts of the case were thus recorded, at the time (1892), by the *Sydney Morning Herald*:—The Abbé Dumoulin, a priest of the archdiocese of Aix, in France, was three years ago convicted of the robbery and murder of a wealthy lady. She had come to him for a sum equivalent to £400 of trust funds belonging to a religious society with which she was connected, and four days after her dead body was found in a cell in a deserted monastery, attached to the presbytery buildings, through which she had to pass. The money was gone, and a large table knife and handkerchief, stained with blood, were found near, both having belonged to a relative of the Abbé. On circumstantial evidence the Abbé was convicted and sentenced to transportation for life, and for three years he had been serving his sentence in New Caledonia. But the truth has come to light, and it is as thrilling as fiction for, some months ago, the sexton of the church confessed that it was he that had committed the murder, and that on the day on which the body was discovered he had gone to the Abbé himself and confessed the crime. He had not the courage to give himself up to the law, and the Abbé, with the secret of the confessional hidden in his breast, allowed himself to be tried, and convicted and sentenced for murder. Father Dumoulin wore the prison garb, and toiled for three years under a tropical sun, herding day and night, as the *S.M. Herald* said, with 'the basest of the outcasts of society.' Even that secular journal declared that his 'heroic devotion to a sense of duty constituted an act of heroism to which it would be hard to find a parallel.'

Weighed and Found Wanting

A little more than a year ago, Milwaukee, one of the largest cities in America, elected a Socialist Mayor by a large majority; and the administration of local affairs was definitely placed in the hands of the Socialists. The result of the elections—unexpected even by the Socialists themselves—naturally gave rise to much jubilation in Socialist circles; and the incident was hailed by the Socialistic press throughout the world as the prelude to many greater victories, and as the inauguration of a new and glorious era for humanity. Special interest attached to the contest by reason of the fact that there is a very considerable Catholic vote—the city being a large Polish centre—and the Socialist victory was advanced as conclusive evidence of the extent to which Socialism had succeeded in capturing even the Catholic body. Both the general significance of the Milwaukee election, and its special relation to the Catholic voters appear to have been greatly misjudged. The citizens generally voted the Socialist ticket mainly as a protest against a political administration that had long

become distasteful and unpopular. Catholic voters acted on precisely the same principle. Socialist doctrines, as such, were not considered. There was a universal desire for local reform; the Socialists promised this in large measure; and the people—on the principle that things could hardly be worse than they were—decided to give them a chance. It was noticeable that during the election, and for a short time afterwards, not a word of vituperation was uttered by the Socialist leaders either against individual Catholics, or against the Catholic Faith.

*

The Socialists have now had over a year of office; and they have been given, by all classes, a fair opportunity to 'make good.' So far as can be judged at this distance, they appear to have utterly failed; and there is a notable reaction and revulsion of feeling against them. The *Milwaukee Catholic Citizen* of April 22, in a dispassionate discussion of Milwaukee's Socialist experiment, gives the following summary of the short-comings of the Socialist administration: 'The Milwaukee Socialists,' it says, 'had a good opportunity. And they actually gave some indications of improvement in such matters as better public accounting, and at least in the proclamation of better methods of conducting public works, involving the breaking down of contractors' rings. They also turned in a right direction when they developed an interest in public welfare conditions and amusements. But along with these good intentions, there cropped out some bad traits, which turned public opinion decidedly against the Socialists. We mention: (1) Incivism (i.e., bad citizenship). Especially manifested in a disposition to consider exclusively the wishes of their own class, to consult the decision of an inside ring of their party and to contemn and flout and even insult merchants and manufacturers, judges and clergy and other elements of the community. (2) Extravagance. The increase of taxes (due to the previous administration, but credited up to the party in office, as is the way in politics), together with proposed vast bond issues, championed by the Socialists, and special legislation sought for by them at the State capital, alarmed and exasperated the tax-paying element, which still commands two-thirds of the voting strength in Milwaukee. (3) Blunders and Impolitics. The Milwaukee Socialist party showed itself as mal-adroit as any of the old parties, in not a few matters. It was careless about the regularity and legality of its proceedings. The possession of patronage (something which an aggressive party can better do without), proved a positive injury to the Socialists. Finally, as towards the argumentative attacks of Catholic critics, the Milwaukee Socialists gave the task of reply to their A.P.A. contingent, who handled the matter about as uncleverly and tactlessly as possible—permanently alienating an element from which Victor Berger declared the party drew a third of its vote, ("one-fifth" would be a more accurate estimate). Instead of attempting to meet the issues raised the blunder was committed of aspersing, in a wholesale manner, the citizenship of Catholics as fundamentally dangerous to American institutions.'

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The extent to which local opinion in Milwaukee has turned against the Socialists is shown by the following election statistics:—

	Total City Vote.	Socialist Vote.	Per Cent. Socialist.
April, 1910	59,484	27,608	46½
Nov., 1910	52,785	20,883	39½
April, 1911	36,235	12,254	31

It is shown still more in the actual results of the elections in April last. In that month the citizens elected judges and school directors. Of ten candidates for positions on the school directorate four were Catholics. The Socialists nominated candidates in opposition; and carried on an anti-Catholic campaign reminiscent, in its bitterness, of A.P.A.-ism at its worst. One of their cartoons represented a tiger, labelled 'The Jesuit,' barring the way to the public school, and the Catholics were warned that they 'might force another "Reformation" which would do a more thorough job because it would have a vein of the French revolution running through it.' The Milwaukee citizens—Catholic and non-Catholic—resented such intolerance; and in the result, three of the four Catholic candidates were placed at the head of the poll, and not one Socialist candidate either for the school directorate or the judicial appointments was successful. Milwaukee's abandoned experiment has thus to be added to the already fairly long list of unsuccessful attempts to give the Socialist programme a local habitation and a name. Incidentally, it has also served to show how Socialism, in its ultimate development, in practice as well as in theory, ranges itself against Catholicism.

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THE CORONATION STONE

THE LIA FAIL, OR STONE OF DESTINY

At the striking pageantry, which will be witnessed on Thursday, June 22, King George V., will sit in the curious old Coronation Chair that is still preserved in Westminster Abbey. Beneath this chair lies a roughly-shaped block of stone which is supposed to be identical with the Lia Fail, or Stone of Destiny, which, according to ancient tradition, was brought to Ireland by the Tuath De-Danaans, and upon which the Ard-Righs, or High-Kings of Erin were inaugurated in Erin in subsequent times at Tara. It is composed of the dark, hard, close-grained Syennite stone—named from Syena, in Upper Egypt, where it abounds—and is about three feet and a-quarter long, two and a-half broad, and one and a-half thick. It is one of the most curious historic relics in the British Isles. A long line of Irish, Scottish, and English monarchs have been crowned upon it. With one exception every sovereign of England has been crowned upon it since the days of Edward II., with the sole exception of Queen Mary—daughter of Henry VIII. and Catherine of Arragon. And she, in order to secure her right of succession, had to be crowned in hot haste, and without the usual formalities, for was not Lady Jane Grey in the field, supported by numbers of disaffected nobles? A few further words regarding the story of this historical object cannot fail to interest our readers at the present juncture.

The Lia Fail

or Stone of Destiny is said to have been used at the coronation of Irish Kings long before the Christian era. Strange myths circled round the stone. For instance, it was stated that it groaned or gave out a sound when the lawful king stood upon it, but was as silent as the grave when the candidate for royal honors was not the rightful king—was not in the line of succession to the throne. In the far past—so the story runneth—Feco Fioun was inaugurated upon it king of Ireland. But the stone was mute. Whereupon Cuchullin struck it rudely, perhaps in anger, and it is said that from that hour it gave forth no sound until the day when Conn of the Hundred Battles was crowned upon it the lawful king of Erin.

The ancient story of the 'Baile an Seail' in O'Curry's lectures tells how, at sunrise one morning Conn, with his three druids and his three poets, was out upon the royal rath or mound of Tara. He happened to stand upon a stone, which forthwith screamed under his feet, so that it was heard all over Tara. Conn asked the druid to explain the cry and its meaning. The druid took three and fifty days to reply. At the end of that period he told Conn that it was the Lia Fail, that its scream was a prophecy, and that the number of calls given by it indicated the number of kings of his race that should reign in green Eire of the streams.

The last 'feis' or convention of the States of Ireland was held in Tara in the year 554. Soon afterwards a malediction was pronounced upon the palace by St. Rodanus, of Lothra, in the present county of Tipperary, in punishment for the violation of the Saint's sanctuary by the king. The royal hill was deserted and was soon overgrown with grass and weeds. No subsequent Irish king resided there, and each selected his abode according to the dynasty to which he belonged. In the meantime

An Irish Colony

from Antrim had secured a good grip on a portion of western Scotland, having battled with almost unbroken success with the Picts there from about the year 503-506 without much aid from their kin beyond the North Channel. At one time, however, the Picts got the upper hand in the long-drawn struggle, and drove the Irish Dalriads out of the country. But the defeated invaders gathered together a stronger force, swept across the narrow sea in their long galleys, under the leadership of Loarn, Aengus, and Fergus—the three sons of Erc—invaded Alba once more, subjugated the Picts, and established the Scottish monarchy. Things went gaily enough for the new transmarine Irish colony until the sixth century was drawing near to its third quarter. Then Aedh (or Hugh), son of Airmire, came to the throne as high-king of Ireland. In 573 he summoned the great convention of Drumceata (in Roe Park, near Newtown Limsavady, in the present county of Derry)—the first meeting of the States of Ireland that had been held since the abandonment of Tara. One of the questions to be settled at the convention was the relations between the Scottish colonies of Alba and the mother-country. The Irish monarch desired to impose tribute on the colony. St. Columcille—who was the founder of Iona and a member of the royal race of Ulster—attended the convention, accompanied by a number of bishops and monks, and by his friend Aidan (or Hugh), who was king of the colony beyond the water. St. Columcille saw in the exaction of tribute the prospect of endless wars and bloodshed between the two countries, and—wiser than the advisers of the Third George of England—he prevailed upon the king of Ireland to abandon his claims against Alba, thus establishing the independence of the Scottish colony and severing it permanently from the mother country.

But St. Columcille did more than this. According to the common account, he secured from the King of Ireland the loan of the Lia Fail to give an added glory and security to the coronation of the kings of the young colony beyond the sea. It was

Brought to Scotland

by him and Hugh. A very ancient Irish quatrain speaks of the stone as follows:—

'Cineadh saor an fhine
Mun budh breag an thatsdine
Mar a flughid an Liah Fail
Dlghid flaitheas do ghabhail.'

Hector Boetius condensed this into the following Latin couplet:—

'Ni fallat fatum, Scoti, quocumque locatum
Invenient lapidem hunc, regnum tenebunt ibidem.

Which, in English dress, runneth thus:—

'If fate's decrees be not announced in vain,
Where'er this stone is found, the Scots shall reign.'

So the legend ran. And hence the desire of the kings of the Irish colony in Scotland to be crowned upon the Lia Fail. Fergus seems to have been the first crowned upon it on Scottish soil. The borrowers forgot to return the great Irish heirloom, and it remained at their royal residence at Dunstaffnage, in north-west Argyll, till about the year 850, when Kenneth MacAlpine swooped upon and finally conquered the Picts and became the first king of all Scotland. Then the Stone of Destiny was removed to the monastery of Scone, in Perthshire till the year 1296, when Edward I., King of England, carried it away and deposited it

In Westminster Abbey,

where it is to be seen to this day. Haverty and others quite disagree with the opinion of Dr. Petrie that the Lia Fail is the present pillar stone which stands over the 'Croppies' Grave' on one of the great raths or mounds of Tara; and it seems clearly established that this curious relic of ancient Irish political life was transferred to Scotland and thence to Westminster Abbey.

The old prophecy has been fulfilled in a curious way, for, says Haverty, 'it is remarkable that the present reigning family of England owes its right to the throne to its descent, through the Stuart family, from those Irish Dalriads.' In 1314, after Robert Bruce and his gallant 30,000 men had inflicted such a decisive defeat on the British arms, a peace followed and a demand was made for restitution of the regalia of Scotland. But the Londoners would not give up the stone. They knew the old prophecy, and exclaimed: 'We will fight for the stone; the safety of our kingdom depends upon it.' And so the Lia Fail remained in Westminster.

RETURNING TO THE FOLD

Bishop Hartley (we read in the *Catholic Columbian*) is greatly pleased to be able to announce that during the past year 264 converts were received into the Church in the diocese of Columbus.

Rev. Gerald William Maude, formerly curate of All Saints', Branksome, and of Christ Church, Doncaster, has been received into the Catholic Church at The Oratory, Edgbaston, Birmingham.

Amongst those confirmed by his Grace the Archbishop of Westminster at Notting Hill on Sunday, March 5, was Mrs. Mary Cannon, a convert, who has reached the venerable age of ninety-two.

It is announced that Rev. Charles Selby-Hall, formerly Vicar of St. Saviour's, Sunbury Common, Middlesex, Mrs. Selby-Hall, and their children have been received into the Catholic Church.

Mr. Rupert J. Large, of Calgary, Alberta, Canada, and formerly of Johannesburg, has been received into the Catholic Church, by Father Richard Ratcliffe, S.J., at the Holy Name, Manchester.

From Rome comes the announcement that the Marchesa Beatrice Theodoli (*nee* Thaw) has been received into the Catholic Church. The Holy Father administered to her the Sacraments of Confirmation and Holy Communion.

Mrs. Jayatilaka, wife of Mr. H. A. Jayatilaka, Proctor, Negombo, was received into the Catholic Church on March 24 by Rev. Father J. M. Masson, O.M.I., the parish priest, St. Mary's Church, Negombo (says the *Ceylon Catholic Messenger*).

The Rev. John Cyril Hawes, late Vicar of Long Island, Bahamas, and previously assistant curate at the Church of the Holy Redeemer, Clerkenwell, was received into the Catholic Church at St. Paul's Friary, Graymoor Garrison, New York, on Sunday, March 19.

One of the most interesting converts lately received into the Church is Mr. Thomas Willet Carlton Strong, of Pittsburg (writes Scannell O'Neill in the *Catholic Columbian*). Mr. Strong and his wife were received into the Church on the 15th of December last at St. Bridget's

Church, Pittsburg, their respective godparents (represented by proxy) being Mrs. Bellamy Storer, of Boston, Cincinnati and Paris, and Rev. Henry R. Sargent. Mr. Strong is an associate of the American Institute of Architects, a member of the American Society of Civil Engineers, and was one of the founders and late president of the Anglo-Roman Union.

The Rev. Gordon Tidy, who for two years was assistant to the Rev. Carr-Smith, at St. James', Sydney, and who had charge of the Anglican Cathedral, Bathurst, during the absence of Dean Marriott in England, was received into the Catholic Church on February 24, at St. Stanislaus' College, Bathurst, by the Very Rev. Father M. J. O'Reilly, C.M., Provincial of the Vincentian Fathers. Mr. Tidy received his education at Wellington College, and at the Royal Military College, Sandhurst. Dr. Benson, afterwards Archbishop of Canterbury, was head master at Wellington, and there Father Hugh Benson was born. Mr. Tidy served for some years as lieutenant in the 8th King's Regiment. He is a son of the late Major-General T. H. Tidy, who was for some years assistant-Adjutant General of the Horse Guards.

Mrs. Bartlett, widow of the late Judge Bartlett, who was so well known in New York some years ago, has been received into the true fold, having made her abjuration in Paris some time ago. Mrs. Bartlett received the Sacrament of Confirmation from the hands of the Most Rev. Archbishop Stonor, in the Church of San Silvestro in Capite, in the presence of the Rev. John Dolan, rector, late of Our Lady of Mount Carmel, New York, and a few special friends. Mrs. Bartlett (writes a Rome correspondent) is only one of the hundreds of foreigners who are converted every year in Rome, and whose names never come before the public. Hebrews, Protestants, and many who never gave a thought to any religion, find the light of faith after a sojourn in the centre of Christendom, for it is here alone even the most educated can form an adequate idea of the power and majesty of the Catholic Church.

At the Church of the Sacred Heart, Edinburgh, on April 21, the Rev. A. J. Grant, M.A., B.D., formerly minister of the United Free Church at Lochranza, Arran, was received into the Catholic Church by the Rev. Charles Widdowson, S.J. Mr. Grant, who is of middle age, is a noted scholar and a fluent Gaelic speaker. He is well known in the Highlands, and has held positions at Inverness, Fort William, and other places in the North of Scotland. He retired from his charge in Arran about two years ago, and since then he has been doing pulpit work in the United Free Churches in and around Edinburgh. It is understood that Mr. Grant's wife has been a Catholic for some time, and that fact becoming known led to difficulties which ended in his resignation from the Arran charge, the final outcome now being that he also has obtained the inestimable grace of entering the one true fold. Mr. Grant is said to be the first United Free Church minister to join the Catholic Church, although within the last few years two ministers of the Established Church of Scotland in Glasgow became Catholic priests, and are now engaged in active work in Glasgow archdiocese.

April 2 (says the *London Tablet*) is a date which holds high anniversary place in the records of that proud chapter of history, the Victorian conversions. Recent happy happenings in the South of England, in the first year of our own Georgian era, tend to send our memories northwards to what took place in Leeds sixty years ago last Sunday. The evening of April 2, 1851, closed upon a memorable scene in St. Ann's, Leeds, afterwards the Catholic cathedral of the diocese. Before its altar seven Anglican clergymen knelt to make public profession of the Catholic Faith—six from St. Saviour's, Leeds, and one other, making probably the largest number ever received in joint association. Dr. Newman had come from Birmingham to receive the converts, whose names were: The Rev. Thomas Minster, M.A., Catherine College, Cambridge, Vicar of St. Saviour's from 1849, who died the following year in Catholic minor orders at St. Mary's, Hailey; the Rev. George Lloyd Crawley, of Christ Church, Oxford, curate of St. Saviour's, afterwards an Oblate Father of Mary Immaculate in Leeds, who died in 1874; the Rev. Seton Rooke, M.A., of Oriol College, Oxford, curate of St. Saviour's, who preached in his Dominican habit at the second opening of St. Mary's, Leeds, in 1866, and died at Haverstock Hill in 1901; the Rev. Henry Combs, M.A., Fellow of St. John's College, Oxford, curate of St. Saviour's, who lived for a time with the Oblate Fathers in Leeds, and, dying in 1880, left them many of his books; the Rev. Richard Ward, M.A., of Oriol, Oxford, first vicar of St. Saviour's, who died a Canon of Westminster; the Rev. W. H. Lewthwaite, M.A., Trinity College, Cambridge, vicar of Clifford, Yorkshire, afterwards a devoted Father of Charity till his death in 1892; and, finally, Newman's warm personal friend, the Rev. William Payne Neville, assisting at St. Saviour's, who joined the Birmingham Oratory, and for whom Newman called faintly, 'William, William,' almost in his last moments. He died but six years ago, the last survivor of the band, and the last but one (Dr. Ryder) of that more famous company of Newman's fellow-Oratorians whose names are inscribed on the dedicatory page of the *Apologia*. Several lay members of St. Saviour's congregation presented themselves for reception into the Church at the same time; but the example thus set has been far exceeded in point of numbers in Brighton.

THE WEDDING RING OF ENGLAND

The ring to be worn by King George at his coronation is (say the *Ave Maria*) of great antiquity as an emblem of power, and is preserved with the utmost care at the shrine of the Confessor in Westminster Abbey. It is metaphorically called the 'wedding ring of England.' The legend concerning it is thus quaintly related by Caxton:—

When the blessed King Edward had lived many years and was fallen into great age, it happened he came riding by a church in Essex called Havering, which was at that time in hallowing and should be dedicated in the honor of Our Lord and St. John the Evangelist. Wherefore the King for great devotion lighted down and tarried while the church was in hallowing. And in the time of procession a fair old man came to the King and demanded of him alms in the worship of God and St. John the Evangelist. Then the King found nothing ready to give, ne his almoner was not present; but he took off the ring from his finger and gave it to the poor man, whom the poor man thanked and departed. And within certain years after, two pilgrims of England went into the Holy Land to visit holy places there; and they had lost their way and were gone from their fellowship; and the night approached, and they sorrowed greatly as they that wist not wether to go, and dreaded sore to be perished among wild beasts. At the last they saw a fair company of men arrayed in white clothing, with two lights borne afore them; and behind them there came a fair ancient man with white hair for age.

Then these pilgrims thought to follow the light and drew nigh. Then the old man asked them what they were, and of what region; and they answered that they were pilgrims of England, and had lost their fellowship and way also. Then this old man comforted them goodly, and brought them into a fair city where was a fair cenacle honestly arrayed with all manner of dainties. And when they had well refreshed them and rested there all night, on the morn this fair old man went with them, and brought them in the right way again. And he was glad to hear them talk of the welfare and holiness of their King St. Edward. And when he should depart from them, then he told them what he was, and said: I am John the Evangelist, and say ye unto Edward your King that I greet him right well, by the token that he gave me this ring with his own hands at the hallowing of my church, which ring ye shall deliver to him again. And say ye to him that he dispose his goods; for within six months he shall be in the joy of heaven with me, where he shall have his reward for his chastity and for his good living. And dread ye not, for ye shall speed right well in your journey, and ye shall come home in short time safe and sound. And when he had delivered to them the ring he departed from them suddenly. And soon after they came home and did their message to the King, and delivered to him the ring, and said that St. John Evangelist sent it to him. And as soon as he heard that name he was full of joy, and for gladness let fall tears from his eyes, giving laud and thanksgiving to Almighty God, and to St. John his avowry that he would vouchsafe to let him have knowledge of his departing from this world. Also he had another token of St. John, and that was that the two pilgrims should die tofore him; which thing was proved true, for they lived not long after.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

June 10.

The Rev. Father Herbert, S.M., of the Sacred Heart Basilica, Thorndon, has been transferred to Nelson to take up duties as assistant to Rev. Father W. D. Goggan, S.M.

The new church-schoolroom at Brooklyn will be blessed by his Grace Archbishop Redwood to-morrow. Owing to the large Catholic population now at Brooklyn Mass will in future be celebrated there every Sunday.

Mr. H. McKeown, a prominent member of the H.A.C.B. Society and Catholic Club, has been appointed by the recently-formed Hawke's Bay Football Association to represent that body on the New Zealand Union.

Mr. J. E. Gamble, accountant of the Wellington Harbor Board and president of St. Anne's Conference of the St. Vincent de Paul Society, has been elected to the committee for the management of the Sailors' Rest.

The funeral of Mrs. Fitzgerald, wife of Mr. Joseph Fitzgerald, took place last Saturday morning. Requiem Mass was celebrated at 9 o'clock by Rev. Father Barra, S.M., The funeral, in which the members of the Hibernian Society took part, then proceeded to the Karori Cemetery, where the interment took place. The Rev. Father Ainsworth, S.M., officiated at the graveside.—R.I.P.

It is anticipated that the profit of the recent social, held in the Town Hall, will exceed £100, which sum will be utilised for the upkeep, etc., of Te Aro schools. The Rev. Father Venning, S.M., and his committee, with Miss McCusker and Mr. W. Frost as secretaries, have every reason to feel gratified with the result of their efforts.

The Wadestown Church committee are organising a social, which is to take place at the Sydney street school-room on Wednesday, June 21. The proceeds will be devoted towards the extinction of the debt on St. Brigid's Church-schoolroom, Wadestown.

The monthly meeting of the St. Vincent de Paul Society (Particular Council) was held on last Tuesday evening. Very satisfactory reports from the Conferences of the circumscription were received.

Now that the winter has set in the members of the St. Vincent de Paul Boys' Club, under the management of Mr. D. R. Lawlor, are attending in large numbers. All kinds of indoor games and competitions have been arranged, and are proving very interesting.

Under the compulsory training scheme the membership of the St. Anne's, St. Vincent's, and Thorndon Senior Defence Cadets is rapidly increasing, and it is anticipated that each company will have the maximum strength of 120 in a very short period.

Taking advantage of the concessions granted to school parties by the Exhibition authorities, the pupils of the Thorndon Convent School visited the Exhibition, accompanied by the Sisters. The children were much interested in what they saw and appreciated the kindness shown by the officials.

The confraternity of the Sacred Heart Society for Ladies at St. Anne's, Wellington South, recently reorganised by the Rev. Fathers Creagh and Whelan, C.S.S.R., during the mission, met for the first time last Friday evening, when there was a large attendance of members.

St. Joseph's Christian Doctrine Society and St. Joseph's Conference of the St. Vincent de Paul Society joined forces and held a very successful card party at Carroll's on last Wednesday evening. The proceeds will be devoted to two very worthy objects—viz., prizes for the Sunday school children and to augment the funds of the St. Vincent de Paul Society.

A retreat for men will commence in St. Patrick's College on June 30. Judging by the success of the retreat held last year it is anticipated that there will be a record attendance this year. No invitation is necessary. All those wishing to take part should send in their names to the Vice-Rector of the college (Rev. Father O'Reilly, S.M.), as soon as possible.

In Association football the Marist Brothers' School representatives were victorious in two divisions. In the Fifth A they defeated Swifts by 2 goals to 1, and in the Fifth B they defeated Y.M.C.A. by 3 goals to 1. The Sixth division boys, however, were defeated by Y.M.C.A. by 3 goals to nil.

At a full attendance of members of the French Cercle last evening the Rev. Father Schaefer delivered a lecture on 'La Fontaine.' The address was listened to throughout with the greatest attention, and an interesting discussion followed, in which M. Dufrou, the Hon. J. Rigg, Rev. Father Gondringer, and Mr. Hudson took part. Miss G. Lockie read 'Le Requiem de Mozart,' Miss Putnam played a pianoforte selection, Madame Dufrou, the Hon. J. Rigg, and M. Dufrou gave French recitations.

A team representing St. Anne's Junior Club journeyed to Palmerston North on Saturday morning to play a match against a team from the Palmerston Catholic Club. They were met at the station by Rev. Father Hoare and some members of the team and were conveyed to the Empire Hotel in a drag, where they were entertained at dinner. The match resulted in a win for St. Anne's by 33 points to nil. After the match the visitors were shown around Palmerston, and returned to Wellington by train after an enjoyable day.

At the meeting of St. Patrick's branch of the H.A.C.B. Society, motions were passed conveying the condolence of members with his Lordship the Bishop of Christchurch and the priests and people of his diocese, at the loss sustained through the death of the Very Rev. Dean Ginaty, S.M., V.G.; with Bro. Nerheny, P.D.P., Auckland, on the death of Mrs. Nerheny; and Bro. Fitzgerald, on the death of Mrs. Fitzgerald. It was also decided to take part with the other friendly societies in the procession on Coronation Day. Six new members were initiated; and sick pay amounting to £11 10s was passed for payment.

The debating branch of the ladies' Hibernian Society, formed recently, has become very popular with the members. Last Tuesday, at St. Anne's Hall, Wellington South, a very interesting subject was discussed, 'Should women have equal rights with men?' The Rev. Father G. Mahony, S.M., was in the chair, and the affirmative side was taken by Misses F. O'Flaherty, A. McAleer, and A. Gregory, whilst Misses A. McLoughlin, K. Robinson, and N. Boyce took the negative. On being submitted to the vote the negative supporters were declared winners by 12 to 7.

At St. Patrick's Church, Masterton, Mr. Frank Siemonck, son of Mr. Jacob Siemonck, of Masterton, was married to Miss Ellen Curley, daughter of the late Mr. John Curley, of Gort, Ireland. The bride, who was dressed in blue striped silk voile, was attended by Miss Mary Gill (niece) as bridesmaid, the latter being attired in champagne crystallene. Both bride and bridesmaid carried dainty bouquets of lilies. Mr. J. Rzoska was best man, and Mr. R. Miller groomsmen. The ceremony was per-

formed by Very Rev. Dean McKenna, assisted by Rev. Father Michael. A reception was subsequently held in the Exchange Hall, and the usual toasts were honored, and felicitous speeches made. In the evening a ~~was~~ was given in the Exchange Hall.

The monthly meeting of the Newman Society was held at St. Patrick's College on last Sunday, there being a good attendance, including the Very Rev. Dr. Kennedy, S.M., the faculty of St. Patrick's College, and a number of the local clergy. The chief item on the order paper was the reading of a very interesting and able paper, entitled, 'The oldest laws of the world,' by Mr. S. J. Moran, LL.B. A letter was received from Rev. Father Bartley, S.M., M.A., embodying a report of the recent conference of the Newman Societies at Auckland at Easter time. Miss Mellisop, who has been secretary of the Wellington Society since its inception, has reluctantly been compelled to relinquish the duties owing to pressure of private business. Mr. T. Boyce was elected to the vacancy. A hearty vote of thanks was passed to Very Rev. Dr. Kennedy for the use of the college for the meeting.

It is with regret that I have to record the sudden death of one of the students of St. Patrick's College in the person of Master Raymond Darby, son of Mr. and Mrs. B. F. Darby, of Christchurch, and grandson of Mr. Martin Kennedy, K.S.G., which occurred at his grandfather's residence last Monday evening. Requiem Mass was celebrated at St. Joseph's Church, Buckle street, on Wednesday by the Rev. Father J. Tymons, S.M., Rev. Father Bartley, S.M., M.A., being deacon, and Rev. Father A. Venning, S.M., subdeacon, and Rev. Father Hurley, S.M., master of ceremonies. The music of the Mass was rendered by the students of St. Patrick's College, and Very Rev. Dr. Kennedy, S.M., preached a short sermon. The interment took place at Karori, the students of St. Patrick's College making a very large funeral procession. Very Rev. Dr. Kennedy officiated at the graveside.—R.I.P.

Westport

(From our own correspondent.)

June 6.

On Sunday last at the 8 o'clock Mass over ninety children made their First Communion. After Mass the little ones marched to the convent, where breakfast, provided by the Sisters of Mercy, was partaken of.

DIocese of Christchurch

(From our own correspondent.)

June 12.

His Lordship the Bishop leaves this (Monday) evening to attend a meeting of the Bishops in Wellington.

A much appreciated gift of a ton of coals has been made by Mr. S. Flood to the Marist Brothers' School. As the school is a free one, and without any incidental revenue for contingencies, this instance of thoughtfulness is all the more welcome.

Mr. A. T. Donnelly was on last Friday admitted by Mr. Justice Denniston as a barrister and solicitor, on the motion of his father, Mr. M. Donnelly. His Honor, in admitting Mr. Donnelly, congratulated him, and said that he was the youngest man ever admitted to the Bar in New Zealand. Mr. T. A. Donnelly is a Christchurch boy. He finished his law course, both for barrister and solicitor, in three years, instead of the customary four or five years. He came of age only this week, and on the first day after attaining his majority he swore his papers and was proposed and admitted on the following days. Mr. Donnelly is at present in his father's office.

Among the proposals to fittingly commemorate the Coronation of King George V., is that of planting a Coronation oak in the Christchurch Domain, and the fact occupied the attention of the controlling board at its last meeting. A member suggested that three oaks should be planted in different parts of the Domain, so that from the number at least one would grow. The chairman said that the oak would not be likely to die, but if it did another could be planted at dead of night, and nobody would be any the wiser.

The first match in the primary schools Rugby football competition was played on last Friday week, when the Marist Brothers' boys met Elmwood School and defeated them by 25 to 3 points. Tries were scored by Burns (3), Dobbs, J. Hood, Jenyns, J. Dowd. Burns converted one and Dowd one. As there are only three of last year's team playing this season the team is almost entirely a new one. The second match was played last week, when the Marist Brothers' school team met and defeated the Lyttelton School by 15 points to nil, tries being secured by Burns, J. McCormick, Crooke, Meyer, and Dobbs. Half an hour's play sufficed to win the game.

DIocese of Auckland

(By Telegraph from our own correspondent.)

June 12.

The devotion of the Forty Hours' Adoration will commence at St. Patrick's Cathedral after last Mass on Sunday.

GEO. T. WHITE,
NOVELTIES AT LOWEST PRICES.

Importer, Watchmaker, Manufacturing Jeweller, Medallist,
COLOMBO STREET, CHRISTCHURCH.
LAMBTON QUAY, WELLINGTON, Established 1870.

His Lordship the Bishop left for Wellington yesterday, and will probably return to Auckland on Saturday.

The Sacrament of Confirmation was administered by his Lordship Bishop Cleary to sixty-three candidates at Devonport after the last Mass on Sunday last. Fourteen of these were from the Takapuna Boys' Orphanage. There was a large congregation, and his Lordship delivered an instructive address.

A most successful mission at Devonport was brought to a close by Rev. Father Hunt, C.S.S.R., on Sunday. The closing sermon was an eloquent discourse on the true Church. Father Hunt commenced a week's mission at Northcote on Sunday.

Rev. Father O'Farrell, who is slightly indisposed, is at present an inmate of the Mater Misericordiae Hospital. He hopes to be able to resume parish work about the end of the week.

Letters received from Rev. Father Furlong, who left for Ireland in April, state that he is having a most enjoyable holiday. He was due to reach the Old Country last week.

The first social of the season in connection with the Marist Brothers' Old Boys' Club was held in the Choral Hall, and proved a marked success. The proceeds will be devoted to the club's billiard table fund. Mr. R. O'Brien was secretary of the gathering.

Thames

(From our own correspondent.)

June 8.

The Ngatimaru (Ladies') Hockey Club held a very enjoyable social in the Miners' Union Hall on Tuesday. The attendance was satisfactory and the management all that could be desired. The stage was tastefully decorated with the club's colors, being relieved with clusters of lilies, while hockey sticks were also in evidence. The first part of the evening was devoted to vocal and instrumental selections. Overtures ('Banner of victory' and Durand's 'Second valse') were played by Misses Dunbar and Shand, and songs were rendered by Misses Gibson ('Invitation' and 'A rose') and Gill ('Just a song at twilight') and Messrs. Tuckey ('Island of dreams' and 'Queen of the earth'), Collins ('The bugler' and 'The Irish emigrant'), Peterson ('The Romany lass' and 'The veteran's song'), and Bongard ('Good company' and 'Absent'). Dr. Lapraik and Mr. Cooney gave recitations.

New Plymouth

The mission so eloquently and powerfully preached in St. Joseph's Church by the Redemptorist Fathers Creagh and Whelan was brought to a close on Sunday night (says the *Taranaki Daily News*). The results have been highly satisfactory to all. Opened on the 28th of May by a most impressive sermon on the text, 'What doth it profit a man if he gain the whole world and suffer the loss of his soul,' preached by Rev. Father Creagh, the services increased in salutary results and power until the climax was reached on Sunday morning, when at the 7.30 Mass forty children received their First Communion, and altogether over 350 went to the altar rails. After Mass a Volunteer Guard of Honor of the Blessed Sacrament was formed, when over fifty men joined the Guard. During the mission there were about 1100 communicants. The mission was closed at Vespers, when Father Creagh gave the Papal Benediction. The past week will remain a luminous page in the memory of the congregation of St. Joseph's, and all join in gratitude to the Almighty for the favors received and in wishing the missionaries God speed.

THE LATE DEAN GINATY, S.M., V.G.

THE FUNERAL OBSEQUIES

(From our Christchurch correspondent.)

The loss sustained by the diocese, and indeed by the whole Church in New Zealand, by the death of Dean Ginaty is keenly felt and deeply deplored by the whole community. The loss to his Lordship the Bishop personally is very great. That this is widely understood may be inferred by the fact that great numbers of sympathetic letters and telegrams have reached him since the sad event. Among those from whom telegrams in eloquently expressive terms were received were the following:—His Grace Archbishop Redwood, his Lordship Bishop Verdon, his Lordship Bishop Cleary, the Irish envoys, Hon. D. Buddo, M.P., Mr. G. Witty, M.P., Right Rev. Mgr. Gillan (Auckland), Very Rev. Dean Regnault, S.M. (Provincial), Very Rev. Father Murray, C.S.S.R. (Superior, Wellington), Very Rev. Rector and staff of St. Patrick's College (Wellington), Marist Fathers' Ecclesiastical Seminary (Maryvale, Greenmeadows), Sisters of the Sacred Heart (Timaru), the Provincial of the Sisters of St. Joseph (Auckland), Convents at Hokitika, Greymouth, Kumara, Rangiora, Ashburton, Temuka, Wa-

mate, Bendigo, Victoria (Nuns of the Good Shepherd), Nelson, Petone, Rev. Father Coffey, Adm. (Dunedin), and priests of the south who were unable to attend the funeral, Very Rev. Dean Carew, S.M. (Greymouth), Rev. Father Clancy, S.M. (Hokitika), Rev. Father Le Petit, S.M. (Albury), clergy of Christchurch diocese, who also attended the funeral, and others unable to be present, Very Rev. Dean Hackett (Paeroa), Very Rev. Dean McKenna (New Plymouth), Very Rev. Dean McKenna (Masterton), Very Rev. Father Keogh, S.M. (Hastings), Very Rev. Father Lane (Hutt), Rev. Fathers Hunt, C.S.S.R. (Devonport), W. Goggan, S.M. (Nelson), Hills, S.M. (Blenheim), J. Goggan, S.M. (Te Aro, Wellington), McKenna (Pahiatua), Hickson, S.M., Adm. (Wellington), Holley, S.M., and Moloney, S.M. (Wanganui), Kerley, S.M. (Hastings), O'Connell, S.M. (Marist Missionary, Tasmania), Costello (Palmerston North), McDonnell, S.M., and O'Connor, S.M. (Napier), Le Pretre, S.M. (Wairoa), and O'Dwyer, president of the H.A.C.B. Society (Wellington), president of the H.A.C.B. Society (Lincoln), Mr. and Mrs. T. C. McCarthy (Wellington), Mr. M. Kennedy and family (Wellington), and many others. Letters of condolence were received from the Sisters of Nazareth (Christchurch), Catholic Club, St. Patrick's branch of the H.A.C.B. Society (Christchurch), Marist Brothers' Old Boys' Association, Society of St. Vincent de Paul (Particular Council, Christchurch), Mr. T. H. Davey, M.P., Mr. T. Archey (Director Burnham Industrial School), Messrs. Taylor and Oakleyq, J. W. Smith, T. Brown, E. O'Connor, and many others.

The late Very Rev. Dean Ginaty, S.M., V.G., was born seventy-six years ago (November 14, 1835) near Dundalk, Ireland. In youth and early manhood he received a commercial training, which was reflected in his shrewd and business-like methods in after life. He studied for the ecclesiastical state mainly at the great Marist Missionary College of Dundalk, and made his profession in the Society of Mary on December 8, 1865, shortly after attaining his thirtieth birthday. He spent some time in England and France, and joined the mission in New Zealand in 1877, when he was appointed to Christchurch, where he acted as missionary rector for many years afterwards, being succeeded, shortly before the arrival of the Right Rev. Dr. Grimes as first Bishop of Christchurch, by the Very Rev. Father (now Dean) Smyth, S.M., the present rector of Maryvale Seminary, Greenmeadows. Endowed with an iron constitution and immense energy, Father Ginaty set to work with a zeal that characterised his every action through life. Besides the works accomplished as previously mentioned, he enlarged and decorated the then parish church, supplied beautiful stained glass windows that are now objects of admiration in the Cathedral, and furnished it with sanctuary requirements, vestments, etc., in so complete a manner that for long years it was recognised as the best equipped church in the Dominion. He rebuilt and enlarged the parochial schools, and established St. Leo's High School for the higher education of boys which, under competent teachers, flourished for many years. Undoubtedly the greatest of all his achievements was that of establishing the Mount Magdala Magdalen Asylum—a noble and enduring charity to which may be fittingly applied the words used by Father Ginaty himself, 'If there be a labor more divine I for one know it not.' The foundation stone of this institution was laid by Cardinal Moran on February 18, 1886, and it was opened by the Right Rev. Dr. Grimes on July 22, 1888. The late Dean Ginaty was located at Mount Magdala as manager and chaplain for many years, succeeding the Rev. Father Goutenoire, S.M., as chaplain. About two years ago, on the death of Rev. Father Marnane, he accepted the pastorate of St. Mary's, Christchurch, and was appointed Vicar-general in succession to the late Ven. Archbishop Le Menant des Chesnais, S.M., filling both positions with conspicuous ability and success until his death. He was the first person to meet and greet his Lordship Bishop Grimes on the latter's arrival in New Zealand. Both were very old acquaintances and friends, having met previously at various times in Ireland, England, France, and elsewhere.

THE FUNERAL.

Prior to the funeral procession leaving St. Mary's, Manchester Street North, Masses of Requiem were celebrated, and a special service conducted in St. Mary's Church. At half past 9 o'clock the cortege proceeded to the Cathedral, members of St. Patrick's branch of the H.A.C.B. Society being pall-bearers. At the Cathedral a large gathering awaited, and double rows of the convent pupils and other children of the Catholic schools formed an avenue from the street to the Cathedral entrance, through which the coffin was borne, and the remains were received at the main entrance by his Lordship the Bishop and attendant clergy, and placed on the catafalque immediately in front of the sanctuary, Chopin's 'Funeral March' being meanwhile played by Mr. A. W. Bunz (organist). On the coffin were placed the chalice and the Dean's cape and biretta.

The office for the Dead having been sung by the choir of clergy, the solemn Pontifical Requiem Mass was commenced at 10 o'clock in the presence of a very large congregation. The celebrant of the Mass was his Lordship Bishop Grimes, with Very Rev. Dean Regnault, S.M., Provincial, as assistant priest; Ven. Archdeacon Devoy, S.M., of South Wellington, and the Very Rev. Dean O'Donnell, of Ashburton, two former curates of Dean Ginaty when he was missionary rector of Christchurch, assistant priests at the Throne; Rev. Fathers Hoare, S.M., and Dignan, S.M., curates of the late Dean, deacon and sub-

deacon of the Mass respectively; Very Rev. Father Price, Adm., master of ceremonies. There were also present the Very Rev. Father O'Shea, S.M., V.G., Wellington; Very Rev. Father Murray, C.S.S.R., Superior; Very Rev. Dean Bowers, Geraldine; Rev. Father Tubman, S.M., Timaru; Rev. Father Fay, S.M., Temuka; Rev. Father Aubry, S.M., Waimate; Rev. Father Richards, Hawarden; Rev. Fathers Hyland and Leen, Rangiora; Rev. Father Daull, S.M.A., Lyttelton; Rev. Father Bonetto, Akaroa; Rev. Father Drohan, M.S.H., Darfield; Rev. Father Kerley, S.M., Hastings; Rev. Father Taylor, S.M., Leeston; Rev. Father O'Hare, Ashburton; Rev. Fathers Graham, S.M., and Quinn, S.M., St. Bede's Collegiate School; Rev. Dr. Kennedy and Rev. Fathers M'Donnell and Hanrahan, Christchurch Cathedral.

The Funeral Oration.

The funeral oration was delivered by his Grace Archbishop Redwood. They were gathered together, said his Grace, to pay their last tribute of respect and homage to the sacred remains of one who had been called suddenly from them to go to his eternal reward. He sympathised with his Lordship Bishop Grimes in his loss of such an able right-hand in the administration of the diocese; he sympathised with the clergy in their loss of a great friend, adviser, and father; with his late congregation, and with the people of Christchurch generally, the Catholic people and non-Catholic people, a great number of whom had known and admired the late Dean. It seemed appropriate, though it was a sad task, and very painful, that he should be the one to say a few words to the memory of Dean Ginaty. He had known him for nearly half a century—for over forty-seven years. He knew him as a young, aspiring student, and as a novice preparing to become a member of the great Society of Mary. Even then he had been a wonderful example of zeal and virtue, burning with charity towards his companions, always ready to take the worst for himself and give the best to others. He was an example of what a student in an ecclesiastical college, and a novice preparing for Holy Orders, should be. 'I do not remember one occasion,' his Grace said, 'on which he ever committed any serious breach of the ecclesiastical or religious rules. He took to his studies and preparations for a religious life with great earnestness and great zeal. Of Father Ginaty it could be said, as was said of St. John the Baptist: 'He was a light, burning and shining.' His characteristics were zeal and love for his God; fidelity in the discharge of his duty to God as a priest and a man, and after that a great love for his fellow-men. He was endued with the spirit of the priesthood, which was one of sacrifice. He gave himself heart and soul for the good of his flock, and to assist them to obtain eternal salvation. When he first came to New Zealand I was the bishop of this part of the Dominion, and I well remember him. He was so ardent that he seemed to boil over with zeal. He was of all things a zealous priest, and he did a great deal of good by his example, for example is a thousand times more efficacious than precept. In this,' said the Archbishop, 'the late Dean Ginaty was a life long abstainer. But Dean Ginaty was also eloquent both in the pulpit and in conversation. He was also a wonderful correspondent, having great power with the pen. In Dundalk, Ireland, he made the arch-confraternity of St. Joseph famous throughout the country by his writings, and he retained the gift to the time of his death. He was zealous, indeed, and of him it could be said that, like St. Paul, he joined the service of God 'to spend himself and be spent.' As a missionary priest Dean Ginaty did noble work in Auckland and Wellington, and then he was appointed Vicar-general a few years ago. Even then he continued to work unceasingly when he might have rested. He died in harness, preaching on the day he died. It was after the service that he retired to his room to rest because he did not feel well, and during his rest he was suddenly called by God. But it was not an unprovided death. Dean Ginaty had lived his life so as to be prepared always, and perhaps it was a blessing that he was spared the sufferings and temptations of a death-bed. I do not think we should speak too much of the loss. Perhaps it was for the best. Dean Ginaty has been taken from us, but he will meet the souls that he has saved and brought to salvation. When I was Bishop of this city a legacy was left the Church to be expended in the manner we thought best. I suggested to Father Ginaty, as he was then, that we should establish a Magdalen asylum to assist fallen humanity. Dean Ginaty entered into the scheme heartily, and all knew what the result was, and now it is only right that he should be buried there, where so much of his work was done. There are many who were disgraces to society and are now good and useful people, who may pay him the tribute of their love and remember him.' His Grace exhorted the congregation to learn the lesson from him of helping their neighbor and sacrificing themselves for the good of others. You all knew him, so that I cannot say more, and it only remains for us to say farewell to him. We will take him to Mount Magdala and deposit him in the bosom of the earth, where he will sleep, resting, waiting the glorious resurrection.

The solemn music was sung mainly by the choir of clergy, but in parts by members of the ordinary choir also, the whole ceremony being deeply impressive and intensified by the mourning drapings of the sanctuary, the pulpit, and other portions of the Cathedral. As the coffin was borne from the Cathedral the organist played the Dead March from 'Saul.'

The Cortège.

At the conclusion of Mass his Lordship the Bishop gave the Absolution at the coffin, whilst the clergy in the choir sang the 'Dies Irae.' The funeral cortège on being reformed, was a very lengthy one as it left the Cathedral and proceeded along Moorehouse avenue. When Lincoln road was reached over one hundred vehicles were in the procession. Among many prominent citizens of non-Catholic denominations, were Mr. G. W. Russell, M.P., Rev. F. Rule (Presbyterian), Dr. Orchard, Dr. Gow, Mr. T. J. Smail (City Missioner), Messrs. S. and L. Luttrell, J. E. March, T. Brown, T. Archey (director Burnham Industrial School), G. Hulme, W. E. D. Bishop, F. Sisson, and a large number of Catholics from all parts of the province. Many persons took the tram to the terminus and walked the rest of the distance. From the surrounding districts many attended, until the number at Mount Magdala was several thousands. The reverent bearing of the crowds along the route and at the burial service showed the deep feeling of esteem and affection for the late Dean, both as a citizen and a priest. Lined up along a part of Lincoln road, were children and their teachers from the Addington Catholic School, and, close to the gates of the Mount Magdala estate those of the Halswell Catholic School. At the entrance to the main drive, the procession was met by the children of the Sacred Heart Orphanage, who preceded it to the main building. There the chaplain (Rev. Father Bell, S.M.), the inmates, and Sisters of Mount Magdala joined in the procession. His Lordship Bishop Grimes conducted the obsequies at the graveside, and Archbishop Redwood and all the clergy were in attendance.

The plot selected for the interment is under the shadow of the large mortuary cross in the little cemetery of the community.

It is hoped that on the completion of the new chapel, that is now in the course of erection, the remains of the deceased Dean will be re-interred under the sanctuary. At the main entrance gate and at intervals along which the procession passed to the cemetery, drapings and archways of mourning were displayed, whilst across the portals of the asylum a streamer was stretched bearing in white letters the text 'Eternal rest give to him, O Lord, and let perpetual light shine upon him.'

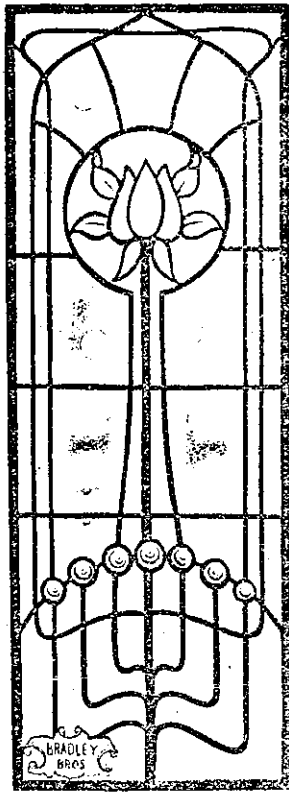
The whole community at Mount Magdala were deeply affected as the remains of their dearest friend was borne into their midst, four short days after being there in the full vigor of health, on one of his almost daily visits. Words fail to describe the sense of loss felt by the community in the death of Dean Ginaty. There are none who deserve greater sympathy at the present moment than the devoted Sisters of the Good Shepherd, the 'children' of Mount Magdala, and the little orphans of the Sacred Heart Orphanage.

The task of replying individually to the numerous telegrams and letters so kindly and thoughtfully sent being so great, his Lordship the Bishop and clergy of Christchurch desire by medium of the *Tablet* to thank the Bishops and priests of New Zealand, the Hon. Ministers of the Cabinet and Members of Parliament, the various clubs, associations, and heads of communities and institutes, the local newspapers and the press of the Dominion, and the many other friends for their sympathetic telegrams and letters on the occasion of the death of the late Dean Ginaty, S.M., Vicar-General of the diocese.

In the Cathedral, and St. Mary's Church, Christchurch North, on Sunday, feeling reference was made to the death of Dean Ginaty. At the half past 9 o'clock Mass in the Cathedral his Lordship the Bishop said they were still reeling under the heavy blow which had befallen the city of Christchurch, the diocese, and the whole of New Zealand, in the sudden death of the late Dean. He had died as he would have liked to die, in harness, having said Mass and preached on the very day of his death. The Bishop said that he had been informed that for several months the theme of the late Dean's instructions turned upon death, and the necessity of being prepared for it. The Dean had said at the altar that he might not be allowed to finish the exercises in which he was engaged, and that death might come to him at any moment. Having that before his mind he was as prepared as any human being could be, but it was a debt of charity on the part of his people to be mindful of him in their prayers before the throne of God. Many of them owed that remembrance of him as a debt of justice, because they had received from him a great many blessings. All were bound by ties of charity to pray: 'Eternal rest give him, O Lord, and let perpetual light shine upon him. May his soul, and the souls of all the faithful departed, through the mercy of God, rest in peace.' His Lordship added that at the beginning of next month there would be in St. Mary's the 'Month's Mind' in which there would be a memorial service for the late Dean.

The Very Rev. Father Price, Adm., at the 7 o'clock Mass, and Rev. Father Hanrahan at the eleven paid eloquent tribute to the memory of the deceased.—R.I.P.

Her eyes were pink, her lips were blue!
Don't think me mad! this story's true.
Her back was cold—and also hot,
She shivered—and perspired a lot.
He gave her "Woods' Great Peppermint Cure,"
Soon normal was her temperature.
She's better now; and, only think,
Her eyes are blue, her lips are pink!



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 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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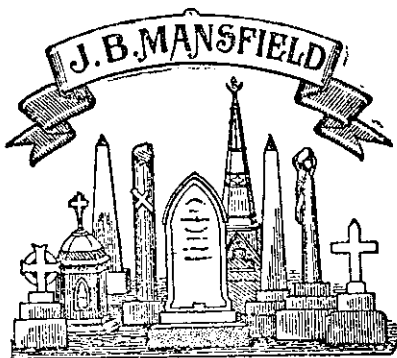
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Commercial

PRODUCE

Wellington, June 12.—The High Commissioner cabled from London on June 10:—

Mutton.—Market steady, and moderate demand. Holders are firm. Quotations: Canterbury, 3½d; North Island, 3¼d.

Lamb.—Good demand for all lamb. An endeavour is being shown amongst holders to raise the price of lamb. Quotations: Canterbury, 4½d; other than Canterbury, 4¼d.

Beef.—Stocks of New Zealand beef on hand are light, in consequence of which prices are firmer. Supplies of American chilled beef are large. New Zealand hinds, 3½d; New Zealand fores, 2½d.

The butter market is favorably affected on account of the dry weather, and there is a better demand. Choicest New Zealand butter, 10½s per cwt; Australian, 98s; Danish, 111s; Siberian, 98s.

The cheese market has recovered, and there is a better demand. Average price for the week for finest New Zealand, 58s.

Hemp.—Market steady, and prices well maintained, with a better demand for forward delivery. New Zealand good fair, on spot, £21 per ton; New Zealand fair grade, £20; fair current Manila, £20; forward shipment—New Zealand good fair £21 10s, fair grade £20 5s, fair current Manila £21. The output from Manila for the week is 25,000 bales.

The wheat market is very quiet, with nothing doing. Prices are nominal. New Zealand long-berried wheat, ex-granary, on spot, per quarter of 496lb, 36s; short-berried, 35s.

Oats.—The market is quiet but steady. New Zealand oats: Short sparrowbills, ex granary, on spot, per quarter of 384lb, 20s 6d; Danish, per quarter of 320lb, 17s 6d.

Beans.—The demand has considerably fallen off. New Zealand beans, f.a.q., old crop, per 504lb, 35s.

Messrs Donald Reid and Co. reports:—

We held our weekly auction sale of grain and produce at our stores on Monday. There was a good attendance of local buyers, but competition was not keen, and only a part of the offering was sold at auction. Values ruled as under:—

Oats.—There is strong inquiry for good to prime feed lines suitable for shipment. The market, however, is poorly supplied with these at present, and any lines offering for delivery over line are readily taken at quotations. Seed samples also have more inquiry. Quotations: Prime milling, 2s 5d to 2s 5½d; good to best feed, 2s 4d to 2s 4½d; inferior to medium, 2s 1d to 2s 3½d; seed lines 2s 6d to 2s 9d; special lines, to 3s 3d per bushel (sacks extra).

Wheat.—The market is quiet. The bulk of the season's crop has now been disposed of, and the quantity now offering is therefore small. Millers, although not keen buyers, are still open to take prime lines, and have a preference for prime velvet. Fowl wheat is in fair demand at quotations. Quotations: Prime milling velvet, 3s 6d to 3s 6½d; Tuscan, etc., 3s 5½d to 3s 6d; medium, 3s 5d; best whole fowl wheat, 3s 3d to 3s 4d; medium, 3s to 3s 2d; broken and damaged, 2s 4d to 3s 10d per bushel (sacks extra).

Potatoes.—The market continues to be well supplied, and as the export demand is not very strong prices are a shade easier. Prime seed lines are in fair demand if well picked. Quotations: Best table potatoes, £3 15s to £3 17s 6d; choice, to £4; medium to good, £3 5s to £3 12s 6d; inferior, £2 10s to £3 per ton (bags included).

Chaff.—The recent rain has caused supplies to slacken, but there is so much offering ex stores that prices have not been affected. Prime quality is the only class meeting any demand. Quotations: Best oaten sheaf, £4 2s 6d to £4 5s; medium to good, £3 10s to £4; light and inferior, £3 to £3 17s 6d; wheat straw chaff, £2 5s, oaten, £2 10s per ton (bags extra).

Straw.—Quotations: Oaten, 40s to 42s 6d; wheaten, 27s to 28s per ton (pressed).

Turnips.—Quotations: Best swedes, 20s to 22s 6d per ton (loose, ex truck).

Messrs Dalgety and Co. report having held their usual weekly auction sale of grain and produce at their stores on Monday, 12th inst., when they offered a large catalogue to the usual attendance of buyers. Competition was only medium, and prices were as follow:—

Oats.—There is still keen demand both on behalf of shippers and the local trade. There are practically no consignments going forward, and any lines coming to hand are quickly absorbed by the local trade. Quotations: Prime milling, 2s 4½d to 2s 5d; good to best feed, 2s 4d to 2s 4½d; inferior to medium, 2s to 2s 3d per bushel (bags extra).

Wheat.—Owing to the drop in the London market business is very quiet here. Prime velvet is scarce, and is saleable at quotation, but medium milling is not inquired for unless at prices below those lately ruling. Fowl feed is fairly scarce, and is being sold in small lots to the produce merchants. Quotations: Prime velvet, 3s 6d to 3s 6½d; velvet-ear Tuscan, 3s 4½d to 3s 5½d; whole fowl wheat, 3s 2½d to 3s 3½d; broken and damaged, 3s to 3s 1d per bushel (sacks extra).

Potatoes.—Fair supplies still continue to arrive, but the quality is hardly of the best. Best table sorts are bringing from £3 15s to £4, while medium quality is practically unsaleable, and quotations throughout are purely nominal. Quotations: Medium to good, £3 5s to £3 10s; inferior, £2 to £2 15s per ton (bags in).

Chaff.—There is still a large quantity on offer, and only prime quality is saleable, medium being quite out of request. Quotations: Choice oaten sheaf, £4 to £4 2s 6d; prime to good, £3 10s to £3 17s 6d; straw chaff, £2 5s to £2 10s per ton (bags extra).

Messrs Stronach, Morris and Co. (Ltd.) report for week ending May 13, as follows:—

Oats.—There is a keen demand for both local requirements and shipping, but there are very few lines being offered. There is also good inquiry for seed samples. Quotations: Prime milling, 2s 5d to 2s 5½d; good to best feed, 2s 4d to 2s 4½d; inferior to medium, 2s 1d to 2s 3½d; best seed, 2s 6d to 2s 9d per bushel (sacks extra).

Wheat.—Business is very quiet here, and reports from the London market have not been favorable. Very few millers are operating, and are not inclined to give farmers' prices. Quotations: Prime velvet, 3s 6d to 3s 6½d; Tuscan, 3s 5d to 3s 6d; medium to good, 3s 4d to 3s 5d; best whole fowl wheat, 3s 3d to 3s 4d; medium, 3s to 3s 2d; broken and damaged, 2s 4d to 2s 10d per bushel (sacks extra).

Chaff.—There is hardly so much coming forward, but as there is such a quantity of chaff in store prices have not firmed. There is very little demand for anything but prime quality. Best oaten sheaf, £4 2s 6d to £4 5s; medium to good, £3 10s to £4; light and inferior, £3 to £3 7s 6d per ton (sacks extra).

Potatoes.—Large consignments are coming forward, and as there are very few lines being shipped, prices have eased. Quotations: Best table potatoes, £3 15s to £3 17s 6d; medium to good, £3 5s to £3 12s 6d; inferior, £2 10s to £3 per ton (bags in).

Straw.—Quotations: Oaten, 40s to 42s 6d; wheaten, 27s to 28s per ton (pressed).

WOOL

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

Rabbitskins.—Prime winter does, 17d to 18d; second does, to 16½d; prime bucks, to 16d; incoming and early winter, 14d to 15d; autumn, 12d to 13d; racks, 7½d to 9d. Horsehair, 16d to 19d; catskins, 4d to 6d each.

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.

Stronach, Morris & Co., Ltd., report as follows:—

Rabbitskins.—We again offered a very large catalogue at yesterday's sale. Bidding on the lower grade skins was not so keen, and prices showed a slight decline. All prime winter and incoming sold up to last week's rates. Quotations: Winter does, 17d to 18d; bucks, 15d to 15½d; early winters, 14½d to 15½d; incoming, 14d to 14½d; autumn, 12½d to 13d; early autumns, 11d to 12d; racks, 8½d to 9½d; light racks, 7½d to 8d; small, 4½d to 5½d; hawk torn, 5½d to 9d; winter blacks, 15½d to 13d; incoming blacks, 14d to 15½d; catskins, to 5d; horsehair, 18½d to 19d.

Sheepskins.—We held our weekly sale to-day, when we offered a medium catalogue. Prices throughout were practically unchanged. Best halfbred brought from 7½d to 8½d; medium to good, 6½d to 7d; inferior, 4½d to 5½d; best fine crossbred, 6½d to 7½d; medium to good, 5½d to 6½d; coarse crossbred, 6½d to 6½d; medium to good, 4½d to 5½d; lambskins (best), 6½d to 7½d; good, 5½d to 6½d; pelts, 5½d to 6½d; medium to good, 4½d to 5d; inferior, 3d to 4d; best Merino, 6d to 6½d; medium to good, 4½d to 5½d.

Hides.—We held our fortnightly sale on Thursday, 8th inst., when we offered a good catalogue to a large attendance of buyers. Heavy hides showed a sharp advance of

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HOBART—
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NELSON and NEW PLYMOUTH, via
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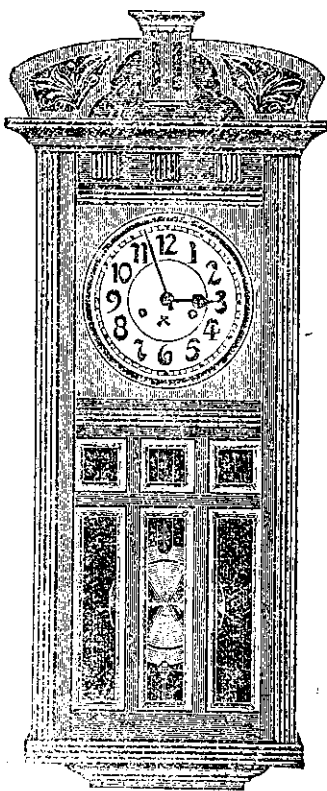
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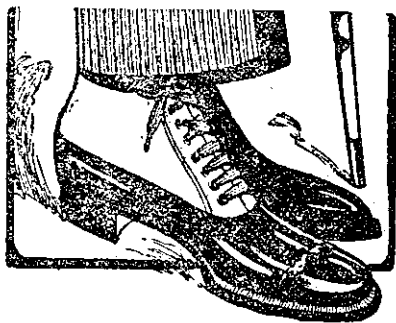
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LEARY'S PHARMACY

THE SQUARE,
PALMERSTON NORTH.

from 4d to 3d per lb, whilst medium and light weight sold practically at last week's rates. Calfskins were also in good demand. Our top price for ox hides was 8½d, and for cow 6½d. Quotations: Prime stout heavy ox, 7½d to 8½d; stout heavy, 7½d to 7¾d; medium weight, 6½d to 7¾d; light weight, 6d to 6½d; heavy cow, 6d to 6½d; medium, 6d to 6½d; light, 6d to 6½d; inferior ox and cow hides, 4½d to 5½d; cut and shippy, 4d to 6d; bull and stag hides, 4½d to 4¾d; calfskins, 7½d to 8½d for best, 6d to 7d for medium and inferior; yearlings, 6½d to 6¾d.

Tallow and Fat.—There is very little coming forward, and prices are unchanged.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

We offered a medium yarding of horses on Saturday to the usual attendance of buyers. There were only three mares forward, but there were several nice clifty geldings, although none of them was heavy enough for town contractors' work. We report the following sales for the week:—Bay gelding, 4yrs, £45; bay gelding, 5yrs, £42; bay gelding, 3yrs, £38; bay gelding, 4yrs, £32; bay gelding, 4yrs, £26; bay gelding, 4yrs, £25; bay mare, 4yrs, £50; bay mare, 3yrs, £47 10s; bay mare, 3yrs, £45; bay mare, 4yrs, £40; two spring-carters, at £19 and £21; bay mare (light), £32. We quote:—

Superior young draught geldings, at from £40 to £45; extra good ditto (prize-winners), at from £45 to £50; superior young draught mares, at from £50 to £60; medium draught mares and geldings, at from £30 to £40; aged, at from £10 to £15; strong spring-van horses, at from £25 to £30; strong spring-carters, at from £18 to £25; milk-cart and butchers' order-cart horses, at from £15 to £20; light hacks, at from £8 to £13; extra good hacks and harness horses, at from £13 to £25; weedy and aged, at from £5 to £7.

The Christchurch City Council on Monday night decided by a bare majority to send the Mayor's road scheme to the ratepayers for approval. The scheme involves the loan of £100,000, and covers the reconstruction of 40 miles of streets.

NEW ZEALAND RAILWAYS

CORONATION OF HIS MAJESTY KING GEORGE V., THURSDAY, JUNE 22, 1911.

HOLIDAY EXCURSION TICKETS will be issued from any Station to any Station on South Island Main Line and Branches from TUESDAY, JUNE 20, to THURSDAY, JUNE 22, inclusive, available for return up to and including MONDAY, JULY 10, 1911.

The Return Fares will be—First Class, 2d per mile; Second Class, 1d per mile; the minimum being 4s and 2s respectively.

BY ORDER.

CONVENT OF THE SACRED HEART ISLAND BAY, WELLINGTON.

A Retreat for Ladies will be preached by a Redemptorist Father in July, 1911, beginning Monday evening, July 10, and ending Friday morning, July 14.

Ladies who wish to attend it may reside at the Convent during that time. No special invitation is required.

Particulars may be obtained by applying to the Mother Superior.

OBITUARY

MRS. BRIDGET KENNEDY, MORVEN.

(By telegraph from our Christchurch correspondent.)

Mrs. Bridget Kennedy, widow of the late Mr. Duncan Kennedy, formerly of Papanui, and mother of the Very Rev. Dr. Kennedy, S.M., Rector of St. Patrick's College, Wellington, passed away on Sunday night at Morven, South Canterbury. The remains will be brought to Christchurch on Tuesday. A Solemn Requiem Mass will be celebrated in the Cathedral on Wednesday at 9 o'clock, after which the interment will take place in the Linwood Cemetery, alongside the grave of the late Mr. Kennedy.—R.I.P.

ONEHUNGA CATHOLIC CLUB NOTES

(From the club correspondent.)

The fortnightly meeting of the Catholic Young Men's Club was held in the club rooms on Sunday after the 10 o'clock Mass, when the president (Mr. A. J. Martin) occupied the chair. There was a good attendance of members, and one new member was elected and two candidates proposed for membership. On Thursday evening the club room was well filled with members, the programme being a debate, 'Should Bachelors be Taxed?' The discussion lasted about two hours, the following members taking part: Affirmative—Messrs. J. P. Boland, J. E. Dempsey, E. Oates, L. Drager, R. Donovan; negative—Messrs. A. J. Martin, J. Leahy, J. Foley, D. Williams, P. Bryant. The judge awarded an equal number of points to both sides.

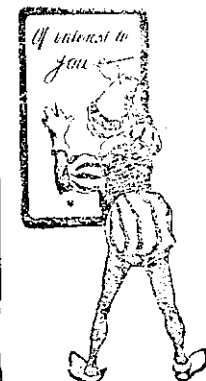
Last week there was installed in St. Patrick's Cathedral, Auckland, a very handsome pulpit in solid oak, matching the rest of the furniture in the sacred edifice. The design is the correct one for a cathedral church, and was carried out in its entirety by the well-known firm of F. Hahan and Co., furniture makers of that city.

At the meeting of the Auckland Trades and Labor Council Employees' Federation, held last week, it was decided to request the Minister for Internal Affairs not to grant permission to hold races on Labor Day, and to ask the Acting Minister for Defence not to permit military tournaments or encampments on that day.

A Press Association message from New Plymouth states that Mr. J. D. Henry, petroleum expert, has cabled to Messrs. Watkins and Fox that the situation in London has very greatly improved with reference to New Zealand oil, and that he is confident of success in the flotation of the new company.

One of the Cambridge Post Office employees, Mr. A. Bateman, recently went out pigeon shooting. He journeyed some distance to a bush and dived into the scrub on the lookout for pigeons, when he was suddenly confronted by a ferocious wild boar. The shootist broke a record in getting up a tree, and the boar took charge underneath it until well after dark. Then it took its departure, and allowed the freed one to descent and made the best of his way home.

A notice of considerable interest to our readers appears elsewhere in this issue. It refers to the Royal shampoo powders, a preparation made from a formula which is recommended by leading medical men in Europe and America. Mr. J. W. McLaghlan, the proprietor, had the misfortune of having suffered severely in the San Francisco earthquake, and is now almost blind. He is now trying to earn his livelihood under very sad circumstances, and his determination should secure for him the patronage of all who sympathise with a fellow-being who has fallen through no fault of his own...



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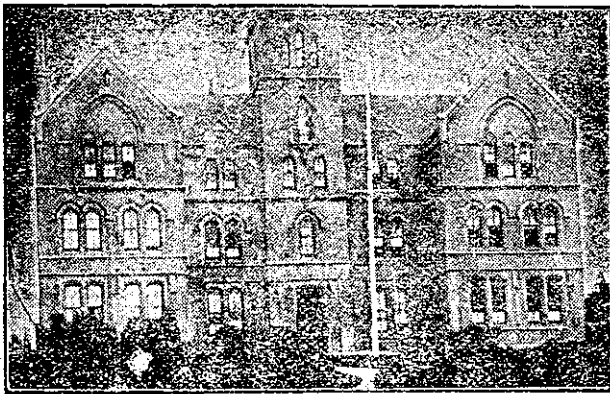
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The Extra Charges are: Washing, £1 10s a year, and Medicine and Medical Attendance if required.

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

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, JUNE 15, 1911.

THE KING'S TITLES



ASHIONS change—according to the Dantean couplet—'like leaves on the bough.' The ceremony which takes place in Westminster Abbey next Thursday reminds us that the words of the divine bard are true not alone of ruffs and hats and mantles and skirts, but of royal titles as well. The expansion of the Empire and growth and importance of the British realms beyond the seas gave rise, a few years ago, to an important addition to the royal

titles. The slow and gradual rise of the Empire is illustrated in a curious way by that of the style of Royalty. Egbert and other Saxon kings were known by the simple appellation of Bretwalda or Ruler of the Britons. Alfred the Great was styled 'Basileus' (the Greek word for King), and 'Governor of the Christians of Britain.' Edgar was called 'Monarch of Britain'; Henry II., 'King of Britain'; and John, 'Rex Britanniarum,' or 'King of the Britons.' On November 5, 1800—after the Act of Union had been passed by 'force and fraud'—the following royal style was arranged and took effect from January 1, 1801: George the Third, by the Grace of God, and of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, and of the United Church of England and Ireland, on Earth the Supreme Head.' By virtue of an Act of Parliament passed in 1876, the late Queen Victoria was, on January 1, 1877, proclaimed Empress of India at a durbar held at Delhi, and in accordance with another Act of Parliament, passed in 1901, the present Sovereign was proclaimed with the following sonorous title: 'George the Fifth, by the grace of God, King of the United Kingdom of Great Britain and Ireland, and of the British Dominions beyond the seas, Defender of the Faith, Emperor of India.'

The mode of addressing royalty has also passed down 'the ringing grooves of change.' Henry IV., for instance, was addressed by his subjects as 'Your Grace'; Henry VI. as 'Excellent Grace'; Edward IV. as 'Most High and Mighty Prince'; Henry VII. was termed 'Highness.' The terms of respect demanded of his subjects by Henry VIII. rose with his pretensions from the modest 'Your Grace' of the early days of his reign, to 'Your Majesty' at a later period. This mode of address was used towards him by Francis I. of France at their interview on the Field of the Cloth of Gold in 1520. Henry eagerly assimilated it; and he was the first English Sovereign to be called 'Your Majesty.' James I. added thereto the prefix 'Sacred' or 'Most Excellent,' and this combination is in use to the present day.

For Catholics the most curious and interesting title of English royalty is that of 'Defender of the Faith.' The title was conferred by one Pope and confirmed by another as a reward for Henry's defence of the seven Sacraments against the attacks of the reformer Luther, who was then in the forefront of the great religious revolution of the sixteenth century. 'Henry himself,' says Lingard, 'was anxious to enter the lists against the German [Luther]; nor did [Cardinal] Wolsey discourage the attempt, under the idea that pride no less than conviction would afterwards bind the royal polemic to the support of the ancient creed. That the treatise in defence of the seven Sacraments, which the King published, was his own composition, is forcibly asserted by himself; that it was planned, revised, and improved by the superior judgment of the Cardinal and the Bishop of Rochester, was the opinion of the public. Clarke, dean of Windsor, carried the royal production to Rome, and in a full Consistory submitted it to the inspection and approbation of the Pontiff, with an assurance that as his master had refuted the errors of Luther with his pen, so was he ready to oppose the disciples of the heresiarch with his sword, and to array against them the whole strength of his kingdom.'

'Clement,' continues Lingard, 'accepted the present with many expressions of admiration and gratitude; but Henry looked for something more pleasing to his vanity than mere acknowledgments. The Kings of France had long been distinguished by the appellation of "Most Christian," those of Spain by that of "Catholic." When Louis XII. set up the schismatical Synod of Pisa, it was contended that he had forfeited his right to the former of these titles; and Julius II. transferred it to Henry, but with the understanding that the transfer should be kept secret till the services of the King might justify in the eyes of men the partiality of the Pontiff. After the victory of Guinegate Henry demanded the publication of the grant; but Julius was dead; Leo declared himself ignorant of the transaction; and means were found to pacify the King with the promise of some other, but equivalent, distinction. Wolsey had lately recalled the subject to the attention of the papal court; and Clarke, when he presented the King's work, demanded for him the title of "Defender of the Faith." This new denomination experienced some opposition; but it could not be refused with decency; and Leo conferred it by a formal Bull on Henry, who procured a confirmation of the grant from the successor of Leo, Clement VII.'

The title 'Fidei Defensor' or 'Defender of the Faith' was conferred on Henry VIII. personally, and on him alone. It was said to be 'tibi perpetuum et proprium,' and was not to descend to his successors. When Henry VIII. cut himself off from the centre of Catholic life and unity, the Pope deprived him of the title conferred upon him by his predecessors. But Henry was not disposed to lose a scrap of the titles attached to the crown. He therefore procured the passing of 'An Act for the Ratification of the King's Majesty's Style,' which insisted upon his being described both in Latin and in the vulgar tongue as 'Defender of the Faith.' During the brief restoration of Catholic worship in England this Act of Henry VIII. was 'repealed, made frustrate, void, and of no effect' by 1 and 2 Philip and Mary, C. 8 sec. 20. Yet, strangely enough, the title was, none the less, retained by Philip and Mary. It was formally restored by an Act passed in the first year of the reign of Queen Elizabeth, which revived the 'rights, jurisdictions, and pre-eminences appertaining to the Imperial Crown.' This relic of 'Popery' (Fidei Defensor—Defender of the Faith) appears in the abbreviated forms 'F.D.' or 'Fid. Def.' to this day on every coin of the realm. So treasured is it, too, that the two-shilling piece of 1849 had to be recalled, melted down, and re-coined simply because the letters 'F.D.' were omitted. The coin is rare and highly valued among collectors, and is known among them as 'the godless florin.' And to this hour, from the bronze farthing to the £5 gold piece, every minted coin that circulates among us recalls the days when the English people were joined in faith with the centre of Catholic

unity; and presents the curious spectacle of the retention of a title which was granted for the defence of doctrines which, from the days of William III., till less than a year ago, British Sovereigns were compelled, at their accession, to denounce as 'superstitious and idolatrous.' The sovereign, bearing this Catholic and Papal title, has still to declare himself a 'member of the Protestant Reformed Church'; but the graver anomaly—of express repudiation and denunciation of the Catholic faith—which constituted such a galling grievance to his Catholic subjects, has now happily been done away.

Notes

Significant

It was a noteworthy feature in connection with the dozen divorce cases heard [last week] at the Christchurch Supreme Court (says the *Lyttelton Times*) that all but two of the marriages had taken place in registry offices.

The Modern Test

A Japanese diplomatist is said to have exclaimed:—'For two thousand years we kept peace with the rest of the world, and were known to it but by the marvels of our delicate ethereal art, and the finely wrought productions of our ingenious handicrafts, and we were accounted barbarians! But from the day on which we made war on other nations and killed many thousands of our adversaries, you at once admit our claim to rank among civilised nations.'

Our Premier

The first of the Colonial Premiers to arrive in England for the Imperial Conference was Sir Joseph Ward; and the *Daily Mail* gives the following thumb-nail sketch of the New Zealand Premier's career. 'Irishmen, like Scots,' it says, 'have the habit of success when they are caught young and transplanted. Sir Joseph Ward was born in Australia of Irish parents, and settled in New Zealand when three years old, so that, like Mr. Gladstone, he may claim three nationalities. At the age of twelve he was a telegraph messenger, and at fourteen he was earning £136 a year. From the telegraph office he passed into a store, where, among other duties, he incidentally looked after the business side of three newspapers! At seventeen he left the store and the newspapers and took to the railway. At twenty-one he abandoned the railway to start an export and general business of his own. At twenty-two he was Mayor of Campbelltown, and held the post for five years in succession. At thirty he entered Parliament, and in six years he was responsible for the direction of the Post Office where he had been a boy messenger. When Mr. Richard Seddon died in 1906 his natural successor was Sir Joseph Ward.'

The Priest in the Camorra Trial

Dom Caro Vitozzi, who is on trial for complicity in the celebrated Camorrist case, which for the last five years has been postponed and deferred for one reason or another, is a priest belonging to the diocese of Naples (says the Rome correspondent of the *Catholic News*). He is neither excommunicated nor suspended, and the ecclesiastical authorities will take no action in his regard till the trial is over. Notwithstanding the charges brought against him of calumny and of giving false evidence in order to mislead the officers of justice, Dom Vitozzi protests his innocence, and has done so ever since his arrest. The trial was deferred for some time on account of his illness, and during that period he continued to lament the delay, because he was certain that his innocence would be proved. Dom Vitozzi suffers from angina pectoris, as well as other ailments, and for a long time it was very doubtful as to whether he would stand the journey from Naples, where the trial is taking place.

The 'Asino'

Some few months ago we had the satisfaction of chronicling the fact that Signor Podrecca's paper—the filthy *Asino*—had been barred from New Zealand as an indecent and blasphemous publication. The Rome correspondent of the *Philadelphia Catholic Standard and Times* makes

the following comment on New Zealand's action: 'It is with a sense of deep satisfaction the news of the suppression of the *Asino* in New Zealand has been learned in Rome. The decision of those told off by the postal authorities to examine the production, before its exclusion from New Zealand was decided upon, was that there could not be a more indecent or more vile journal than the *Asino*, nothing more vulgar or irreverent. And this is the sheet in which the Procuratore in Rome, whose word is law in the matter, has declared himself unable to see anything immoral! Though the foul sheet dare not caricature Victor Emmanuel—not because it does not hate him heartily, for it does, but through fear of confiscation—each week the Holy Father or one of the Cardinals is shamefully insulted in its pages and flaring pictures.'

And then the correspondent goes on to make a pertinent and practical suggestion. 'The *Asino*,' he says, 'is now forbidden in the United States of America, in Australia, in New Zealand, and, I fancy, in Russia and Spain. There is just one step more to be gained, viz., the prevention of its reproduction in the first-named country. That a few hundred thousand Italians in America should be able to set at defiance the Government and twenty million Catholics so far as to reprint the *Asino* is not a matter on which many can congratulate themselves. For the most part, the Italian emigrants to America are from Sicily and the southern States, which means the most neglected, the most ignorant, and the most primitive part of Italy. . . . One wonders where are the O'Flahertys and the Ryans when he sees in the Italian quarter in Philadelphia the head of the Church caricatured in a copy of the vile Roman sheet reproduced in the "City of Brotherly Love."'

DIOCESE OF DUNEDIN

His Lordship the Bishop left for Wellington on Monday.

A number of children will make their First Communion at the 9 o'clock Mass at St. Joseph's Cathedral on Sunday.

A Triduum in honor of the Blessed Sacrament will commence in St. Joseph's Cathedral on Friday evening.

Mr. J. C. Scanlon, who is in charge of the Dunedin Gaol, has left for Wellington, in order to assume temporary charge of the Wellington Gaol.

Mr. J. O'Reilly, who has been an officer in the Dunedin Gaol for six years, has, on his own application, been transferred to Lyttelton.

The St. Patrick's Young Men's Club, South Dunedin, held their weekly meeting in the schoolroom on Monday evening. Rev. Father Delany presided over a small attendance of members. The evening was devoted to a debate—'Should immigration to New Zealand be encouraged?' The affirmative side was taken by Mr. Carr (leader), supported by Messrs. Shiel, Keys, and Rev. Father O'Neill, and the negative by Messrs. McAllan (leader), Fitzgerald, Gaffaney, and Dougherty. After some very good speeches the chairman gave his verdict in favor of the affirmative side.

There was a very large attendance at the usual weekly meeting of the St. Joseph's Men's Club on Monday evening, when a debate on the question—'Is Prohibition a blunder?' was held. Mr. M. Rossbotham led in the affirmative, and had the support of Messrs. E. W. Spain, T. P. Laffey, H. Moynihan, and O'Donoghue, while Mr. Gallagher for the negative was assisted by Messrs. J. Atwill, H. Salmon, A. J. Ryan, P. Gorman, and H. Poppelwell. The speeches were in every instance admirable, and gave evidence of a deep interest on the part of the young men in this question, while the energy and general keenness displayed in advancing and refuting arguments gave a zest, from a listeners' point of view, to the whole discussion. The speakers in the affirmative kept closer to the point in their arguments than their opponents, and this probably, in some measure, accounted for the very large majority of votes accorded them on the question being put to the meeting. At the conclusion of the debate, Rev. P. O'Neill, who presided, criticised some of the speeches, pointing out their weak points, and expressed his pleasure at the success of the debate.

The work of organising the Cadet Corps for Catholic youths in Dunedin is progressing favorably. The two senior corps have a full complement of nominated officers, three of whom are attending a school of instruction under the permanent staff officers. This class will last until next January, and is providing for a very thorough grounding in all branches of work. A separate class for non-commissioned officers is also being formed. The Defence Department, in order to facilitate the efforts of the com-

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missioned officers, is permitting lads over eighteen to become non-commissioned officers. The members of the senior corps will not be called out for drill until next January, by which time the officers will be all well forward. Registration closes on June 17, so it behoves all Catholic parents to see that their boys are registered in the Catholic corps. The South Dunedin corps numbers about 55, and the Hibernian about 85, so that, with the members still not enrolled, each corps should have no trouble in enrolling the maximum. The junior cadets at the Christian Brothers' School are drilling steadily, and have the advantage of a staff sergeant-major. The Brothers have gone into the work in earnest, and the drill is carried out in school hours.

Twelve members of the St. Joseph's Harriers, under Captain Swanson, took part in the run from the Santa Sabina School, North-East Valley, to their club rooms in Rattray street, on Saturday. From the school the pack struck up on to the Pine Hill road, which was followed for some distance, when a change was made to the paddocks, which were in a very slippery condition, falls being numerous. The pack then struck along the top of Pine Hill and down to the Leith Valley road, which was followed to the bullock track, where the members had a stiff climb. A handicap race along the Queen's drive to home was arranged, and resulted in an easy win for J. Mace, with L. Kennedy second.

Invercargill

(From our own correspondent.)

June 12.

On Saturday, the 6th inst., the Marist Brothers' football team defeated the South School team by six points to nil.

The last quarterly collection in aid of the funds for the decoration of the church realised £54. The church committee, recently appointed by the Very Rev. Dean Burke, V.F., intend organising some function (probably a bazaar) to help to raise additional funds for the decoration of the church.

Greymouth

(From our own correspondent.)

June 12.

A highly-respected old resident of the district passed away in the Grey River Hospital on June 7, in the person of Mr. Thomas Bletcher. Born in Waterford, Ireland, Mr. Bletcher came out to Queensland about forty years ago, but shortly afterwards left Australia for New Zealand, where he resided until his death. During his long sojourn on the West Coast Mr. Bletcher made a host of friends. Mr. Bletcher was a most devoted son of the Church, and he died comforted by those consoling rites which she alone can give her children. A Requiem Mass for the repose of his soul was celebrated at St. Patrick's Church by Very Rev. Dean Carew on Thursday. The funeral took place on Thursday afternoon, and was largely attended by members of the St. Columba Catholic Club, of which deceased was an esteemed member. Very Rev. Dean Carew also officiated at the graveside.—R.I.P.

NEW PUBLICATIONS

Marriage and Parenthood: The Catholic Ideal. By the Rev. Thomas J. Gerrard. Joseph F. Wagner, 9 Barclay street, New York. Of making books about marriage there is no end, and of these we think we may safely say we have read our share. But we have never read any one volume in which all that needs to be said on this important subject is so concisely, so delicately, and so clearly set forth as in Father Gerrard's admirable work. The intensely practical nature of the book may be gathered from the following summary list of contents: Institution and Purpose; The Sanctity of Marriage; Choice of a State; Choice of a Mate; Mixed Marriages; Between Husband and Wife; Conjugal Restraint; Before and After Child-birth; The Blessing of Many Children; Between Parents and Children; Sexual Instruction for the Young; Catholic Education; The Catholic Family. In dealing with the difficult question of sexual instruction for the young, the author does not put the reader off with vague generalities, but states definitely, precisely, and with detail when and how such knowledge may be imparted; and to parents who have to face this problem, this chapter alone is well worth the price asked for the whole volume. As we have said, the work is written throughout with the utmost delicacy. To those who are married, to those who are about to be married, and to priests who are so often called upon to offer guidance and counsel on the subject, we unreservedly commend this book. The work may, of course, be ordered through any bookseller. In ornamental cloth, with frontispiece, suitable for presentation, one dollar.

Eternity: A Lenten Course of Seven Sermons, Including a Sermon for Good Friday. By the Rev. Celestine, O.M.

CAP. Same publisher. Lent is over; but the subjects brought before us in this little booklet are of perennial interest. The subjects treated are:—Eternity, What is it? 2. The Eternity of Hell. 3. The Folly of Sin. 4. Penance and Eternity. 5. On the Threshold of Eternity. 6. The Impenitent Sinner on the Threshold of Eternity. 7. The Judgment from the Cross. Each theme is dealt with simply yet impressively; and the reader cannot fail to profit from the perusal. Paper cover, 40 cents.

Little Sermons on the Catechism. From the Italian of Cosimo Corsi, Cardinal-Archbishop of Pisa. Same publisher. In this interesting publication we have a series of some thirty-five sermons, constituting a complete course of Christian Doctrine. The sermons are cast in very simple form—the Cardinal evidently believing that 'genuine oratory is simplicity, but simplicity wrought out with the highest art.' The sermons furnish an excellent frame-work for young priests, the outlines admitting of easy expansion. As they are, they cannot fail to be of use to all who wish to have at their disposal brief and clear expositions of the truths of our holy faith. Cloth, one dollar.

Easy Catechetics For the First School Year. Primary Instruction in the Chief Truths of Religion. Same publisher. This is a little book of simple instruction for children in the rudiments of the Catholic Faith. The author has done his work admirably. He realises the necessity of getting the mind of the child fixed on the matter explained; and this he does by simple stories, anecdotes, and illustrations. Father Urban is already most favorably known by his previous catechetical works, and teachers will find this new book most suggestive and helpful. Cloth, 60 cents.

THE IRISH ENVOYS

Auckland.

(By Telegraph from our own correspondent.)

The Irish delegates, who have been conducting meetings in the province, met at Rotorua on Saturday last. Messrs. Redmond and Donovan address a meeting at Rotorua to-night, Mr. Hazleton in the meantime carrying on the Home Rule propaganda in the adjacent townships. The delegates are accompanied by Mr. Sheahan, general secretary of the committee for the Auckland province.

Invercargill

(From our own correspondent.)

A meeting of the committee who have in hand the arrangements in connection with the forthcoming visit of the Irish delegates was held in St. Joseph's Schoolroom on Friday evening last. There was a representative attendance, and Mr. James Collins occupied the chair. It was decided that Friday, July 7, was the most suitable date for the Invercargill meeting. Collectors were appointed to canvass the town and suburbs, and it was decided to call a public meeting of sympathisers with the Home Rule movement at an early date.

Dunedin

A meeting of the executive committee, in connection with the visit of the Irish delegates to Otago and Southland, was held in St. Joseph's Hall on Monday evening, the Hon. J. B. Callan, M.L.C., presiding. A considerable amount of routine business was transacted. The Oamaru meeting has been fixed for June 30, and that at Dunedin for July 3. The following are the dates for the other centres:—Mr. Hazleton: Lawrence, July 4; Milton, July 5; Gore, July 6; Invercargill, July 7; Otautau (probably), July 10. Messrs. Redmond and Donovan: Ranfurly, July 4; Omakau, July 5; Waikaiti (probably), July 7; Queenstown (probably), July 10.

Oamaru

(From our own correspondent.)

Preparations are now well advanced for the reception of the Irish delegates in Oamaru, and their advent is looked forward to with more than ordinary interest. The collectors have been successful in this district, and it is hoped to have a substantial sum to hand over to the funds.

Christchurch

(From our own correspondent.)

Mr. E. O'Connor, local secretary, has the balance sheet of the recent Irish envoys' meeting now prepared and duly audited. A sum of £400 was collected, and after deducting the expenses, which include those incurred in organising meetings for all Canterbury from the Waitaki to the Hurunui, over £360 is available for handing over to the fund. This is a record for Christchurch, and is due in a great measure to the liberality of a good many friends of the cause other than Irishmen.

Ellesmere

(From our Christchurch correspondent.)

At a recent meeting of the Ellesmere County Council a letter was received from Mr. P. O'Boyle, chairman of the local committee appointed to accord a reception to Mr. R. Hazleton, one of the Irish Home Rule envoys, inviting the members of the Council to attend the public meeting at Leeston on June 22. The letter was received with thanks. The chairman reported that he had been asked to take the chair at the public meeting, and had promised to do so.

Westport

(From our own correspondent.)

June 6.

Great interest is being displayed in the forthcoming visit of the Irish envoys, who are expected to arrive here on the 18th, and address a public meeting on the 19th. Already £100 has been subscribed, and the net result should more than double the amount collected on the occasion of Mr. Donovan's former visit.

New Plymouth

(From an occasional correspondent.)

Notwithstanding the very inclement weather, the Irish envoys (Messrs Redmond and Donovan) had a good audience at their meeting in the Theatre Royal, when the Mayor (Mr. Tisch) presided. The addresses were listened to with great attention, and at the conclusion the appreciative motions were moved by Mr. H. Okey, M.P. for Taranaki, and Mr. E. Dockrill, ex-Mayor of New Plymouth. The local committee, which comprised Messrs. W. Jennings, M.P. (chairman), Dr. McClellan (secretary), M. Jones, and J. T. Mannix, held their final meeting on June 10, and the result of the visit of the delegates showed a sum of £100 as New Plymouth's contribution to the Home Rule fund.

Palmerston North

The committee appointed in connection with the recent visit of the Irish National delegates has held its final meeting. The total amount raised for the Home Rule fund in Palmerston was £155, less £15 expenses. Levia and Foxton were worked from Palmerston, and realised £55, Shannon about £25, and Feilding £84.

CATHOLIC CLUBS

ST. ANNE'S CLUB, WELLINGTON SOUTH.

(From the club correspondent.)

One of the results of the recent successful mission held in our parish has been noticeable in the increased attendance of members at the club each evening. The Rev. Father G. Maloney, our new chairman of the Literary and Debating Society, has infused new life into that branch of the club, and the syllabus of debates arranged for the session promises much good work being done. On Wednesday evening, a progressive euchre party was held in the club rooms, and was in every way an unqualified success. Ninety people attended, and after two hours' play, supper was handed round. Mr. B. A. Guise (president) presented the prizes, which were won by Mr. T. Pender and Miss E. Cooper. It is the intention of the club to hold progressive euchre evenings once a month. The club's junior football team journeyed to Palmerston North on the 3rd inst. to try conclusions with a team picked from the Catholic young men of that town. On arrival at their destination our representatives were met and welcomed by Rev. Father Dore and members of the local team. They were driven in a drag to the Empire Hotel, where they were most hospitably entertained. The game resulted in a win for St. Anne's by 33 points to nil. Davis (4), McMahon (2), Barber, and Brown scored tries; Davis converting two and Leuahan one. M. McCarthy kicked a penalty goal. The forwards were evenly matched, but the St. Anne's backs were too superior, P. Burke, at half, playing a fine game. Mr. F. Galvin made an efficient referee. Mr. E. B. L. Reade, a vice-president of the club, who was recently married, was the recipient of a handsome presentation from the club members in the shape of an armchair. The presentation was made by Mr. Guise (president) at the usual weekly meeting last Friday evening, and Mr. Reade feelingly responded.

ST. PATRICK'S COLLEGE OLD BOYS' ASSOCIATION.

About twenty members attended the eighth annual meeting of the St. Patrick's College Old Boys' Association, held in the college building. The Very Rev. Dr. Kennedy presided. In their report, which was adopted, the committee stated that the annual ball took place in the Sydney Street Schoolroom, on June 30, and was a pronounced success in every way. A pleasing feature of the gathering was the number of Old Boys present. During the year a

social evening was held in Godber's Rooms. The Hockey Club, after a very successful season, was reluctantly compelled to disband. The silver jubilee of the college was celebrated with fitting ceremony during December. An old boys' dinner, held in honor of the occasion, was attended by about forty-five old boys. The committee drew the attention of all ex-students to the very excellent jubilee issue of the college magazine, *Blue and White*. Containing, as it did, a complete register of old boys, with accompanying notes of interest, it should appeal to all. The association feels that it is under a debt of gratitude to the editor, the Rev. T. Gilbert, S.M., M.A., for the time, energy, and ability devoted by him to the compiling of the register. Old boys, the committee remarks, will have learned with pleasure of the opening of St. Bede's Collegiate School at Christchurch, under the direction of the Marist Fathers. The committee extends its best wishes to the school, and congratulates the Rev. C. T. Graham, S.M., M.A., himself an old boy, on his appointment as principal. The gold medal presented to the college by the association was won by William Buckley, of Wellington. The committee places on record its regret at the death of the late Mr. J. J. Devine, always a friend to the college, and its sympathy with his family. In conclusion, the committee urges on all old boys the necessity for supporting the association, not merely by becoming members, but by taking an active interest in everything pertaining to its welfare. The following officers were elected for the ensuing year:—President, Very Rev. Dr. Kennedy; vice-presidents, Messrs. W. E. Butler, J. C. Kavanagh, A. H. Casey, M. J. Crombie, T. Hodgins, and Dr. A. O'Brien; committee, Messrs. B. J. Devine, C. Gamble, M. J. Crombie, F. Ryan, T. Boyce, and Rev. Father Eccleton; hon. treasurer, Mr. B. Malone; hon. secretary, Mr. W. Ryan. The annual subscription was reduced to 2s 6d.

OAMARU.

(From the club correspondent.)

June 12.

Interest in St. Patrick's Club is well sustained, and the room is well patronised during the winter evenings, members being glad to avail themselves of the advantages offered for their amusement. The second weekly programme was very successful, taking the form of a smoke concert, at which songs, speeches, and recitations were given by the members. On Wednesday last a social, in aid of the funds, was held in St. Joseph's Hall, and was most enjoyable from every point of view, the audience being thoroughly pleased with the evening's programme. On the occasion of the birthday of the Right Rev. Mgr. Mackay, V.G., recently, the members of the club presented their patron with a fountain pen as a mark of esteem, and appreciation of his kind interest in all matters pertaining to the society.

GORE.

(From the club correspondent.)

June 12.

The meeting of the Gore Catholic Young Men's Club was held in the club rooms on Monday evening, June 12. Very Rev. Father O'Donnell presided, and there was a good attendance of members. The business for the evening consisted of short papers by members. The following contributed essays, which were listened to very attentively:—Mr. T. Daly ('Evils of the Dairying Industry'), Mr. P. Lynch ('Change'), Mr. Wells ('Travels'), Mr. Von Tonzelman ('Prohibition'), Mr. Francis ('Travel in South Africa'), Mr. P. Daly ('House of Lords as an Evil'). Very Rev. Father O'Donnell, in a brief address, complimented the members on their papers, and expressed his gratification at the manner in which they had treated their various subjects. The meeting was very interesting and instructive, and a very enjoyable and profitable evening was spent. Next Monday evening Dr. McIlroy will give a lecture on ambulance work.

THIS WEEK'S ISSUE.

- The King's Titles. How they include at least one relic of 'Popery.' Page 1105.
- Alleged Violation of the Confessional. Teaching the slanderer a lesson. Page 1093.
- The Milwaukee Socialist Experiment. Reaction against the Socialist party. Page 1094.
- An Anglican Paper on State Aid. Should Anglicans and Catholics join hands? Page 1093.
- Home Rule Finance. Irish expenditure and expenditure in Ireland. Some pertinent facts. Page 1093.
- Concerning Coronations. Impressive ceremonies of by-gone ages. Page 1089.
- The Coronation Stone. The Lia Fail, or Stone of Destiny. Page 1095.
- Returning to the Fold. Page 1095.
- The Late Dean Ginaty. The funeral obsequies. Page 1098.
- The Middle Ages. Some of the works of the past. Page 1115.

The date of the opening of the retreat for ladies at Sacred Heart Convent, Island Bay, Wellington, has been altered from July 3 to July 10.

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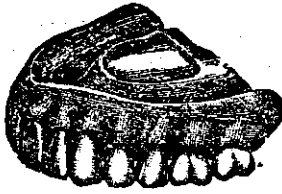
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Irish News

ANTRIM—Treatment of Women in Belfast

The Rev. Mr. Osborne, minister of Rutland square Presbyterian Church, Dublin, speaking under the auspices of the Irish Women's Suffrage Association recently, advised his audience to read an article in an English magazine on the treatment of women in Belfast. It would make their blood boil. The Lord Mayor of Belfast had the audacity to stand up in the House of Commons and to declare that there was no sweating of the workers in Belfast. He (Mr. Osborne) knew as a matter of fact—he had it on very good authority—that those statements which were made some time ago by Miss Margaret Irvine of the women workers in Belfast were true. Because the women workers of Belfast had not votes a woman had to stitch on a handkerchief or some piece of linen 138 dots with thread which she bought herself, and all she received for that was one penny, and in addition she had to lose the time occupied in going to and from the factory with her work.

ARMAGH—A Destructive Fire

On Sunday evening, April 23, the fiercest and most destructive conflagration, considering the period it lasted, ever witnessed in the town of Lurgan, broke out in the extensive premises occupied by Messrs. Little and Campbell, grocers and provision merchants, Church place. The outbreak apparently originated on the second storey of the building; and, in a very short time, aided by a strong south-westerly gale, the front portion of the premises was entirely enveloped in flames; and it was the general opinion that the three new shops in course of erection by Mr. John O'Hagan on the north side, and the premises occupied by Mrs. M'Cusker, victualler, on the south, as well as the post office and other buildings towards the north, would become involved. It was early recognised that Messrs. Little and Campbell's premises were inevitably doomed; and the brigade accordingly directed their efforts towards confining the outbreak to the building in which it had originated, and with such remarkable success that none of the surrounding premises suffered damage to any serious extent. The damage is estimated at between £5000 and £6000.

CLARE—Elementary Agriculture

The Clare County Committee of Agriculture has adopted a resolution, strongly expressing the opinion that in the National School the principles of Elementary Agriculture should be taught, if any widespread benefit is to result from the efforts of the Department of Agriculture in Ireland.

DUBLIN—Proportional Representation

Lord Courtney, of Penwith, speaking in Dublin, on April 20, said the question was how they were to govern themselves. He came to Dublin not as a Unionist or as a Nationalist, Catholic or Protestant—not even as an Irishman. He came as a political thinker, with the message that if they wanted to launch the Ireland of the future on sure and stable lines, if they would have the Government so placed as to command the respect and confidence of all, and their action so governed that no complain should be raised, they should accept the principle of proportional representation.

GALWAY—The Teaching of Agriculture

In each of the seven deaneries of the archdiocese of Tuam the following resolution, which has the warmest approval of the Archbishop, Most Rev. Dr. Healy, and all his priests, has been adopted: 'That we consider the teaching of agriculture on thoroughly practical and up-to-date lines to the youth of Ireland a question of the most urgent importance, and vitally necessary for the economic development of this country, particularly along the Western area. Our people are naturally tenacious of old customs, and we regret to see that the most backward and primitive methods of cultivating the land are still in vogue, with the lamentable result that the agricultural industry, destined to be the main industry of Ireland in the future, is making little or no progress. We call upon the various boards concerned to co-operate generously for the establishment of a better system. We are decidedly of opinion that the teaching of agriculture should be re-established in the National Schools, particularly in the rural districts; and whilst the lands of the country are in the hands of the Congested Districts Board we think that suitable plots should be acquired in the vicinity of the schools, so that the teaching carried out should be not merely theoretical, but productive of really practical and permanent results.'

LIMERICK—White Gloves for the Judge

At the Spring Quarter Sessions at Omagh (Co. Tyrone), Armagh City, Rathkeale (Co. Limerick), and Wicklow, the County Court judges were presented with white gloves in token of blank criminal calendars. Judge Law Smith, at Rathkeale, remarked that this was the third pair of white gloves he had received on the Sessions circuit—one at Limerick City, one in the eastern division, and this one in the western division.

MAYO—Land Purchase

The last portion of the estate of the Earl of Lucan, who was the first landlord in Mayo to dispose of his property to the Congested Districts Board, has just been purchased by the board, with the exception of the parks surrounding Castlebar, which are being retained by Lord Lucan with the intention of dividing them among the town tenants of Castlebar when the town comes to be purchased.

Secondary Education Starved

The new intermediate school, Castlebar, was recently the scene of a very interesting function, when Father McHugh, P.P., Crossboyne, who had been in the United States collecting funds for the institution, was presented with an address by the professors and students. In replying, the rev. gentleman paid a warm tribute of praise to the generosity of the exiled sons of Erin, and hailed with delight the fact that the new Intermediate School was to be conducted by the best and most successful educators in the English-speaking world—the Christian Brothers. The Intermediate education system, he said, was in a chaotic condition. The Treasury provided no money for the erection or the equipment of such schools as that. And what was worse, there was no provision for the training of a professional body of intermediate teachers—a matter so essential in any educational system. In fact, the ordinary observer of their educational needs could not fail to see that secondary education should be placed on as firm a basis at least as their primary system. Let them hope that the Government that granted the charter of a National University would speedily remove the obstacles on the only road that led to that institution.

The Settlement of the Land Question

Most Rev. Dr. Healy, Archbishop of Tuam, during a Confirmation visitation at Ballinrobe, Co. Mayo, in the course of his address to the people, said that every other matter in the Irish political world is subsidiary to the settlement of the land question and the dividing up of the land amongst those who will till it; there could be no happiness or prosperity in Ireland until this change is effected. The sooner landlords and tenants came to just terms the better for both, as the matter was easier of settlement now than it would be as time went on. His Grace especially denounced outrages as a means of forcing settlements.

MEATH—A Veteran Priest

The announcement of the death of the Rev. John Rooney, Drumconrath, Ardee, who has passed away at the age of eighty-four, has caused great regret throughout the diocese of Meath, where he was respected by all classes. Father Rooney, who was for twenty-five years in charge of Drumconrath parish, never recovered from the effects of an illness with which he was stricken down last October. Nevertheless he discharged the duties of his sacred calling until the last. Although he took no part in public life, the National movement had at all times his sympathy and practical support.

WEXFORD—Death of an Editor

The death of Mr. Simon McGuire, editor of the Wexford *Free Press*, has caused widespread regret not alone in journalistic circles, but amongst a large number of other acquaintances. Mr. McGuire, who was one of the most popular pressmen in Ireland, possessed a charming and amiable personality. He was a journalist of rare ability and a stout fighter for the Nationalist cause. Mr. McGuire, who was the eldest son of Captain Hugh McGuire, one time Mayor of Wexford, had been associated with the *Free Press* since its foundation in 1888, with an interval of a year, during which he was attached to the editorial staff of the *National Press* in Dublin. His popularity and the respect in which he was held were striking tributes to his character and courtesy. The largest and most representative funeral cortege seen in Wexford for many years accompanied his remains to the family burial ground.

New Church at Enniscorthy

Enniscorthy is soon to have a new church. The present church was built by the late Richard Devereux, but is now much too small for the needs of the parishioners. Accordingly, Father Rossiter, Superior of the House of Missions, petitioned the Bishop for permission to build a new church, and his Lordship has consented to sanction the commencement of building operations as soon as there is a response to the appeal for funds. The new church will be built on the Templeshannon side of the town.

GENERAL

The Closing of Prisons

Mr. Birrell, Chief Secretary, informed Mr. Nannetti, M.P., that five prisons, six minor prisons, ten bridewells, and one lock-up have been closed in Ireland since the appointment of the present Chairman of General Prisons Board in 1895.

The Condition of Primary Education

Many matters affecting the condition of primary education were discussed at the annual congress of the Irish National teachers, which was held at Bangor. That Irish schoolmasters are inadequately paid is now generally admitted (remarks a Dublin correspondent). The salaries they receive are considerably less than those paid for doing similar work in Great Britain. Why this should be so can-



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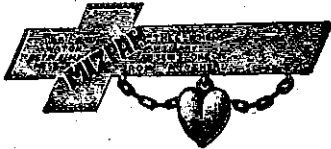
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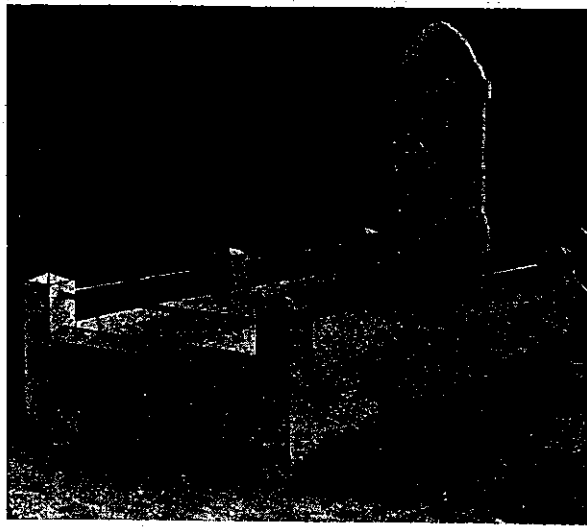
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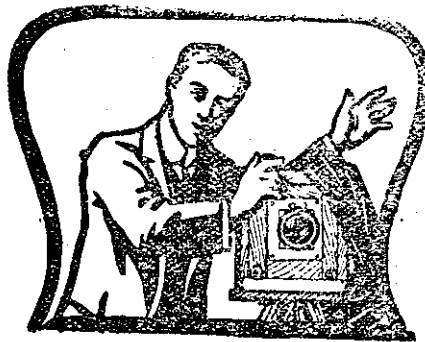
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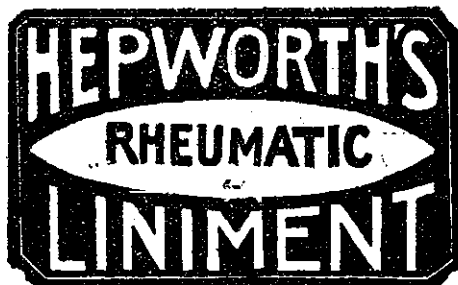
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not be explained, for they do their duty as well as their brethren across the Channel. The miserable pensions they are given after having spent their lives in the onerous work of instructing the young are nothing short of a scandal. The policeman or the ordinary soldier after a quarter of a century's service, obtains at least sufficient to eke out an existence on. The unfortunate teacher after a similar period of arduous labor is entitled to sixpence per day if invalidated through ill-health. That the instructor of youth deserves to be treated as well as a constable or a soldier can scarcely be denied. Yet the fact remains, to the discredit of the Treasury, that he is not. The parsimony of the Treasury in refusing grants urgently required for replacing by new buildings the wretched school structures existing in many parts of the country is lamentable. Teachers and children are compelled to spend many hours daily in the fetid atmosphere of badly ventilated and insanitary buildings. Protests against this state of affairs have been made again and again by the clerical managers of various deaneries. The Irish members of Parliament have been requested to bring pressure to bear on the Government in this matter in the interests of primary education in Ireland. That they will do their part is certain. Some hope is afforded by Mr. Birrell's answer to Mr. Dillon in the House of Commons.

What was done in South Africa

Mr. John Dillon, in the course of a speech in the debate in Committee on the Parliament Bill, said the Unionist members used a great deal of strong language about the 'ruin and destruction' in Ireland, and 'disorder in Ulster' as a result of the passing of the Parliament Bill. He asked hon. gentlemen to consider the wisdom of this policy. Let them go back to the debates on South Africa four years ago. Where would we be to-day if the House of Lords had vetoed the South African Constitution question? The Liberal Government of 1906 under the leadership of Henry Campbell-Bannerman, would not have been able to give liberty to South Africa had it not been for the fortunate discovery that it could be given by Royal proclamation, though that could not be done in the case of Ireland. If they had been blocked in the case of South Africa as they were in the case of Ireland, they would have South Africa to-day in a very different condition, and when the Coronation came South Africa, like Ireland, would be absent; they would have had no Minister present at the Coronation entitled to speak for the people of South Africa, as they would have in fact. In the debates on the South African Constitution leaders of the Opposition had spoken, as they did in connection with Home Rule, about the horrors and evils that would fall upon the loyalist minority at the hands of the majority. The *Het Volk* was then described in very much the same terms as were applied now to the Ancient Order of Hibernians. In the entire history of England she never did anything so successful and so glorious as granting the constitution to South Africa. The only real road to union was conciliation and equality. Last week the Leader of the Opposition had charged the Government with being in the power of the Nationalists, 'who care neither for you nor for your Constitution.' He told the Leader of the Opposition, however, that his words were false. It was not true to say that they and those who went before them cared neither for the people of England nor the Constitution. What they did say was that 'we have never enjoyed their Constitution.' In spite of all he had suffered in the past under it he was one of the greatest admirers now living of the British Constitution, and he wanted to bring its blessings to Ireland, where they had never been enjoyed, and where the people live under an absolutism, and had no voice in the government of their country. It was a cruel and unjust reproach, for from the days of Daniel O'Connell down to the days of Parnell and Redmond the Nationalist Party had always been the friends and champions of the working masses of England. He told Mr. Balfour that while it was perfectly true that he and his friends were the enemies of the House of Lords and of reaction in this country, they were, and always had been, and he trusted would be in a greater measure in the future, the friends and champions of the British democracy.

COLDS IN JUNE AND JULY.

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TELEGRAMS.....'SLIGO, DUNEDIN.'

People We Hear About

Most Rev. Dr. Farley, Archbishop of New York, quietly observed the sixty-ninth anniversary of his birth on April 20. His Grace is a native of County Armagh, Ireland.

Mr. George E. Griffin, newspaper man and lawyer, a great-grand-nephew of Gerald Griffin, the Irish poet, died at Liberty, Sullivan County, N.Y., on April 16, at the age of thirty-five years. Mr. Griffin was for many years on the editorial staff of the *Albany Argus*.

A year more on earth would have given Sir. William Butler one of the happiest days of a life of many joys and sorrows (writes the *London Tablet*). His second son, Richard, who made his vows as a Benedictine some time ago, was ordained priest on April 15, Lady Butler, his youngest sister, and his eldest brother, straight from his regiment in India, having met in Rome for the ceremony. The successes and disappointments, griefs and glories of the late General's career would, we may be sure, have been light for him in comparison with the happiness of this one hour of the Holy Saturday.

A famous career of service as military chaplain ends with the retirement of Father Collins, D.S.O., the Senior Chaplain of the British Forces. Father Collins began his priestly life as an Oblate of St. Charles at Bayswater, several years before he received his first commission in 1879. There are few better known instances of heroism on the part of the modern British army chaplain in the field than the oft-told tale of Father Collins' gallant bearing at the action of McNeil's Zareba during the Sudan Campaign of 1885. On that occasion he crossed a fire-swept zone to deliver an urgent message in a distant part of the field. His D.S.O. was of more modern winning in South Africa, and he has served on Lord Haldane's Advisory committee on the Spiritual and Moral Welfare of the Army.

The Right Rev. Dr. Graham, who has resigned charge of the diocese of Plymouth (England), is 77 years of age. He is a native of Mhow, India, and is the eldest son of the late Lieutenant Colonel William Henry Graham, who died in 1888. He studied for the priesthood at the English College, Rome, and was ordained in 1857. He was stationed first at Plymouth Cathedral, later becoming Canon and Vicar-General of the diocese, over which he was destined to rule. He was consecrated by Bishop Clifford as titular Bishop of Cisamos, and Coadjutor to Bishop William Vaughan in 1891, succeeding him in 1902. The Plymouth diocese includes the whole of the ancient diocese of Exeter, with a portion of the old Salisbury diocese. It covers Devon, Dorset, Cornwall, and the Scilly Islands, and in part is inhabited by a race that was last to yield to the Reformation, and is said to be now equally stubborn in the retention of its newer ideals.

Mr. John Dillon M.P., was motoring last week, when his car struck against a bridge. He was flung against the screen and badly cut and thrown to the bottom of the car. On examination it was found that his back was injured, and as there were signs of collapse the last sacraments were administered. He was removed to the Dundalk Infirmary. The latest accounts are to the effect that Mr. Dillon is recovering. Mr. Dillon is now in his sixtieth year, having been born at Druid's Lodge, Killiney, Mayo, in 1851. His father was John Blake Dillon, who was one of the founders of the *Nation*. Mr. John Dillon was educated at the Catholic University, and is a member of the Royal College of Surgeons. He was elected M.P. for County Tipperary in 1880, and has sat for Mayo East since 1885. He is a widower; his wife (a daughter of the late Right Hon. Lord Justice Mathew) died in 1907.

Mr. Gustavus Wilhelm Wolff, of the firm of Harland and Wolff, Belfast, was a few weeks ago presented with the freedom of the city. In his reply to the presentation, Mr. Wolff referred to the start of the Queen's Island shipbuilding yard, saying that 53 years ago he and the late Sir Edward Harland, Bart., were advised to go to Liverpool to inquire after some ground. They were received very kindly by the Liverpool Harbor authorities, but that board thought they were too young to start a shipbuilding yard. He (Mr. Wolff) was only twenty-three and Sir Edward Harland only a few years older. Perhaps they were young, but still he thought those gentlemen had made a little mistake in not liking young men for a job of that sort. However, they could not get the ground, and they travelled again to Belfast, and came to an agreement with Mr. Hickson to purchase his yard—lock, stock, and barrel—for £5000. It was worth much more now. They appealed to the Belfast Harbor Commissioners to grant ground to them, and they had more sense than the Liverpool Board, for now the firm employed 14,000 men, and paid £23,000 per week in wages in the city of Belfast.

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MOUNT MAGDALA ASYLUM

THE WORK THE INSTITUTION IS DOING

The death of Dean Ginaty has removed the founder of an institution that is doing valuable work for humanity (says the *Christchurch Press*). When the Mount Magdala Home was established in 1888, its purpose was to afford fallen women, of whatever creed or nationality, an opportunity of leading a new life, and it has fulfilled that idea in splendid fashion. In addition to this department of social rescue work, the institution had attached to it some eight or nine years ago an industrial school for girls, and this branch of the Home has also placed the community under a debt of gratitude to it for making useful lives out of material that but for its aid might have drifted to ruin.

Since the Home opened its doors some twenty-three years ago, it has sheltered between 700 and 800 inmates, so a reporter who visited the Home was informed by the Rev. Mother Superior. Some of those who pass through the institution go there of their own free will, others are sent there by the order of a magistrate, while others again are sent there by their parents or friends. It is reckoned by the authorities in charge of the Home, that in order that the resolution to turn to a better life may have a chance of becoming permanently fixed in the character of the inmate, she should stay in the institution at least two years. Some of the women that go there remain only six months, others stay two or four years, or more, and there are cases in which inmates have grown to love the place as if it were their own home, which, in fact, the noble Sisters of the Good Shepherd endeavor to make it for all who seek their help. In such cases inmates have remained as long as twenty years in the care of the Sisters. If any of the inmates are considered capable of filling situations, they are recommended by the Rev. Mother Superior, and are sent to them, and they are said to turn out very well.

In most cases the life at the institution exerts a lasting effect for good on those who spend any length of time there, more especially in the case of the younger girls, who are confined in good ways of living before evil has had time to claim them for its own. When a girl leaves the Home, the Sisters keep up their connection with her. They exchange letters with her, and if she happens to be near at hand, she visits them from time to time. The well known Mount Magdala laundry is run in connection with the institution, and the work done there provides funds for the upkeep of the Home. An interesting branch of work connected with the institution is a boot-maker's shop. Here a number of the inmates, after receiving instruction from a tradesman, are able to manufacture useful boots for indoor wear for the use of the inmates. The amusement and recreation side of life is well looked after at the Home. There are the spacious grounds for use in fine weather, and a recreation room for games and amusements. Concerts are arranged, and those who show a desire to learn singing, and possess voices that can be trained, have singing lessons given to them. Art needle work and fancy work of any kind that they have a liking for are taught the inmates, and some excellent specimens of work in this line are turned out. At present there are 159 inmates in the adults' branch of the establishment. In the children's branch there are 62 girls, the youngest being an infant only twelve months' old. This branch is kept entirely separate from the other, and is carried on in a different building. Some of these children are sent to the home by their parents, and some are orphans. The Sisters lavish much care and attention on the little ones, who evidently occupy a warm place in their hearts. The health of the inmates of the institution is remarkably good, and serious sickness is the exception, rather than the rule.

IN PENAL DAYS

THE DIFFICULTIES UNDER WHICH IRISH PRIESTS WERE EDUCATED

Since the foundation of Maynooth and the relaxation of the Penal Laws (says an exchange) the education of the Irish priests has been carried on under favorable conditions. But before that Irish aspirants for the sacred service of the altar had almost insuperable difficulties to contend with. The principal college at which they went through their course abroad was the famous Irish College at Paris. To that great institution students came from all the provinces of Ireland. In those days the journey to Paris was no excursion for pleasure. It was attended with much hardship and many dangers. First of all, it was by law a crime to leave the kingdom to receive Catholic education, and parents who sent their children abroad for that purpose were exposed to the rigors of the Penal Code. Hence students left Ireland with much secrecy, and in many cases sailed in vessels bound for France, under the title of merchant's clerks. Nor was the journey to and from the Continent devoid of incident.

In 1752, when Patrick Joseph Plunket set out for Paris, he travelled as articulated to a Dublin merchant, and in 1779 when he left the Irish College to return to Ireland as Bishop of Meath the vessel in which he sailed was captured by the privateer Paul Jones. The Bishop's books and papers were seized, but on the petition of the Superior of the college they were eventually restored to him through the good offices of Benjamin Franklin, then the representative in Paris of the United States. Many other incidents of such journeys are recorded. Father Peter O'Neill, in memory of whose fortitude under persecution a statue has recently been erected in Youghal, was waylaid as he passed through the Bois de Boulogne in his journey to the college, but armed with a shillelagh he quickly put his assailants to flight.

But perhaps the fullest account of the incidents of the journey is found in an extract from the diary of Dr. Charles O'Donnell, Bishop of Derry. Charles O'Donnell, already in priest's orders, set out for Paris in July, 1777. The extract runs thus—'Left Strabane, July 8, slept that night at Widow Duggan's; second night at Castleblayney. Third day rode to Drogheda, stayed there two nights. Supped and took breakfast with the ladies of the nunnery. Became acquainted with Father Burrell, and some gentlemen besides. Fourth day of my journey went to Dublin on the stage coach, stayed there two nights. Took the packet boat for Liverpool at 5 o'clock afternoon. Had a pleasant view of the country going down the Liffey, the Hill of Howth to the left hand, the Wicklow Mountains to the right, which we had in view next morning, likewise Holyhead, sailed down the Welsh coast, and arrived at Liverpool on the 16th at 8 p.m. That evening (the next we presume after his arrival), I took my seat in the Liverpool Fly, and set out for London at 5 o'clock. Drove all night. Dined at Litchfield, about one hundred miles from Liverpool. Supped that night at Meridon, about 30 miles off. Went to Coventry, St. Albans, and Highgate. From thence to London, where I arrived at 8 o'clock p.m. on the 19th day of the month. Stayed two nights, having heard Mass in Lincoln Field Chapel. Took passage on the Dover stage. Went by Queen's Head Inn, eight miles from London, to Rochester. From thence to Canterbury, twenty-five miles, to Dover, fifteen miles; seventy-three miles from London to Dover. That night we slept at Dover. Entered the College at Paris on 26th July, 1777.'

These facts will help us to realise in some faint way the conditions under which our clergy sought their education in the dark days of persecution now happily gone for ever.

THE MIDDLE AGES

SOME OF THE WORKS OF THE PAST

'I suppose about the newest thing of mine is an article on how Shakespeare used the Irish brogue, which is to appear in an early issue of *Harper's*,' said Dr. James J. Walsh, Dean and Professor of the History of Medicine and Nervous Diseases at Fordham University, to a representative of the *New York Sun*. 'I'm preparing two books on the makers of old-time medicine and the makers of astronomy, but I don't know when they'll be ready. The best I can say about the Middle Ages is that the second edition of *The Thirteenth Century, Greatest of Centuries*, came out recently.'

Dr. Walsh has made a specialty of bygone times, and if you want to feel something of the intense human interest of the Middle Ages, to reach across the centuries and shake hands with the year 1300, drop in and chat with the doctor at his home. He had just returned from delivering a lecture on Shakespeare for a charitable organisation when an inquirer called. He was to speak that evening before an Irish society, but it would be a pleasure, he said, to use the hour he had to spare in talking about the greatness of the thirteenth century. The doctor believes that people in the Middle Ages were wiser and happier than they are now, and he has written several books to prove it.

'Despite all the talk about the wonders of the twentieth century, in nearly every important way we are behind the great predecessors,' said Dr. Walsh, leaning back in his easy chair and looking over a confusion of books and manuscripts on his study table. 'In some things we are just beginning to come back to where we were in the Middle Ages.'

'For instance, take those countries where the Middle Ages has touched us, where the Reformation has not blocked out the past. There were two great universities in South America a hundred years before Harvard was founded. Prof. Edward Gaylord Bourne, of Yale, in writing about Spain in America shows that Spanish America surpassed the North completely, and anticipated by nearly two centuries some of the progress that we are so proud of in the twentieth century.'

'The spirit of fraternity which sociologists are aiming at now was the very spirit of the Middle Ages. In England there were 30,000 guilds for 3,000,000 inhabitants. They carried fire insurance, life insurance, and insurance against robbery and shipwreck.'

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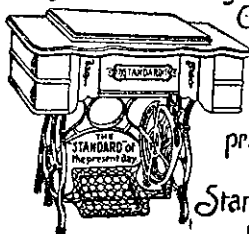
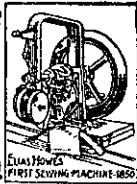
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Middle Ages. They were furnished by the guilds especially for night service, and the members were expected to pay if they could, and if they couldn't it came out of the guild treasury.

'And were they happier? Of course they were, for they had an opportunity to do what they liked best. In an English cathedral the wonderful griled doors are a sight for tourists. There is a bill for those doors still in the library of the chapter house, and they were built by the village blacksmith, and the town carpenter made the exquisite choir stalls. Do you suppose they would have done so well if they hadn't liked their work? And the delicate embroidery of the women is still a marvel.

'The subway and the elevated with steam and electricity have given us so much more time than they had. But who's got any time now? Nobody I know of except the farmers who haven't put in modern improvements yet.

'And how about education for the people? We're just getting around to the manual training idea. Then there were art guilds, craft guilds, and merchant guilds, not to speak of the various trade guilds. Boys were apprenticed to men following such vocation as the youth had a liking for and received an adequate training.

'The town of York had 12,000 citizens when the cathedral there was built, and the town of Lincoln the same number, and neither had to send out for a workman. And when we want to build a monumental structure we search the world for artisans and then model after something in the Middle Ages.

'The people were not taught to read and write, the printing press had not been invented and few books were available, but they were taught to work and to think. The fact that they could construct such wonderful buildings and appreciate them after they were erected means a whole lot. How much do most get out of their present ability to read? The scandals of yesterday, the rumors of to-day, and the comic supplement.'

'But weren't they superstitious?' the listener ventured to ask.

'They weren't any more superstitious than we are, replied Dr. Walsh. 'Dowie founded his city in 1900, and in 1896 people in Chicago formed a line five deep and two blocks long to pass in front of Healer Schlatter and have him touch them.'

'Come to think of it,' the doctor chuckled, 'there isn't any number 13 on this street. We have 12 and 12a.'

'Superstition is appealed to now under the name of science. Just say "science," and the people will fall for anything. Think of the quantities of patent medicines that go down the public's throat and the hundred and one cure-all devices. Just look at these.'

The doctor took out of a drawer a couple of hinged pieces of metal. One was copper and the other zinc.

'You put one in each shoe and they make a battery which will cure all sorts of ailments,' he said. 'The fellow that bought those paid two dollars for them, and they must have cost a quarter at least. I've got some fine electric belts here, too, if you want to see them.'

'I can remember the blue glass craze very well and have a good picture in my mind's eye of my uncle sitting patiently under a blue glass for his rheumatism. Lots of folks were cured by the blue glass treatment. When anybody talks to me about the superstition of the Middle Ages I wonder if he isn't joking.'

'How did you come to get interested in the Middle Ages?' was the next question.

'I spent three years abroad after completing my medical course,' answered the doctor, 'and I noticed that almost everything that I wanted to see had 1300 written on it. It might be a picture or a fine piece of embroidery or a wonderful cathedral or almost anything that Baedeker put down as interesting, and I usually found that it was built or carved in the thirteenth century. That started my interest, and since then it has been my hobby.'

Besides his work in Fordham University and his duties in the Cathedral College of New York, Dr. Walsh has found time to be an author. His published works include lives of modern medical men. *The Popes and Science*, a book about men to whom important advances in electricity are due, and two volumes on *Catholic Churchmen and Science*. Dr. Walsh is a graduate of Fordham. He spent two years at the medical college of the University of Pennsylvania, where he and his brother took seven out of the nine prizes offered. The University of Pennsylvania then sent him abroad to report an international medical congress at St. Petersburg, and although most of the speeches were delivered in German and some in Russian he cabled back each day a full account of the proceedings. It was during this trip and the several years' stay in Europe that followed that he developed the fondness for the Middle Ages that characterises his writings.

AN ELOQUENT PLEA FOR HOME RULE

At the splendid meeting held in His Majesty's Theatre, Auckland, on June 2, when addresses were delivered by Messrs. Hazleton, M.P., Redmond, M.P., and Donovan, Mr. W. J. Napier aroused great enthusiasm by his speech in moving the resolution in favor of self-government for Ireland. The resolution was published in our last issue. The immense assemblage of the citizens of Auckland here to-night (said Mr. Napier) welcomes Ireland's representatives who have come from the fighting line for freedom. After more than one hundred years of struggle, after the sacrifice of thousands of the best sons worn down in an unequal conflict, generation after generation, Ireland is at last within measurable distance of that long-looked-for day when her own Parliament will be once more opened in College Green. (Applause.) By the powers of the Parliament Bill and the pledge of England's Premier, within two years from the present time, a Home Rule Act will receive the sign manual of the King, and Ireland will again be a self-respecting nation. Not, as the reactionaries falsely allege, a separate and disloyal State—a thorn in the side of England,—but one of that loyal, contended and happy galaxy of nations which constitute the mighty fabric of the Empire. When Isaac Butt, in 1872, started the Home Rule movement, it was thought that within twenty years at most Ireland would receive the blessing of self-government, but just more than 40 years from that date will have passed ere the hopes of Irishmen will be realised. In the contest that has been waged with the foes of freedom, Ireland has had the sympathy and support of the democracies of Europe, America, and the overseas dominions of the British Empire. (Applause.) She has had to overcome mountains of prejudice, and the political obscurantists who still are vainly trying to thwart her aspirations are appealing, not to the reason and sense of justice, but to the prejudices of those whose assistance they invoke. ('Hear, hear.') Ireland to-day has at her back the practically unanimous support of the peoples of the United States of Australia and New Zealand. (Applause.) The self-government which in a few short months has changed the supposed implacable enemies of England—the Boer generals and statesmen—into loyal servants of the Crown and Empire will remove from Ireland the last vestige of hostility to Britain, and effect a complete and lasting reconciliation of the two peoples. The Irish race owe a great debt of gratitude to the Irish Parliamentary Party and its great leader. It will be the crowning glory of John Redmond's career, that like Moses he brought his people out of bondage and struck the fetters from off their feet for ever. If it were given to the great patriots of the past—Robert Emmet, Wolfe Tone, Fitzgerald, Grattan, Curran, O'Connell, Butt, Parnell, and many others, to look upon Ireland in her day of triumph, how their hearts would throb with unspeakable delight on seeing their beloved country once more lifting up her head as a free self-governing nation. We reverse the memory of the patriots of the past. They died for their country, and they are now numbered among Ireland's immortals. On the threshold of victory Irishmen know how to be fair and magnanimous to their political opponents. They are willing to close the pages of Irish history, so stained and blotted by blood and tears, and to look to a future happy Ireland, wherein there will be a union of hearts and no sectarian strife. Catholics and Protestants have been too long separated by designing landlords, but the landlords are at last found out. The game is up. And our people will henceforward march together irrespective of creed for the common benefit of their country. (Prolonged applause.) This resolution expresses our hopes for the speedy political emancipation of our race at Home, and also our determination to stand by the Irish Parliamentary Party until success is assured. I ask you to pass it unanimously and with enthusiasm, and thus show your faith in the eternal principles of liberty upon which Ireland bases her demand for Home Rule, and the recognition of which can alone secure her national greatness and glory. (Cheers.)

One of the hardest, and yet one of the most useful and essential lessons we can ever learn for our own happiness and contentment, is to wait patiently in all things after we have done our very best.

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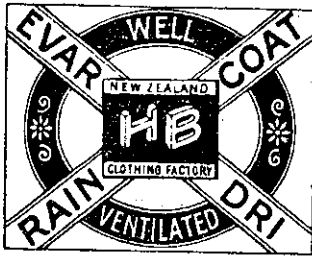
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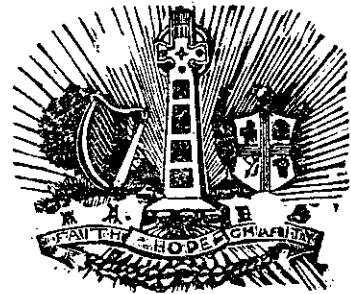
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Funeral Allowance, £20 at the death of a member, and £10 at the death of a member's wife.

In addition to the foregoing, provision is made for the admission of Honorary Members, Reduced Benefit Members, and the establishment of Sisters' Branches and Juvenile Contingents. Full information may be obtained from Local Branch Offices or direct from the District Secretary.

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The Catholic World

CANADA

THE NECESSITY FOR UNITY.

The first official statement of Monsignor Stagni, the new Apostolic Delegate to Canada, on the occasion of his reception in Ottawa, contained a keynote that found expression in the words: 'We must all be united together.' No text (says the *Montreal Tribune*) could be more timely, and no advice could indicate better the spirit in which the new envoy of Rome enters upon his duties as the representative of the Pope in Canada. Although Monsignor Stagni comes to Canada for the first time, there can be no question that he has learned much—very much—about the Church in this Dominion, that he has made a study of conditions here, and that he has prepared himself for all the diplomatic requirements of the situation.

FRANCE

A GREAT MISFORTUNE.

A pastoral letter from Cardinal Luçon, Archbishop of Rheims, which was read at High Mass in all the churches of that diocese on Easter Sunday, contained an eloquent passage dealing with the champagne riots. The Archbishop acknowledges the widespread and profound suffering which has been caused in many parts of the champagne region by the practical failure of the vintage during the last two or three years. But he deplors the violence to which the 'vignerons' have resorted in order to draw attention to their grievances. His Eminence proceeds to warn his flock against the spirit of the age, and the vain promises of those who delude the simple-minded into believing that the dawn of a golden age is at hand. He adds: 'Our era has done much that is highly to its credit, but it has taught our nation to do without God, and that is its great misfortune and its great crime.'

PORTUGAL

THE SEPARATION OF CHURCH AND STATE.

The Provisional Government, after having exiled most of the religious Orders, has now formulated its code of laws for the separation of Church and State (says the *Catholic Weekly*). By these laws the clergy are placed in a most humiliating and abject position. Not only are all the present possessions appropriated, but also future acquisitions; if a congregation desires to build a new church, the building passes after ninety-nine years into the hands of the State. All gifts made to the Church are to be handled by parochial commissions, and the Church only receives about one-tenth, the remainder being distributed as the Government thinks fit. The State will practically have control over the administration of canonical rights, which should only pertain to the Church. For instance, it appoints the professors in seminaries; the seminaries are reduced from thirteen to five; Sisterhoods are abolished, and public processions are restricted. The law attacks ecclesiastical discipline by inviting priests to marry and giving pensions to their widows and children. It leaves the bishops and the clergy to the mercy of the lay element, and even the promised stipends will remain under the control of the parochial commissions and other Government bodies, which are generally adverse to the Church.

ROME

DEATH OF A CARDINAL.

Though the great Canonist of the Roman Curia, his Eminence Cardinal Caviechioni was well advanced in his seventy-fifth year, most of his friends believed that a long period of labor for the Church still lay before him (writes a Rome correspondent). Indeed, so late as the death of Cardinal Satolli, Cardinal Caviechioni received a more important position in the government of the Church when called by Pius X. to assume the Prefecture of the Sacred Congregation of Studies. For some months, however, an internal complaint necessitated abstinence from the arduous work to which he had been accustomed since his ordination to the priesthood in 1859, and an operation became imperative. For several days succeeding the operation success seemed to have attended the efforts of the surgeons; but on April 17 a change took place in the condition of the illustrious patient, and death from paralysis of the heart ensued some hours later. Like most of the Cardinals of the Roman Curia, Cardinal Benjamin Caviechioni had seen long and varied service in different parts of the world in the interests of the Holy See. His degrees of Doctor of Canon and Civil Law obtained for him in 1872 a position on the Sacred Congregation of the Council, from which he passed in 1879 to the Congregation of Propaganda, where the future Cardinal was exclusively employed in affairs pertaining to the United States of America. Four years later he returned to the former Congregation, when he received the appointment of defender of the matrimonial bond; and

the next year Leo XIII. conferred the Episcopal dignity upon the brilliant Churchman, who had then scarcely completed his forty-third year. The years from 1884 to 1889 were passed as Delegate Apostolic to the Republics of Peru, Bolivia, and Ecuador. Various important positions were filled by Archbishop Caviechioni in Rome until the June of 1903, when Leo XIII., at the last Consistory he held, created his prized lieutenant a Cardinal, assigning him the titular Church of Ara Cœli.

RUSSIA

RELIGIOUS FREEDOM.

The Ukase granting something like religious freedom in Russia has been carried out in a very curious manner by the Russian authorities (remarks the *Catholic Times*). Occasionally they have observed it in the spirit and the letter. That, no doubt, was, and still is, the Czar's wish. But the bureaucrats, fond of meddling interference and tyranny, do not always act up to the standard of conduct prescribed and desired by the Emperor. The influence of the Catholic Church is still very attractive in Russia, and at various times since the first publication of the Ukase a considerable number of the Orthodox Russians have become converts. On these occasions the old prejudices have been aroused, and freedom of conscience has been violated by the authorities in the usual persecuting style. One of the anti-Catholic campaigns is, according to telegrams from St. Petersburg, in full progress at present. Officials of the Ministries of the Interior and Public Instruction have seized and are minutely examining books and documents belonging to the Catholic Church of St. Catharine and the boys' and girls' school attached to it. The sole charge made against the clergy and the congregation is that they have induced Orthodox Russians to join the Catholic Church. The only means of inducement has been the example of good lives illustrating purity of doctrine.

SCOTLAND

THE ARCHBISHOP OF EDINBURGH.

The Most Rev. Dr. Smith, Archbishop of St. Andrew's and Edinburgh, has been obliged, on account of the unsatisfactory state of his health, to temporarily relinquish the duties attaching to his important office. His Grace has not enjoyed anything like robust health for a considerable time past, and latterly the trying season told so severely upon him that his medical adviser ordered a spell of complete rest. Accordingly his Grace has transferred the management of his diocese to the Vicars-General, the Right Rev. Mgr. Smith (Stirling) and the Right Rev. Mgr. Morris (Falkirk). The former has been deputed to attend to the ecclesiastical concerns and the latter to look after the financial matters. Archbishop Smith is in his seventieth year, having been born on October 18, 1841. After studying at various colleges he was ordained in Rome in 1866. He was nominated to the See of Dunkeld by brief in August, 1890, and consecrated in Dundee in the October following. Towards the end of 1900 he was translated to St. Andrew's and Edinburgh, and received the pallium on January 15, 1901, in St. Mary's Cathedral.

UNITED STATES

THE LAYMEN'S LEAGUE.

The growth of social unrest and anti-religious theories in the United States has for some time been a source of much anxiety to the Catholic bishops and clergy. As a result of several private meetings held by leading Catholic laymen a comprehensive plan of action has now been decided upon, and steps have been taken to give it effect at once. It is a plan of concerted social study and of a concentrated social crusade. The Laymen's League for Retreats and Social Studies, with Archbishop Farley as honorary president and the Bishops of Brooklyn, Trenton, and Newark as honorary vice-presidents, has been formed. The League will be governed by a board of twenty-five directors and a special committee on social studies, the latter containing the names of many of the leading Catholic laymen in New York and Brooklyn. It will have a twofold purpose—namely, the extension of the retreats movement begun less than two years ago, and the establishment of regular courses of systematic study by Catholic laymen of social questions. The object of these courses will be to train a corps of lecturers who can treat these questions with full and expert knowledge of all their phases, and through them thoroughly educate the Catholic public upon these matters. The classes will be opened next winter and spring. These courses will be free to Catholic men, and the lecturers to be sent out by the League will give their services without compensation.

He kissed her with might and with main,
She pleaded, "Don't do it again—
For I have a cold, and I've often been told
That people with colds should refrain."
He chortled in frolicsome vein,
"Those blessed old microbes again!
A remedy sure's Woods' Great Peppermint Cure,"
So he kissed her and missed the last train.

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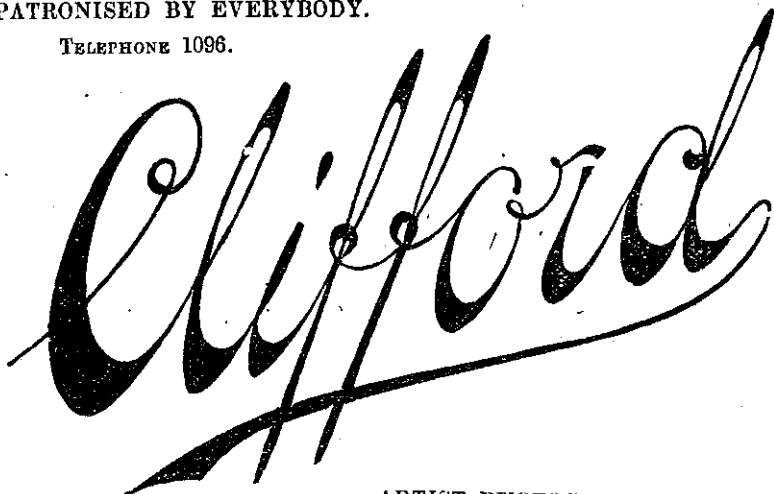
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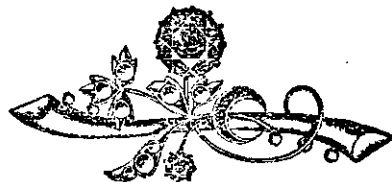
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This is one of the most useful and inexpensive articles a housekeeper can be supplied with, and one should always have a large can of it in the house. When used in the bath it will improve and whiten the skin. Borax water will remove all stains from the hands and heal all scratches. For this purpose prepare in this way: Put some borax into a bottle and fill with hot water; when this dissolves, add more borax until the water will dissolve no more. When wanted for use, pour enough from the bottle to soften the water in the wash bowl. If the ants bother you, sprinkle borax in their haunts, and they will soon leave. Borax is much better than soap for washing windows. Nothing whitens the clothes or softens hard water like borax. Use a handful to ten gallons of water. It will not injure anything and will remove the yellow cast on garments which have been laid away. It is fine for washing flannels, keeping them soft as new, if they are not rubbed on the board; simply rub them with the hands. Even cashmere may be washed in this way, and look nearly as good as new. Coat collars, silks, etc., may be sponged with borax water, when soiled, without injury.

Overeating and Undereating.

It is undoubtedly true that overheating is distinctly harmful to health. Some hold that more persons are injured by overfeeding than by over-indulgence in alcoholic stimulants. Further, the statement is incontrovertible that a certain class of the population of the world eat in a manner which is decidedly prejudicial to their physical and mental well-being. In the higher or richer classes such an individual is termed a gourmand, while in the more vulgar language of the working-classes the gross feeder is styled a glutton. The ordinarily healthy person may also eat in excess of his real need and would be equally well if he curbed his appetite for food within more stringently narrow limits. Such instances, however, occur mainly among those who can afford to eat whatever they may desire. Their number, however, is not so large as some would have us believe, even in these days of vaunted prosperity. Overeating is mostly prevalent among that class who have the money to spend on self-indulgence, and who frequently fall into the habit of literally gorging themselves. The majority of the inhabitants of the world who earn their bread by the sweat of their brow cannot spare out of their wages sufficient to enable them to gratify their eating propensities, but are compelled to live frugally. Many of these do not consume enough nourishing food, and it would be to their physical and mental advantage if they partook of a more generous diet. Again, good cooking, suitable food, and avoidance of monotony in diet are just as important factors in the preservation of 'the sound mind in the sound body' as is the quantity of food consumed. Variety is the spice of life, and without the savor of change food does not work the good expected of it. At the same time the diet should be wholesome and plain, and the tinned and preserved foods, which are so prominent features in the cuisine of modern civilisation, should be avoided as far as possible.

Household Hints.

A little salt added to the water when scrubbing willow furniture will give it a fresh appearance.

A small bag of unslaked lime placed inside the piano will keep the springs from rusting. Rust may be removed from steel by rubbing well with sweet oil, allowing it to stand for forty-eight hours. After this it should be sprinkled with finely powdered unslaked lime, and rubbed.

Wheat bran placed in coarse flannel bags is excellent for cleaning dust from delicate wall papers.

When putting away crochet work, much trouble will be saved and danger averted if the end of the crochet hook be inserted in a small piece of cork.

Save your left-over coffee and tea and mix them with your stove blacking. It will give a bright and lasting polish to your stove or range.

If you should scorch a garment while ironing it, rub a lump of dry starch on the mark, then sponge it off. Repeat it until the yellow disappears.

To cure hiccoughs mix some granulated sugar in a little good vinegar. A teaspoonful of the mixture will stop the hiccough at once. In a rebellious case a second spoonful can be given, but it is rarely necessary.

Boil a piece of glue about three inches square in a little water; add this to about a quart of warm water, and wash linoleum. When dry it will have a polish like new, and will keep bright for weeks if occasionally rubbed with a dry cloth.

Maureen

For Chronic Chest Complaints,
Woods' Great Peppermint Cure, 1s 6d, 2s 6d.

THE LOYALTY OF CATHOLICS

The recitation of the late Thomas Bracken's poem 'Not Understood' at a Catholic function in Melbourne reminded Dean Phelan, who presided in the absence of his Grace the Archbishop, of speeches recently delivered in Melbourne and Sydney. Catholics, he said, were charged with want of loyalty to the throne, flag, and sovereign. No accusation could be more ridiculous. Of course, Rome must be the football to be kicked, and the occasion was the asserted want of loyalty. The sins of Portugal, of Spain, and of Timbuctoo, were brought forward. Nothing could be said against the Catholics of Victoria with the elaborate preparations being made to celebrate the Coronation at the Cathedral, and by the great national concert, so other people's sins must be credited to them. He wished to protest now that there was no body in the community more loyal, more faithful than the Catholic body. During the year of his travels he had touched on many shores, and gone over many seas protected by many flags, but one flag under the folds of which it occurred to him he would be safest was the British flag. The passport as a British subject took him to the remotest part of the Turkish dominions. A Bank of England £5 note would be bought at a premium in any part of the world, because it represented England and England's power. With the freedom they enjoyed under the British flag as Catholics in Australia, they would be foolish, almost as foolish as the people of whom he was speaking, if they were anything but loyal, and as a Catholic body and as descendants most of them from Irish stock their loyalty had been put to tests that few other sections had been put to. They had stood the tests which, he thanked God, would not remain much longer. Part of those tests had gone; others he hoped would soon go. Catholics were loyal, and were particularly interested in giving manifestation of their loyalty on the occasion of the Coronation of the King this month, for King George V. would be the first sovereign who had ascended the British Throne since William and Mary who was not to be called upon at his Coronation to insult millions of his Catholic subjects. Might George V. live to sign a declaration giving Ireland the right to govern herself. Catholics would manifest on the occasion of the Coronation of the King loyalty never equalled, certainly never excelled, and would show these people that they would not need Orange sword and Bible to instruct Catholics in what was due from them as subjects of their sovereign.

Brisbane is already making arrangements for the visit of the Irish envoys. A committee, of which the Hon. T. O'Sullivan, K.C., Attorney-General, is chairman, has been set up for the purpose.

The uses of ammonia in the household are many. In cleaning of any kind it should be used in the proportion of one tablespoonful to a quart of water. It makes the water softer than rain water. Smoky lamp chimneys, window panes and mirrors, all respond quickly to ammonia. When a stain is produced by lemon juice or any other acid, nothing is so effectual as ammonia in neutralising and thus removing it. A few drops to a pint of water sprinkled on the roots of house plants will produce an abundant growth. Stains on marble can be removed by rubbing them well with a toothbrush dipped in powdered chalk and ammonia.

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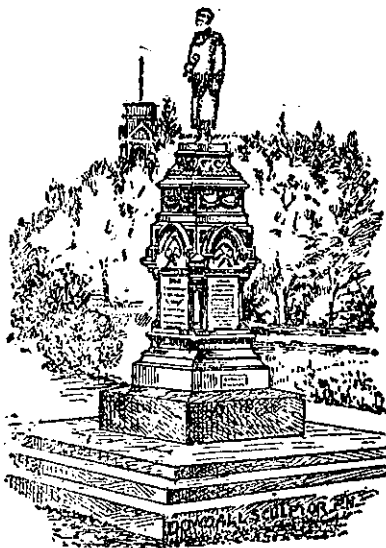
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BY 'VOLT'

Making the Left Hand Work.

A good many people never think what a shirker the left hand is. Our two eyes and our two ears and our two feet divide their work equally, or very nearly so, but the left hand only works at what the right hand cannot do alone. In Japan children are trained to use their hands and fingers more carefully than anywhere else in the world. Japanese children can do and make things with their hands that are impossible to American boys and girls, and nearly all of the Japanese, young and old, can draw and write with both hands at once. We could do the same if we had been taught to do so.

Carbon Dioxide in the Atmosphere.

Every ton of coal, it has been found, which is burnt uses up 300,000 cubic feet of air and renders it unfit for breathing. Suppose that there were no danger of exhausting our coal supply, and that we had enough to last for ever; it would only be a few hundred years at our present rate of increase in coal consumption, and incidentally oxygen consumption, until all the atmosphere on the earth's surface would be rendered incapable of sustaining life. However, the consumption of coal at present is returning to the atmosphere the carbon dioxide of which it was robbed when the deposits of carbon were stored away in the coal beds during the carboniferous period. The present proportion of carbon dioxide in the air is about one part in 2500. This would be more than doubled, if it were not modified by vegetable life, by the consumption of the present known coal deposits, and it is stated that a doubling of the quantity in the atmosphere would more than double the rate of growth of plant life.

Wireless Communication Between Moving Trains.

A railophone installation for wireless inductive telephony and signalling to and from moving trains has been laid down by the Stratford-on-Avon and Midland Junction line from Stratford to Kineton, a distance of ten or eleven miles. Miss Marie Corelli performed the opening ceremony on April 20. Experiments made show that while a train is running at full speed through this section conversations can be carried on between the train and the signal-box. The inventor, Mr. Von. Kramer, claims that the railophone provides instantaneous and full communication, whether running or stationary. It is also possible for two trains on the same line to warn each other automatically of their proximity.

The Height of Ocean Waves.

The size claimed for the waves in great ocean storms is often exaggerated, for science has shown that the biggest wave caused by a gale does not exceed 30 feet. Tidal waves have been known to reach heights of 60 feet, but they are an exception. With the increase of size of ocean steamers the point of sight of the passenger has been raised, and it requires the roughest kind of a sea to show a broken horizon from the promenade deck of the newest ocean liners. In these the pitch of the vessel is largely eliminated, although their decks, high above the highest waves of the most severe storms, have been washed by water thrown upward because of the opposition afforded to the advance of a great wave by their hulls. On the decks of the small steamers of past years, where the point of sight was low, the waves often appeared mountainous.

Study of Air Currents.

Until men began to navigate the air and study its currents and movements little attention was paid to the conditions of the upper atmosphere, and such matters as atmospheric tides and top currents completely encircling the earth were of seemingly little interest. Since men have flown, and especially since men have flown and fallen, we have heard a great deal in a vague way of air currents. The moon we know causes the marine tides by its attraction. It draws the water on the surface of the earth toward it in a hump on the side that is exposed to the lunar influence and draws the earth itself away from the water on the opposite side, leaving a corresponding hump of water. The air it seems, is affected in the same way. The layer of atmosphere about the earth rises, falls, and flows more freely than water because it is lighter, so the tide comes more quickly in the air at a given spot than the marine tide. This rise and fall, however, means just as much to the navigator of the air as the tide in the sea does to the sailor and has to be accounted for. The most remarkable current, however, is one constant stream in the atmosphere running from west to east completely around the earth in the upper atmosphere.

Nothing grieves the careful housewife more than to see her good furniture mishandled by careless carriers. If you have to shift, be wise and get a reliable firm like the **NEW ZEALAND EXPRESS COMPANY** to remove your things. They are very careful, and charge reasonably too. Their address is Bond street....

Intercolonial

A new Catholic Church is to be erected at Ballan, in the diocese of Ballarat, at a cost of £2500.

The census makes the population of Victoria 1,315,000. In 1901 the figures were 1,201,070. The approximate census populations of Melbourne and suburbs, within a radius of 10 miles from the G.P.O., is 591,830, as compared with 496,079 at the census of 1901. These figures also are subject to amendment.

Mother Mary Vincent Cummins, of the Brigidine Convent, Beechworth, Victoria, passed away recently at the age of 74 years. She came from Ireland a quarter of a century ago, and founded the convent over which she presided for nine years. The buildings, which cost £10,000, were planned and erected under her supervision.

The Mother Superior of the Sisters of the Good Shepherd, Mount St. Canice, Sandy Bay, Hobart, died on May 25. She was a native of Mount Gambier, and was in her 50th year. She had been 23 years a member of the Order, which opened a home for penitent women at Hobart in 1893. This foundation was made from Abbotsford, Melbourne.

The Month's Mind of the late Rev. E. J. Luby, P.P., of Brunswick, was celebrated in St. Ambrose's Church in the presence of some forty priests and a large congregation. At a meeting of the parishioners, presided over by the Rev. M. D. Finan, it was decided to expend £400 on a marble high altar, as a memorial to the deceased priest.

While en route to Queensland on a holiday (writes the Armidale correspondent of the *Catholic Press*) the Rev. Father Quealy, of Wellington, N.Z., remained for a few days at the Bishop's House, Armidale, and visited the places of interest in the city and district. Father Quealy has been in indifferent health for some time, and hopes to be benefited by his tour of the north.

High Mass will be celebrated at St. Patrick's Cathedral in honor of the Feast of Pentecost, and in celebration of the seventy-second anniversary of the first Mass celebrated in Victoria, in 1839 (says the *Melbourne Tribune*). Rev. Bonaventure Geoghegan was the celebrant on the occasion, and the Mass was said in an old hay and corn store at the corner of Elizabeth and Little Collins streets, where the Colonial Bank now stands.

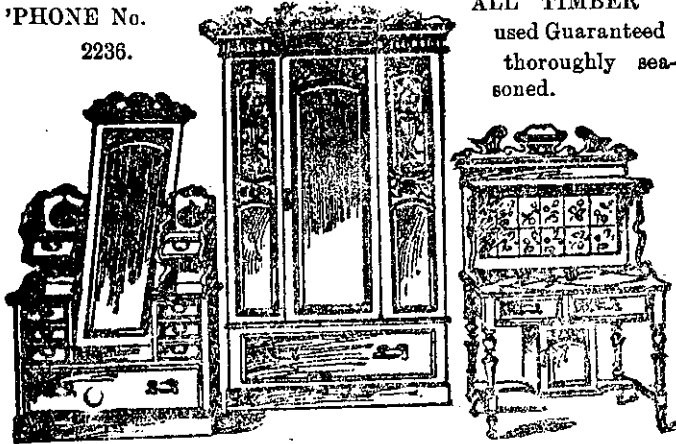
Mr. Vernon C. Redwood, ex-Mayor of Toowoomba, has been asked to represent the New Zealand University at the inauguration ceremony of the Queensland University (says the *Catholic Press*). Mr. Redwood, who is a nephew of Archbishop Redwood, of Wellington, has represented Drayton and Toowoomba in the State Parliament of Queensland, but was defeated at the 1909 general election. He is a young man, and one of the most popular men in Toowoomba.

For some considerable time past grave fears have been entertained concerning the health of Rev. Father Matthew Horan, the revered parish priest of Gympie (says the *Brisbane Age*). When it became known that the Rev. Andrew Horan, parish priest of Ipswich, had journeyed to Gympie, the fears concerning the health of his brother were heightened. The many friends of the Rev. Father Matthew Horan, however, will be gratified to learn that he had so far recovered as to be able to assist Bishop Duhig in administering the Sacrament of Confirmation to 372 candidates at Gympie.

The West Australian Government (says the *Catholic Press*) is making arrangements to try and secure some of the tens of thousands of Irish emigrants who are crossing the seas every year—mostly for the United States of America. Last year 32,623 men and women left Ireland for other countries, and they were mostly the young, virile and strong. Colonial Secretary Connolly, of W.A., has carefully explained that the wishes of himself and his Government are not to deplete Ireland, but to gain the ears of those already determined to go to America, and point out to them the superior advantages of life in the western part of Australia over life in the United States or Canada.

The credulity of Dr. Rentoul as a witness in controversy touching Catholic doctrine and practice has been shattered by his modus operandi in reading into the decree *Ne Temere* words not to be found there (writes the Melbourne correspondent of the *Freeman's Journal*). Subsequently he was forced to admit that his 'translation' was a 'paraphrase' by Dr. Crozier, a notorious fanatical Orangeman. In closing the correspondence, the Very Rev. Dean Phelan, V.G., who has come out of the fight easily first, said: 'I now part company with Dr. Rentoul on this question. I shall not inflict any punishment more severe than to present him unmasked to your readers, clad in the tattered garments forged for him by Dr. Crozier. How can we blame the flock pastured by such shepherds for unreasonable anti-Catholic feeling when the doctrines of our Church are "translated" for them by Dr. Crozier and "paraphrased" by Dr. Rentoul?' The *Argus* closed its correspondence with the fourth letter of the Dean's, and that was only fair, as Dr. Rentoul opened the battle, which has proved so disastrous to him as an historian and a theologian, lowering his prestige to a very considerable extent.

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The Family Circle

MEMORIES

Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret;
The hopes that, cherished long, were still denied us,
Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rankle sometimes yet;
The pride with which some lofty one disdained us,
Let us forget.

Let us forget our brother's fault and failing,
The yielding of temptation that beset,
That he, perchance, though grief be unavailing,
Cannot forget.

But blessings manifold, past all deserving,
Kind words and helpful deeds, a countless throng,
The fault o'ercome, the rectitude unswerving,
Let us remember long.

The sacrifice of love, the generous giving,
When friends were few, the handclasp warm and strong,
The fragrance of each life of holy living,
Let us remember long.

Whatever things were good and true and gracious,
Whate'er of right has triumphed over wrong,
What love of God or man rendered precious,
Let us remember long.

ESTELLE'S RAINBOW

Estelle Washburn adjusted the fine bit of hemstitched lawn edged with Irish crochet under her firm, round chin, just where the freshly-laundered linen collar closed, satisfied the while with the neat girlish figure the mirror reflected. A minute later she tripped downstairs, suitcase in hand, and heard her mother's voice softly singing:

'Sail, baby, sail, out upon your sea,
Only don't forget to sail back again to me.'

'I'm going, dear.' Estelle bent and kissed first her mother and then the baby on her lap. 'You will let Lois help you all she can when school is over, won't you, mamma? I do wish you felt stronger.'

'I hope everything will go well with you, Estelle. If it should not—' The mother's voice trembled, then she sang half-smilingly: 'Only don't forget to sail back again to me.'

'I will when I've learned to paddle my own canoe,' Estelle laughed. 'Good-bye, dearest. Do take care of yourself.'

Half-way down the garden path Estelle stopped to pick some asters, which she tucked in her belt. Then she looked back, and, just as she had known, her mother was at the window to watch her off, holding the new little baby. Estelle blew a kiss from the tips of her fingers, then hurried away, trying to believe she was happy spite of the tears in her eyes and the lump in her throat.

The preceding June, Estelle had graduated from High School. Two weeks later the baby brother had come, and Estelle had spent a busy summer trying to take her mother's place in the household with the assistance of twelve-year-old Lois. She had been quite content to do this till she had become acquainted with Isabel Oberly, a city girl spending her vacation with her aunt, a near neighbor of the Washburns. Isabel wore handsome clothes and a pearl ring which she informed Estelle had been paid for out of her earnings. She also made the statement that a girl was foolish to stay at home and bury herself doing housework. Other radical views of Isabel's along this line were responsible for the seed of discontent sown in Estelle's heart-garden, which took root, flourished, and finally bore fruit in the step she now was taking with a view to becoming self-supporting. Mr. Washburn had pointed out to Estelle that her present duty consisted in helping her mother, who really needed her. Estelle had listened in silence, then said to her mother in answer:

'In a very little while I can earn enough to pay a good, strong girl to help you, mother. Oh, you don't know how in earnest I am about going to the city. I feel just as I did when I was a little girl and you told me the story of the child who wanted to go to the end of the rainbow to find a pot of gold; I want to find my pot of gold, and I know I shall find it in the city. Of course, I know, too, that I shall have to work hard and be patient, but I mean to be both.'

And now Estelle was on her way to find her 'pot of gold.' Her first letter home was full of good cheer. Isabel had met her at the station, as agreed, taken her home, and the room they shared was very comfortable. In the morning she was going with Isabel to the rest room connected with the place where Isabel worked. Isabel had explained that while Estelle was learning the work she must expect

to receive only nominal wages. Estelle's second letter came at the close of a discouraging September day when the baby had been cross and things in general had gone wrong. Mrs. Washburn sat down in the late afternoon sunshine to rest and read the letter on the porch. Isabel's employer was not in need of additional help at present, and she had recommended Estelle to another place in the city. If Estelle found employment there, she could not conveniently board at Isabel's. The latter's mother had suggested that for the time being Estelle should take a position in one of the department stores as clerk, since not much experience was necessary to procure this kind of employment. The third letter closed with the following paragraph:

'Isabel and her mother are just as kind to me as they can be, and they won't allow me to feel discouraged. If I were a stenographer or bookkeeper, or, in fact, had any kind of a profession in hand, I could more readily find a position. As it is, I shall do so soon. Don't worry about me, mother dearest. I am worried about you, since Lois writes you do not gain strength as you should. I dreamed about you last night. I shall be so happy when I can provide that good, strong girl to help you. Kiss baby for me, and believe me always your own loving daughter, Estelle.'

Three weeks later, on a Saturday morning, Mrs. Washburn was stirring a cake together in the pleasant kitchen, thinking, as she did so, that this was the kind her oldest daughter liked best, when suddenly she felt two arms around her neck and a familiar girlish voice whispering in her ear:

'I've come back, mother. I know now that I need you, and I hope you still need me.'

'My dear, big girl, how good it is to see you again!' Mrs. Washburn said, turning to fold Estelle in her arms.

Later Estelle added: 'I found only disappointment at the end of my rainbow, mother. The city is full of girls, who are obliged to earn their own living, and I soon realised how fortunate I am in having a home.'

'Well, you have learned your lesson, and that is worth something,' her mother replied. 'You never would have settled contentedly without it.'

'That's true,' Estelle agreed. 'But hereafter I shall be satisfied to find my pot of gold at home, helping you all I can, mother dear.'

'MOTHER'S IDEAS

One of the great differences between this generation and others is the tendency of modern young people to think for themselves. Very often 'mother's ideas' are voted old-fashioned by girls of the progressive type, and the girl of thirteen or fourteen sets her opinion up against mother's with the utmost assurance. Now, it is not impossible that the girl of thirteen may be right and her mother wrong, when there is a difference of opinion, but to say the least, the probabilities are against it. Years bring wisdom. The horizon of maturity is much wider than that of youth. Elements enter into the formation of mother's opinion which have not as yet come into your experience. The girl who is so sure she is right, and that mother is wrong, is a rather pathetic figure. One feels certain there are pitfalls before her. Self-confidence invites danger. The girl who scorns the advice of her elders has hard lessons to learn, and she is lucky if she learns them without disaster. Respect mother's opinion. If it does not coincide with yours, so much the worse for yours.

KINDNESS TO ANIMALS

Cruelty exhibited by a small child towards animals may be due to ignorance, the child not understanding that the pet dog or cat can feel. Parents frequently tell the child not to pull the dog's ears because it will bite him, not because the dog will be hurt. Pains must be taken to cultivate a feeling of sympathy for all creatures. The practice of some parents of telling the child to 'whip the naughty chair which hurt the baby' borders closely on a lesson in cruelty. Taught to strike an inanimate object because through its agency a bump or tumble has come to him, he soon gets into the habit of striking any and everything that causes him displeasure, without discrimination as to whether it is animate or inanimate. We believe it unwise to teach a child to strike in retaliation at anything.

The very common playthings, the whip, the toy sword, the gun, are often incentives to cruelty. Their use creates great consternation among the cats and dogs and hens, and the child enjoys hitting them 'just to see them run.' He likes to 'scare things, and he rarely refrains from doing so if the means are at hand. As Shakespeare says, 'The means' to do evil often causes evil to be done.'

Only large and strong pets should be allowed the child who is inclined to be harsh or cruel, some creature he would greatly miss if deprived of it, and the privilege of enjoying its company made dependent upon his kindness toward it.

Teach the child concerning the habits of animals, insects, and birds. Tell him about their wonderful homes, their love and care for their young. Interest him to protect them, to save bits and crumbs to feed them. Real to him incidents of their marvellous sagacity, of their kindness to one another, and of their services to mankind.

There are few children who do not come to love these 'brothers of the air and field' when once they are really acquainted with them, and toward what the child loves he is not apt to be cruel.

BLOWING FLOWERS

When amateurs speak of flowers 'blowing' they are not using a mere vulgarism. They are speaking real old English. In the early tongue the verb 'blowan' was used to indicate the opening of flowers. Instead of 'blow' being a corruption of 'bloom' it is the other way about. 'Blossom' comes from the same root.

We do not grow the costard apple nowadays, but our forefathers set great store by the sort and bought it eagerly in the streets from the 'mongers.' From costard monger to costermonger is a short step. Hawthorn, too, has its interest. The old form of haw was haga, which means hedge. Hawthorn is therefore simply hedge thorn.

SOME NATURAL MEASURES

The first 'natural measurement' to which the memory naturally recurs is the hand, four inches, employed in determining the height of horses. This measure is, of course, derived from the breadth of the palm, and it has become so well fixed in popular esteem that it is unlikely it will ever be superseded.

Another popular natural measure is the pace, and probably everyone who has had to do with land has used it. The usual method is to stride off, taking as long steps as possible, calling each pace a yard.

A natural measure much employed by a dressmaker is the yard as determined by stretching the material to be measured between her chin and her outstretched hand. Or, if it be a matter of inches, she will fold the bended upper joint of her thumb along the cloth. These natural measures are generally close enough to serve all practical purposes.

For many hundreds of years there was employed the measure of the forearm, from point of elbow to tip of middle finger. This was the cubit of the Bible.

THE SAME AT THIS END

A raw guard on a local train was being broken in as to the names of stations, but he wasn't very quick in learning them.

Finally his mentor told him whenever he didn't remember the station to wait until he had announced it at the front portion of the train, and then call out the same at the rear end.

As the train stopped at Battery Place the first guard called out the name; and the new one yelled out: 'Same at this end! Same at this end!'

AN EXCEPTION TO THE RULE

The teacher was giving the school a little lecture on good conduct and how to get on. 'Let me caution you on another point, children,' she said. 'Avoid criticising. Don't make a practice of finding fault with other people or picking flaws in what they say or do. It is a very bad habit to form and will make your own life unhappy.'

'Why, teacher,' spoke up a little boy, 'that's the way my father makes his livin'!'

'You surprise me, Georgy. What is your father's occupation?'

'He's a proof-reader, ma'am.'

The teacher coughed.

'Well, Georgy,' she said, 'I will make an exception in the case of you father.'

FAMILY FUN

Why is an orange like a church steeple? Because we have peels from both.

What kind of a cat lives in a library? Catalogue.

What sea would a seasick person like to be on? Adriatic (a dry attic).

What grows the less tired the longer it works? An auto wheel.

When has wit a father? When a pun becomes apparent (a parent).

Why should an architect make a good actor? Because he is excellent at drawing houses.

Why are spiders good correspondents? Because they drop a line by every post at every house.

What does a girl become when she ceases to be pensive? Expensive.

What is a sure sign of an early spring? A cat watching a bird on a tree.

A lady asked a gentleman how old he was. He answered, 'My age is what you do in everything.' How old was he? XL (excel).

What beneficial word is a combination of a chair and a table? Charitable.

What is the most difficult lock to pick? One from the bald head.

On the Land

Everyone should know that the hand—a term commonly used in describing the height of a horse—is one-third of a foot, or four inches.

As to whether the cow is a persistent producer or not is largely indicated by the size and shape of the udder. The ideal udder should extend well forward on the abdomen, and should be attached high behind. It should not be pendulous, but should be square, even, and the teats should be of medium size and well placed. The udder should not be beefy, but should be loose and pliable, covered with a fine coat of hair.

During the past winter some extensive experiments were conducted in Sweden on the feeding of roots to dairy cows, the results of which have been published. In one case 120 cows were under observation. They were divided into 20 groups, of which 11 got beet root, 4 swedes, 3 turnips, and 2 carrots. The quantity and composition of the dry matter contained on an average in the roots were ascertained, and each group of cattle received the same quantity of dry matter in the roots. The following are the conclusions:—(1) Apart from the varying percentage of sugar in the roots, the dry matter in the different kinds of roots has shown upon the whole the same composition. (2) The quantity of digestible albumen in turnips, beet, and swedes seems, according to the analysis, to be between 0.4 and 0.5 per cent. (3) No difference was found in the influence of the various roots upon the percentage of fat in the milk, nor upon the life weight of the animals. (4) The difference in the yield of cows fed on different kinds of roots was so slight that the dry matter in ordinary roots must be regarded as of practically the same feeding value. The value of the roots for practical purposes must, therefore, be calculated according to their dry matter, and the class of root to be selected for cultivation must be that which is found to give in this respect the biggest crop.

At the Burnside sale last week 153 head of fat cattle of medium quality were yarded. Competition was fairly brisk, and prices ruled rather better than those obtaining of late, except toward the finish, when values eased slightly. Quotations: Prime bullocks sold at £10 to £11 10s, extra to £13 10s, medium £8 10s to £9 10s, light £7 to £8 5s, best cows and heifers £7 to £8 2s 6d, medium £5 16s to £6 10s, light £4 to £5. There was a big yarding (4750) of fat sheep. Freezing buyers were operating for medium and light weight wethers, and also for ewes up to a limit. Taken all round, prices were about the same as last sale, there being very little appreciable difference. Quotations: Best wethers, 17s 6d to 19s 6d; extra, to 21s; medium, 15s 6d to 16s 6d; best ewes, 14s to 16s; medium, 11s to 13s 6d; extra heavy to 18s; others, 7s to 9s. Of the 2620 fat lambs penned, a fair percentage was of good quality. Freezing buyers were operating on a basis of the previous week's limits, and late values were maintained. Quotations: Best lambs, 13s 6d to 14s 6d; medium, 11s to 12s 6d; extra heavy to 15s. There was a large yarding of all classes of pigs, except baconers, which sold fully up to late rates. The demand for porkers was not so keen, and prices were hardly maintained. Stores also met with poor competition, and sold at prices considerably below those ruling at previous sales.

There were good entries of stock at Addington last week, though the offerings of sheep were not so large as at the previous sale. Beef sold irregularly, but without quotable change. The store sheep market had a better tone. Prime fat lambs were firmer, and fat sheep sold at improved rates. Good store cattle and dairy cows sold well. Fat pigs were in fair demand, but stores were dull of sale. The yarding of fat sheep showed a considerable falling-off from the exceptionally heavy entry of the previous week. It included a larger proportion of wethers than for some time past, and among them were some very prime lines. For all classes of wethers there was a very keen demand on the part of both exporters and butchers, and prices were decidedly firmer. Good ewes also sold well, but inferior sorts were neglected. The range of prices was:—Prime wethers, 17s 6d to 23s 3d; medium, 15s to 17s; prime ewes, 14s 6d to 18s 9d; extra, to 21s. There were 277 head of cattle penned, including some prime-quality lots. The sale was irregular, but on the whole there was no quotable change. Steers made £7 to £11, and extra to £14 12s 6d; heifers, £5 to £11 12s 6d. There was an entry of 5151 fat lambs, which was a considerable falling-off from the numbers offered of late. Some of the lines were exceptionally good, but there was a considerable proportion of inferior quality. The market was topped by a line which made 20s under spirited competition. The market for prime lambs was firmer, but light weights were somewhat easier, and sold as low as 8s. There were 4865 taken by exporters at 8s to 17s 6d, and extra to 20s. A medium yarding of pigs was of much better quality than seen for some time past, and there was a fair demand, though competition was not keen. Chop-pers sold up to 80s, heavy baconers 47s 6d to 60s, lighter 36s to 45s (equal to 4d per lb).

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

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