

**MISSING PAGE**

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## Friends at Court

### GLEANINGS FOR NEXT WEEK'S CALENDAR

- January 19, Sunday.—Septuagesima Sunday.  
 „ 20, Monday.—The Most Holy Name of Jesus.  
 „ 21, Tuesday.—Commemoration of the Prayer  
 of our Lord in the Garden.  
 „ 22, Wednesday.—SS. Vincent and Anastasius,  
 Martyrs.  
 „ 23, Thursday.—Espousals of the Blessed  
 Virgin Mary.  
 „ 24, Friday.—St. Timothy, Bishop and Martyr  
 „ 25, Saturday.—The Conversion of St. Paul,  
 Apostle.

The Prayer of Our Lord in the Garden.

'Kneeling down, He prayed, saying, "Father, if Thou wilt, remove this chalice from Me; but yet not My will, but Thine, be done." And there appeared to Him an angel from Heaven, strengthening Him, and, being in an agony, He prayed the longer' (Gospel of St. Luke).

Espousals of the Blessed Virgin Mary.

In this feast we commemorate the providential care with which God assigned to the Virgin Mother and her Divine Child, in the person of St. Joseph, a faithful guardian and protector in the necessities and trials of their daily life.

St. Timothy, Bishop and Martyr.

The name of St. Timothy frequently occurs in the New Testament. Born of a Jewish mother, he made from his childhood a special study of the Sacred Scriptures. After his conversion St. Timothy became the faithful companion of St. Paul, two of whose epistles are addressed to him. For more than thirty years he governed the diocese of Ephesus, and finally crowned his saintly life by a martyr's death, A.D. 97.

### GRAINS OF GOLD

#### THE SOUL'S VISION.

To him who sees in life no purpose high,  
 All noble things of earth illusions are;  
 He marks no Presence in the earth and sky,  
 No symbolled spirit in the sun and star.

To him who sees a purpose ages through,  
 Life has realities unchanging, strong;  
 He knows the Hand that globes the drop of dew,  
 And find the Singer in the cosmic song.

—Ave Maria.

Be filled with hope and give the world the impression of your own mind, and material wealth will not count so much.

Live the life of prayer; learn to bring everything, into prayer—pain and trials and temptations of all kinds. Pray in the calm and in the storm.

Pain comes to us from the hand of God for our good. Great are the rewards in store for those who know its value and accept it as a mercy.

Friendliness is, after all, but little more than courtesy. Any man can be courteous without much effort, but apparently only a few connect the two.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.

One of the most beautiful things in this world is to have brightened the life of one who loved us. Aside from God and His overmastering claim on us, that is fulfilling one's destiny.

Every flower is a hint of God's beauty; every grain of wheat a token of His beneficence; every atom of the dust a revelation of His power. In and through all things He is attracting our regard.

We should never stand between a man and his duty. It would be dishonorable in us, and, should our action induce dereliction on his part, he would have no further claim on our affection.

## 'STAND FAST IN THE FAITH'

(A Weekly Instruction specially written for the N.Z. Tablet by 'GHIMEL'.)

### THE DIVINITY OF OUR LORD: CHRIST, GOD-MADE-MAN.

If we wish to act aright, we must have correct ideas of the great spiritual realities that affect our life here and our destiny hereafter. Nor can we rest content with the knowledge of childhood. 'When I was a child,' writes St. Paul, 'I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away the things of a child' (1 Cor. xiii., 11). The sea grows always greater. This, of course, is especially true in regard to Him Who is Himself the Way, the Truth, and the Life. 'Our idea of Him will not affect Himself or alter our fundamental relations with Him, but it will affect the whole moulding of our spiritual life, our whole character, our every thought, word and deed here, and our whole eternity hereafter.' Hence, at the end of these articles on the Divinity of Christ, it may be well to see if our impressions of Him have in any way become distorted.

In *Jesus*, we adore and love the Uncreated God. St. John commences his description of our Lord's life upon earth with this sublime assertion of His Godhead: 'In the beginning (that is, from eternity) was the Word, and the Word was with God, and the Word was God. The same was in the beginning and all things were made by Him.' Christ Himself came to bear witness to this saving truth. Thus, when Philip heard Him speak so winningly of the Father's love, he exclaimed: 'Show us the Father and it is enough for us.' The answer came: 'Philip, he that seeth Me, seeth the Father also. . . . Do you not believe that the Father is in Me and I in Him?' So, too, He said: 'I and the Father are One.' 'You believe in God (the Father), believe also in Me.' Only the Power of His Godhead could sustain a Kingdom, wherein hearts without number have found their boundless longing for happiness satisfied by pouring out their depths of love at their Lord's feet. The soul of man seeks for endless peace, love and joy: it finds all it desires in Christ, the Son of God. It adores Him as God, our Ultimate Aim and End; and with mighty courage it loves Him for His beauty and goodness.

*Jesus is God-made-Man.* 'The grace of God hath appeared to all men, instructing us that . . . we should live soberly, and justly, and godly in this world' (Titus ii., 11-12). The presence or example of a good man can inspire us to noble deeds, and God, Who knows what is in man, determined to draw men to Himself by 'the cords of Adam.' And so the Son of God became man, that He might entangle us in the attractive bonds of His love, and by the charm of His society, the loveliness of His character, and the goodness of His Heart, lead us to the Father.

'O world invisible, we view thee,  
 O world intangible, we touch thee,  
 O world unknowable, we know thee,  
 Inapprehensible, we clutch thee!'

(Francis Thompson.)

The Son of God, then, without of course ceasing to be God, became man. 'This Human Nature, which the Word assumed, was like our own in all things, except sin or any of those incidental imperfections which mar human nature. It was, in fact, an absolutely perfect Humanity, possessing everything that can exalt and dignify human nature within its own proper limits. A Humanity perfect beyond our comprehension; enriched, moreover, with Divine Grace in a manner we are unable to conceive—such was Jesus Christ, the Word made Flesh, Teacher, Model, and Redeemer of Mankind.

His Body was admirably fashioned, perfect in manly beauty, free from all disease or tendency to disease, and strong with the just medium of manhood's strength. His senses, both interior and exterior, were

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In other created works God reveals Himself to us by signs, symbols, and representations. In the Sacred Humanity God speaks to us face to face in the accents of human speech. He looks at us with human eyes, He performs the actions which we perform, suffers the sufferings which we also suffer. . . . He has assumed a medium of expression which we can all understand. We realise what He is by the study of Him in His Human Nature better than we could possibly do in any other way here in this world. . . . He has become our blood-relation, our brother. We can pour out our troubles to Him, confide to Him our hopes and aspirations, tell Him about our most intimate affairs, expose to Him the strength and importunity of our temptations, talk to Him about the petty affairs that concern us. . . . and all the while we are perfectly sure that our God will understand us with a true human understanding, sympathise with us with a warm human sympathy. We can treat Him with a familiarity which grows as we grow in holiness, yet which loses none of its awful reverence' (Northcote: *God Made Man*, pp. 25-27).

## The Storyteller

### ONE OF GOD'S HEROES

'Senator,' I said to him one day, 'how in the world did you become a Catholic?'

He was seated in an archair on a verandah partly covered with honeysuckle vines, and from which, though concealed ourselves, we could look out on the surrounding country. I had finished my sermons for the day, and was resting. His fine face became animated; his keen eyes were as limpid as an innocent child's as he looked up with a smile and said:

'You might call it, Father, a curious work of God. Many years ago, while I was beginning my professional career, I became acquainted with Governor Burton. We were both from the same State, and there was, of course, a common mutual attraction in that fact, as we were far away from our old home. But I admired Burton professionally, for besides being an acute and powerful lawyer, he was an exceedingly persuasive speaker, and notoriously partial to clients whose cases were all on the side of right and justice. He was always delighted to take up a case that was as true to justice as the Gospel itself. Besides this, he was a statesman. He was among those leaders who piloted the Southern and Western settlements through the stormy waters of early Statehood.

"The obstetrics of Statehood in these regions during those early stages were under his supervision, for he was the last appointed Territorial and the first elected State Governor of the American Eldorado, physician and wet-nurse of a bantling whose baby-beckonings drew from the East the greediest and cruellest population ever organised into a civilised community.

'But, Father, I reckon you know the Governor's Catholicity pretty well by this time,' continued the Senator (and I did!) 'So you will not be surprised when I tell you that I experienced a little shock in one of my conversations with him, for I found he was a Roman Catholic—a convert to that religion. He was a gentle but forceful propagandist, and what I afterwards learned, he was an interior man in the mystical sense of the term.'

'What about yourself, Rhinehart?' I said, laughing.

'Me? Why, I was a decent-living young fellow, absorbed in getting big fees, then easily and peacefully to be had by capable lawyers. I was too much absorbed in such things to be caught in the whirl of vice that was tearing through our wild humanity. It was repulsive to me, anyhow. But furthermore, I was too much absorbed to be drawn into any religious belief.

'However, I was a clean-living man, though I never worshipped God explicitly at all. Implicitly, the memories of my sainted mother, a fervent Methodist, kept before me, at least now and then, sweet songs of the love of Jesus, crossed curiously, but not stridently, by the strains of the emotional grotesqueness of the wild country camp-meetings. But to continue my story.

'Soon Burton began to take occasion to interrupt our law conferences with thoughts of God. Eternity seemed round every corner of our conversation. But he was by no means offensive. He was none the less aggressive, but he had a manner gentle yet imperative. "Rhinehart," he would say, "do you ever consider the end of our existence? Do you live as if preparing your case for the Divine Court? Rhinehart, you are making money hand over fist. What good will it do you a hundred years from now?" These things, and many things about Christ, he would say to me in the intervals of business. And I was so deeply impressed I had no answer. He seemed to have the voice of God in commonplace words. Then came the crisis of my life, an expression grown vulgar from over-use, but poetically great in this instance. In my case it was the dawn of heaven's light.

'I met Burton's family socially, and I fell in love with his daughter. Let that go, Father, but the woman who enthralled me then, and whose love to this day embalms me in holiest peace and joy, is just the femininity of her father's noble traits of manhood. She was a Catholic. She had been a Methodist when her father joined the Catholic Church, but she trod the path of the lawyer's daughter into the true fold. Well, as soon as he saw the state of affairs between us two young people—for our affection was mutual from the first—he listened to each of us as we opened our hearts to him, and said very little. He was sad and happy by turns. But I learned afterwards he used to spend hours in the old church near his office down-town, praying for light and guidance in our affairs. Then he attacked me dialectically. I could not answer his arguments, and I could not follow his invitation to enter the Church. You may not know he was the author of a singular and powerful book of controversy. He was a sledgehammer. But I resisted him. I was clad in armor of triple proof, a secular man, with only one religious disposition—the single heartedness of my thanksgiving to Providence for my wife. For we got married. Mixed in religion, united in everything else. Soon I began to suffer pain that she could be wafted up to heaven in prayer and sacrifice, while I must trudge about below, a man of clay wedded to an angel. I, absorbed in hopeless entanglements of doctrinal indifference and spiritual sloth; she, refined infinitely with heaven's own influences. But I could not join her. God was reserving a miracle for me.

'Three years after our marriage and soon after the birth of our second child, Burton and I were obliged to go to New York and Washington in a case of mingled business and law, involving a whole fortune. This was before the first Pacific railroad was built, and we took steamer, going south to the Isthmus, and then we crossed over and embarked at Colon on a fine new steamer with a large company of passengers, including more than the usual proportion of women and children. Taking what was then known as the Florida passage out of the Gulf of Mexico, our steamer was driven by what seemed a fatal current out of her course while steering through a somewhat intricate channel. Just before dawn one morning we ran on some coral rocks, were again lifted up by a huge and tremendous wave, another one succeeding; and at last we were left upon the reef, fast and firm! It was a terrible situation. We were doomed, every one of us. For how could anyone be rescued out of so disastrous a situation.

'As the light grew stronger, so did the winds and waves, and as we looked out on the awful scene, the

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interminable stretch of reefs to leeward appalled us. The men, with white faces, tried to calm the terrified women and children. The captain moved sternly among the crew, all saying as little as possible. What could be said? We were lost!

'When hope had died down to its lowest ebb, a joyful cry sang out from the deck: "Sail, ho!" And there in the distance was a vessel, a steamer! She saw us and our signals of distress, and was making toward us. But alas! it was only a sea-going tug. How few she could save! Our elation of hope was quickly succeeded by the deepest gloom as she approached. The nearest accessible land was a day's journey off, counting both ways to and from the wreck, for a wreck seemed certain we should become.

'With much difficulty our crew launched a boat and reached the tug safely. They soon returned with the report that they would crowd onto the tug all they could carry. But her capacity was 250 persons. Now we had 230 women and children alone.

'A partial lull in the weather enabled all of these, amid a tempest of tears and an agony of leave-taking, to be transferred to the tug. Over one hundred men, including the officers and the crew of our ship, still remained, and there was room on the tug for barely twenty more persons.

'The captain and officers instantly informed us that they would not and could not think of having any right of preference, nor would they hold a place in the drawing of lots that must decide who should be saved. Meanwhile, a heavy swell began to heave up the ship and threaten to lift her and crash her down to total destruction.'

Here Rhinehart paused, as if the memory of that awful scene was almost too much even to describe. I was intensely interested, and after a moment or two begged him to continue his narrative. I felt that the moment of grace to which he referred so often was at hand. Soon he resumed his story.

'Governor Burton, Father, was, as you may guess, the leading man on board among the passengers. The captain called a meeting of the men in the cabin, placed Burton in the chair, and then begged to be excused—brave man as he was—from the drawing of the lots.

'As for Burton—shall I ever forget the splendid calmness of that man's face and form! I was calm externally, but broken-hearted as I thought of my wife and babies. In ten minutes Burton had the men organised. All of us unanimously swore the oath he administered to each that he would abide by the result of the drawing without hesitation or question. The whole meeting unanimously chose Burton to draw the lots. Pen and papers were there, and quick as you could think of it all of us wrote our names on slips (there were one hundred present), and placed them in Burton's hat.

'He rose up and solemnly uttered once more the oath of honest and truthful drawing, and then bared his arm to the elbow. Oh! what a scene it was! The darkened cabin, the wild roar of the seething waves without, the constant shivering of the tortured ship as the waters played with her and the reefs gored her sides; the tense white faces of these hundred men whose lives hung on the drawing of those twenty pieces of paper! Oh! my God! could there be greater agony! Twenty saved! The rest doomed to certain death!

'Burton appointed three tellers from among the older men, then put his hand into the receptacle and drew out a name. The three men, amid the thrilling silence, read the name aloud. Then Burton said the name in a distinct voice. One saved! What an ordeal! And this was to be done twenty times! I know not if I had ever really prayed in my whole life before, though I had gone through the etymology of that divine language by certain phrases in my early days. But now I prayed with my whole soul, for my wife's sake, for my two little babies, that I might be saved. My heart went out to my God in humble, sincere, pitiful prayer.

'Midway in the drawing, about the tenth, the name of Burton was drawn and proclaimed. We were all sad enough, but ninety-nine voices at least gave

forth their applause. He alone was grave and calm and still.

'But, Father, my soul leaped with joy. If he were saved—my wife's beloved father—he at least could care for her and carry my last message to her. I looked at him with all my eyes. He did not so much as pause a moment in his rapid, fateful work, the stern arbitrament of chance, or, as we all know, the holy assize of God.

'The drawing was done and over. My name was not drawn. I was lost! I was to perish, and my wife and darlings were never to see me again. I did not collapse. I was no coward of that kind. But my soul was in agony. My horizon shrunk up like the walls of an ingathering tomb to bury me among the reefs on the Florida Keys, and I bade farewell to everything.

'I was not moping, but plunged into despair, when a gentle arm was laid across my shoulders, turning me about.

'It was my father-in-law.

'“Oh, Governor!” I cried, “thank God you are saved!”

'“Yes,” he answered, “I am saved, Rhinehart, but not in the way you mean!”

'I looked up into his radiant face. He continued:

'“When I heard that terrible thump of our poor ship on the rocks, I said to myself, “Thank God, Burton, that you made your humble confession and received Holy Communion the morning you sailed!” Rhinehart, ever since I joined God's Church, God's Spirit has dwelt in my innermost soul, and I feel His inspiration in all I do. His Presence in Holy Communion has been the support and joy of my life. I have come to you to say good-bye; I hear them getting ready the last boat on the deck above us. I am old, you are young and you have a wife and little children.” I fell into his arms, I sobbed on his shoulder, and he all but carried me up the gangway.

'The crew called off the ones who were saved, and as my father-in-law grasped my hand he left in it the card that was to save me. I refused the card; he forced it into my fingers; he caught me by the waist and literally lifted me, speechless, into the boat where the twenty passengers were embarking for the tug. I clung to him but he whispered:

'“Rhinehart, my religion assures me that I am in the state of grace. As to whether you are or not, I am not certain. I trust I may meet my God in peace and save my soul. I am not sure about you. Think of this when you reach land. You must take my place in the boat!”

'I opened my lips once more to protest, but his big, powerful grasp was upon me, and I was helpless. The card was in my hand, and as the boat pushed off I saw his majestic form standing on the doomed vessel, his head bared to the sky and his eyes looking into that heaven where he so confidently expected to go ere the sun went down.

'I sank shivering down in the boat and buried my face in my hands. And as the vigorous rowers ploughed their way through the boiling waves, and the breakers rushed over our quivering bodies, I swore an oath to God that when I got to where I could patiently pray and study about religion I would investigate and explore the path that had led this lawyer and statesman and noble friend and father to such heroism and Christian unselfishness. I kept my word, Father, and this is the story of my conversion to Catholicity.'

'But the Governor! I cried, 'what happened to him?'

'God was not to be outdone in generosity. I think that act of Burton saved us all. When we got to the little tug we found that her captain had proposed a plan to make one despairing effort to float the stranded ship. The rising of the waves which we had just then noticed came from a change in the direction of the wind, and it tended to loosen our ship's hold on the reef. There was certainly hope, and the captain and the crew and all of us lent our strength to the effort.

'Oh, how we watched the hitching of those great hawsers and heard the blowing of the signals, and how we drooped at the first failures! But what with pulling, first one side and then another, and what

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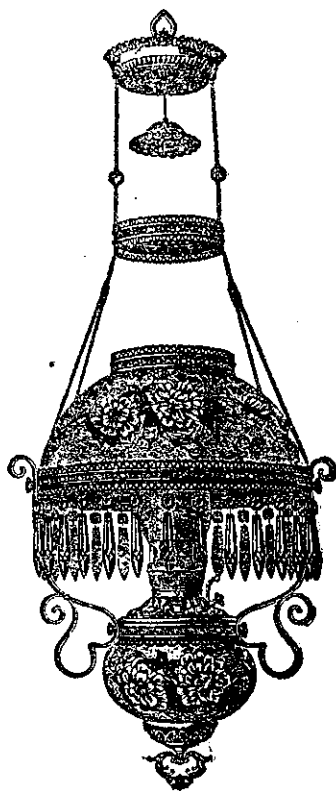
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seemed to my new eyes of faith the unseen help of God's angels deep down among those cruel rocks, at last a little movement was noticed in our great vessel. It was hailed by the frantic cheers of the men and the tearful, trembling thanksgiving of the women. And then our good ship, catching a big surging wave from the deeper water westward of us, made a plunge downward and then forward with a roar, and was drawn away from her peril, safe and unleaking! God be praised!

'She came alongside. We all re-embarked, made the rest of the journey, and here I am, Father, a fervent Catholic, Christian man! Now, can you call my conversion less than miraculous!'

I had listened with deep, with breathless interest to his story. Evening had come on, and the peace of twilight was all around us. In the silence I lifted up a voiceless thanksgiving to God, Whose love is of such a nature as to force the winds and the waves to obey Him, lest He lose one soul of those He had come to save!—Rev. Richard W. Alexander in the *Missionary*.

## FATHER DOYLE'S LAST MISSION

All day long, the heavy train rolled westward under the August sky. The sun beat down fiercely, and the passengers counted the hours until they should reach the 'Golden Gate.' Over the flat prairies, over the mountains, through towns and cities, with pauses at the quaint Spanish stations, south through Santa Fe route until the 'Great Divide' was reached, and the train plunged into the mission-country, the land of the old Franciscan padres.

Some days back the angels were watching a scene in one of the parlor cars on this particular train. A young woman was travelling alone. She was refined in appearance, evidently intelligent and educated. There was not much to interest her when she threw aside her novel, but it happened on one weary, long day her eyes fell on a fellow-passenger, a distinguished figure. He was a man of splendid build and handsome appearance, who was seated some distance off in one of the chairs. His head rested on the back of the chair, and his eyes were closed. His face was strikingly peaceful, but there was a pallor on it, and lines were visible on the high brow and around the mouth that told a tale of ill health. He wore a Roman collar, and the atmosphere of purity that seemed to hover around him spoke eloquently of the Catholic priest. The lady looked at him attentively for some time, for she thought he was sleeping. But she finally noticed his lips were moving. His hands stirred, and she saw with surprise he was passing a string of beads through his fingers. They were plain, small, yellowish wooden beads strung on a steel chain, with a little cross attached and a small round medal.

She was not a Catholic, and had heard of the 'Romanists and their Rosary,' and that they prayed to 'the Virgin' in preference to God. A feeling of disappointment surged up in her heart, that this splendid man, this intellectual looking gentleman, should be a slave to such superstition. She was filled with indignant pity. That moment Father Doyle opened his eyes. He was a reader of men's minds, and he read her soul. Instantly the apostolic instinct rose in his heart, and he went to the chair opposite hers, with his beads still in his hands.

'You are wondering what I am doing?' he said, with that winning smile and indescribable magnetism that was always his own. The lady could not resist his attractive personality.

'Well, I confess I was wondering how a man of your apparent intelligence and education could find time for such superstition as praying on beads,' she replied.

Father Doyle laughed.

'Do you know anything about these beads?' he said.

'Not a thing, except they look extremely childish to me.'

'Well, will you allow me to explain their meaning? It is very monotonous on the train. This journey is

long, for I presume you are bound for San Francisco like we are (pointing to two nuns who were seated some distance off), and anything is better than counting the miles till we get there. Shall I explain the beads?'

Who could resist Father Doyle?

'Why, I will be delighted if you take the trouble,' said the lady, 'but don't try to make a Catholic of me, for you will fail ignominiously.'

Father Doyle held up his rosary with both hands; his face was reverent, and his rich voice very gentle.

'These beads are a sort of Bible to me,' he said; 'they contain the Life of the Saviour from His birth until his death. You believe in the Bible, do you not?'

'Assuredly,' was the prompt reply. 'It is my religion!'

'Then,' said Father Doyle, 'you believe in the Rosary. We are all human, impressionable beings. Things we see appeal to us. We are apt when we pray to have our minds carried away by other thoughts. We have something to touch and draw us back, we pray better. Hence we finger our Rosary. We Catholics believe that the Redemption of the world was effected by Christ becoming man, while still remaining God. If He became man, He was human, and had a human mother. The Rosary is powerful with Christ as an intercessory prayer, because He is the Son of this blessed Mother, and we ask her to plead with Him for us, because He is God as well as Man. See these beads! There are five divisions of ten beads; each division marks part of His Life closely connected with hers. In the first and second chapters of St. Luke you will find each of these parts or "mysteries"—and we think of them as we pray. There is the Incarnation; the visit of Mary to Elizabeth; the Nativity; the Presentation of the Child in the old Jewish temple; His Dispute with the Doctors. You have seen Hoffman's picture of that scene, haven't you?'

'Why, yes,' replied the lady, much interested. 'You say you think of these Bible scenes while you pray? Why, that is beautiful!'

'Yes,' said Father Doyle, still holding out his Rosary. 'We say on each bead the heaven-born prayer the angel first uttered, "Hail Mary full of grace!" You will find that in the same chapter of St. Luke. We first say the Lord's Prayer, Our Father Who art in Heaven. Then the Hail Mary, ten times at each Mystery to make our prayers more earnest and emphatic, as a child who begs its mother for a favor never ceases to cry out—please! please! please! We love this blessed Mother, Christ's Mother, and we know she will plead for us who are sinners!'

'But this is not all. These beads of mine have only five divisions. There are three times five in the whole Rosary. The next five are the Sorrowful Mysteries, as those I have described are the Joyful ones. The sorrowful part tells of Christ's sufferings and death; all to be found in the Bible. The last part is called Glorious, because it tells of the Resurrection from the dead and all the rest. I will explain more of it to you later if you are not weary. We Catholics love our beads; and we lay these prayers as a crown of roses at the Throne in Heaven, being assured that where the Son of God is King His Mother is Queen. Not one jot or tittle of honor do we take from the Almighty. We praise Him for the noble, splendid, tender gift of His Mother to us. She is as Wordsworth says—

"Our tainted nature's solitary boast."

Here Father Doyle paused. The lady looked thoughtful. A new expression was on her face, the dawning of grace. She took the well-worn Rosary from the priest's hands, held it for a moment, and reverently returned it.

With a beautiful smile Father Doyle rose, kissed his beads, placed them in his pocket, and in leaving said:

'We shall meet later. Think over what I have said. I have more to tell you if you wish it. May the blessed Mother have you in her keeping!'

There was a new look on the lady's face, a softened light in her eyes. The train rolled on. Father Doyle had given his last mission. Less than a week later he lay dead in the church of his Paulist brethren in San Francisco. God rest his precious soul!

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## THE MOTOR-CHAPEL IN ENGLAND

### RESULT OF A BRIEF MISSION

Throughout the English-speaking world there is one idea, one aspiration common to all Catholics irrespective of parentage or nationality (says Mr. J. P. Holland in an exchange). As every Catholic tongue voices in unison the words of the 'Our Father' or 'Hail Mary,' so every Catholic pulse will beat the quicker at the mere mention of the conversion of England.

At last, thank God! there seems a hope that the day of deliverance may not be beyond calculable distance. A rift has appeared in the dark cloud and a faint glimmer of hope may even be the harbinger of dawn.

#### The Campaign.

It is nearly two years since Father Herbert Vaughan, nephew of the late Cardinal, informed me that through the generosity of a pious American, he was about to organise a novel campaign for the spread of the faith in England. I may mention that Father Vaughan is the head of the Catholic Missionary Society, an organisation of priests whose object is the conversion of England. His plan of campaign, he briefly explained, was to build a motor chapel, otherwise a large motor van with the interior fitted out as a chapel, with altar, etc. With this travelling house of God he proposed to visit a number of small towns where no Catholic church existed and where Mass had not been said since the Reformation. He further proposed to hire the town hall or other public hall in the place and hold a series of evidence lectures every night for a week on the general topic of 'Know Popery.' He would secure some well-known preacher to deliver these lectures, and at the close of every lecture the audience would be invited to drop questions into a 'Question Box' placed near the door of the meeting hall, such questions referring to any points of the lecture which may have seemed to them to require explanation. This explanation would be given before the lecture the next evening.

As I have had considerable experience in motoring over England, I readily accepted the commission to act as pathfinder in the way of looking up routes, arranging with hotels, hiring halls, and looking after printing and posting the bills and placards. This was indeed a labor of love, besides being most interesting, as affording an opportunity to compare the attitude of the people in these places before and after a visit from the motor chapel. Of that I will, however, speak later.

During the summer of 1911, the motor-chapel visited in all some six small towns in East Anglia. These were Haverhill, Royston, March, Swaffham, East Dereham, and Wymondham. At each of these places a week's stay was made, with lectures every night and two or three Masses in the motor-chapel every morning. The lecturers at the various stoppages in the order as they appeared were the Rev. Father Bernard Vaughan, S.J., Rev. Arthur Allechin, Rev. George Nicholson, C.S.S.R., Rev. Dr. Arondzen, Monsignor Robert Hugh Benson, and the Rev. Vassall Phillips, C.S.S.R. It will thus be seen that Father Vaughan's promise to secure the very best preachers he could get, was fully carried out. In addition to these, there were always at least two and occasionally three of the Fathers of the Catholic Missionary Society, Father Vaughan, Father Norgate accompanying the motor-chapel throughout. It is also a matter of record that in addition to the clerical speakers and the Fathers of the Missionary Society, there were two or three Catholic laymen who occupied seats on the platform each evening, and took their share in answering questions from the Question Box. I should also mention the fact that a number of

pious ladies from the Catholic Women's League rendered immense assistance in the way of distributing handbills, making house-to-house calls, and leading the singing at the evening meetings.

#### The Opposition.

Such in brief was the programme of attack on the stronghold of Protestantism. But our friends the enemy were not slow to take notice of our aggressiveness and to prepare means of defence. This consisted of two sets of itinerant preachers, one organised by the Protestant Alliance and the other by the Wycliffe Preachers, otherwise the followers of John Kensit. Both sections were fully equipped with the very latest in the way of scurrilous attacks on everything Catholic up to the very latest uncontradicted newspaper yarn invented by the enemies of God's Church in Portugal or France. The method of these was simplicity itself. As the hour of our meetings approached, one of them would mount a soap box platform within twenty or thirty yards of the entrance to the hall where our meeting was to be held. Pretty soon he would have a decent sized crowd around, whom he would regale with all kinds of blasphemous stories of what Catholics believe and practise. Then, as his hearers were growing interested, he would suddenly descend from his perch and announce his intention of attending our meeting, at the same time inviting as many as liked to follow him to see him 'put the Romanist idolators to flight.' In the meantime another leather-lunged spouter would mount the soap box and endeavor by force of clamor to out-distance the speaker of the evening's meeting or at least to so interrupt that his lecture would lose in lucidity.

Inside the hall, the Protestant Alliance howler would make a great pretence of decorous attention, standing up with the rest when the hymn was being sung and sometimes even joining in. Then as the several questions were being answered he would take copious notes, evidently intended to convince those who saw him, and he generally took good care that he occupied a prominent position, that he was above all things fair-minded and only wanted to jot down the actual sayings of the benighted Romanists in order to confute them from his soap box pulpit afterwards. And as a last ruse, ostentatiously to prove his fairmindedness, he would interject a *viva voce* question on some minor point during the course of the lecture in order to bring about an open discussion. Of course he would be promptly called down and told that he must put his question into the box, where it would receive attention. But the suppression served his turn perhaps better than an open controversy would have done. It enabled him to look around the hall and mutely appeal to his supporters to bear witness how these Papists suppressed liberty of speech and were afraid of open discussion.

#### Spiked His Guns.

After the second or third night, however, Dr. Vaughan spiked the guns of this particular fanatic by explaining to the audience that he came here every night for the sole purpose of creating a disturbance, that he had been told already several times that questions would only be answered through the Question Box, and that his efforts to provoke open discussion were merely a ruse to disturb the meeting. After that we had no more of these scenes.

Speaking generally, I think it only fair to say that our reception everywhere was fairly courteous. True there were one or two places where the opposition managed to array the mob against us, and strange to say the two worst offenders in this respect were the two places which had most reason to feel flattered at our visit, since they were honored by the presence of our two star preachers, Father Bernard Vaughan and Monsignor Benson. Yet Haverhill and East Dereham did everything but stone us as we left the hall each night. In both places the town authorities were on the side of the opposition, and ostentatiously so. The police hardly made a pretence of keeping order, and it took us all our time to prevent the hall being 'rushed' every night, while the task of maintaining order indoors was by no means a sinecure.

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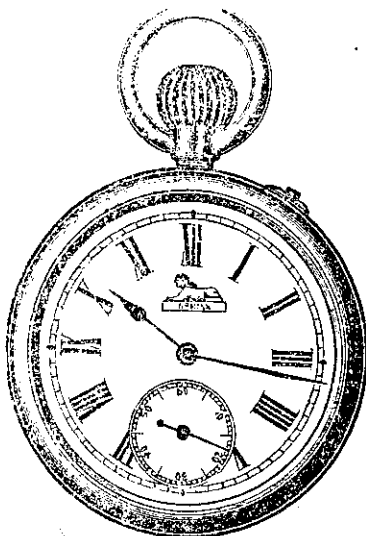
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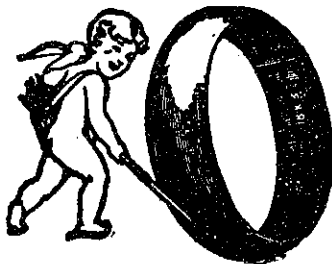
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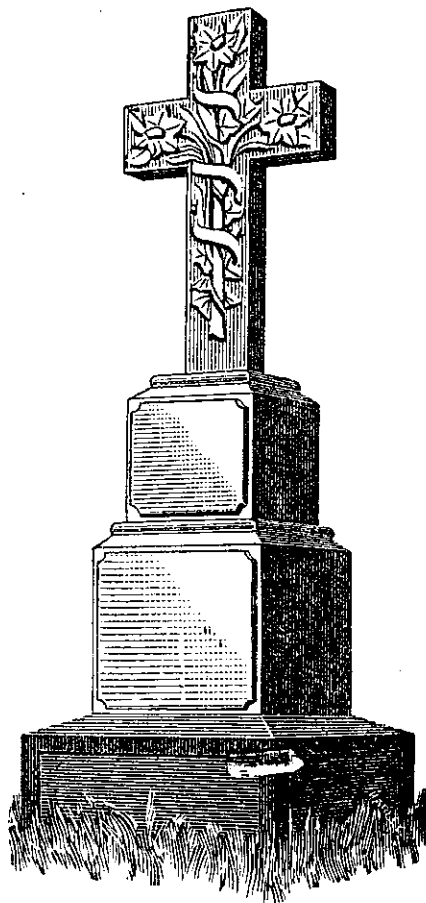
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### Wonderful Results.

However, all that is past history now. What about results? Here is where we may thank God for the inspiration which provided the motor-chapel, and can go on our knees in gratitude for the wonderful results of a short six weeks' season. At every place we stopped, with the exception of Haverhill, there is now a flourishing Catholic mission. At Royston, the resident priest, Father H. Barton Brown, has converted an old stable into a chapel, and the handful of Catholics (actually five) who witnessed the departure of the motor-chapel has now grown into a respectable congregation. Six months after the mission was started, his Eminence Cardinal Bourne visited Royston to administer the Sacrament of Confirmation to over twenty adults and children. In less than a year the weekly attendance had increased to over one hundred, and to-day there are nearer two hundred Catholics in that little town.

At March, near Cambridge, the condition of affairs is almost as rosy. I may mention incidentally that a few miles outside March is Wisbeach Castle, where so many of the bishops and abbots who refused to bow to the will of Henry VIII. were slowly martyred by imprisonment and starvation. There is a beautiful little Catholic church at March, and the number of converts is increasing every week. The same is true of Swaffham, Dereham, and Wymondham, all of which have their own little chapels now, thanks to the visit of the motor-chapel a few years ago.

### Hungry for the Faith.

During the summer just passed, the work was taken up again by a series of visits to Baldock, Stevenage, Buntingford, and Pershore. At all these places there has been a marked improvement in the manner of our reception as compared with those of the previous year. Indeed it would not be an exaggeration to say that in every place we found people simply 'hungry for the Faith,' their attendance at the evening meetings and attention to the services being a matter of edification even to the Catholics following the motor chapel.

## A HERO OF MOLOKAI

From the leper island of Molokai, in the Sandwich group, made world-famous by the devoted life of Father Damien, there comes the news of the death of another martyr of charity, who was inspired by the example of the Belgian priest to give himself to the same self-sacrificing service of the most afflicted of men and women. He was an American—Ira Barnes Dutton, the son of a Protestant family in one of the Northern States. His people were fairly well off and he received a good education. He was almost a boy when he left his college during the War of Secession to enlist as a private in one of the Zouave volunteer regiments under the Federal flag. By distinguished bravery in action he

Won a Lieutenant's Commission,

and held the rank of Captain when, at the end of the war, his regiment was disbanded. With this good record of honorable service Captain Dutton obtained a post in the engineer department of the Louisville and Nashville Railway. He spent some years in railway work during the time of rapid expansion of the American railroad system that followed the war, and he was a prosperous man. His characteristic thoroughness made him efficient and successful. Then came the great change that was the beginning of the second period of his life. He had made some Catholic friends. He felt attracted towards their faith. He read and inquired, old prejudices of education dropped away, he saw the truth and embraced it, and in the same spirit that had led him to go straight from his college to the ranks of a regiment in a great national crisis, he made up his mind soon after his conversion to consecrate the rest of his life to the active service of the Church. In his humility he did not think of putting himself forward as a candidate for the priesthood, but highly educated as he was, and with his record as an officer and an engineer, he entered a religious community as a

lay brother. Brother Button, as he now was, spent a few years in this hidden life, and one day read

The Story of Father Damien's Heroic Career, and as he read there came to him the longing to imitate the self-sacrifice of the Belgian priest and devote himself to the lepers of Molokai. There were difficulties in the way. He had to obtain leave to transfer himself from the Order to which he belonged to the missionary congregation that was at work in the Sandwich Islands. His superiors, however, were soon convinced that his desire was prompted by a real vocation, and he was set free to carry it into execution. To prepare himself for his new task and make himself more useful to the lepers, he entered a medical school and followed a course of medicine and surgery, paying special attention to all that bore upon the treatment of leprosy. Equipped with this training, he sailed for Honolulu, and a few days after his arrival shut himself up for the rest of his life in the leper island. Brother Dutton worked there for more than twenty years. He was a most valuable helper to the priests and Franciscan nuns in charge of the settlement.

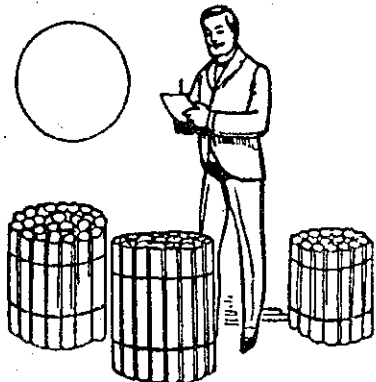
An American Methodist clergyman, who paid a visit to the island in 1902, wrote enthusiastically of Brother Dutton. He told how after early Mass the ex-officer of Federal Zouaves would put on a long blue blouse and set off for his 'workshop,' as he called the long line of wooden huts with wide verandahs that form the hospital of Molokai. There for hours he would be at work among his patients, not merely prescribing and directing, but helping to nurse them and dress their sores with his own hands, talking cheerily to them, making them feel he was their brother, friend, and servant. Thus more than twenty years were spent, and then, like the Belgian priest, the American lay-brother physician found that he himself was a leper. He recognised that his case was hopeless—disablement and death would be only a matter of time. He bravely fought the disease in order to prolong for a while his life of useful work. At last, in the spring of this year, he was prostrated by the malady, and one day in October he

Died Among Those for Whom He Had Toiled  
so Long.

He was buried beside the great cross that marks the grave of Father Damien, the cross erected by the English committee over which King Edward VII. presided as Prince of Wales, when the admiration called forth by Father Damien's life work led to the formation of the National Leprosy Committee, with the double object of raising a monument to his memory and providing funds for helping the lepers. There are several graves around the cross, for not a few devoted men and women have already given their lives up in the same cause. And there will be more of these heroic sacrifices till the day comes when leprosy is at last eradicated from the islands, for the Catholic Church can always count upon the devotion of her children, and there are always heroic followers of the Cross for whom what is hardest has the most attraction.

## THE END OF A FAILURE

An almost forgotten British writer named Julius Charles Hare—who was also a clergyman—once asserted that 'true modesty does not consist in an ignorance of our merits, but in a true estimate of them.' We (*Irish News*) do not accuse the 'Covenanters' who gave 'Ulster' a deliciously exciting fortnight before September 28 of an ignorance of their own merits; but it is an undoubted fact that they have been slow and chary in giving the public an opportunity of forming a true estimate of those merits. Perhaps the precious 'Covenanters' bore in mind the dictum of a once-famous English dramatist—also lost to memory except for his song, 'Savourin dilis'—who declared that 'on their own merits modest men are dumb.' The 'Covenant' was advertised with a prodigality unparalleled since Rameses, king of kings, recorded his alleged victories on various Obelisks. Its vast importance was trumpeted to the ends of the earth. Though the fact that it had been signed did not delay



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the Presidential Election in America or prevent the war in the Balkans, it is fairly certain that the Chinese inhabitants of back streets in Pekin spoke of it in awestricken tones, and that the consequences certain to follow upon the doughty deed of September 28 were excitedly discussed in the public parks of Lima, a city of Peru. Yet, after nearly two months of anxious watchfulness, the final result of the 'portentous' effort is quietly—and reluctantly—submitted to the expectant public in obscure corners of the Orange morning papers. R. Dawson Bates, T. V. P. McCammon, and Frank Hall silently and surreptitiously announced late last week that:—

'The following is a summary of the number of signatures received to Ulster's Solemn League and Covenant:—

	Men.	Women.
Number of signatures in Ulster...	218,206	228,991
Number of signatures in other places including Dublin and the rest of Ireland, English and Scottish Agencies, and individual signatures received at headquarters ... ..	19,162	5,047
Total ... ..	237,368	234,046

With due respect to the super-eminent personages mentioned, we decline to believe that 50 per cent. were bona-fide signatures. Even the simplest of 'Simple Addition' has baffled the ingenious Old Town Hall statisticians. But, if we accept the modest and belated tale, we discover that after months of exhaustive preparation and weeks of frenzied 'drumming' all over the North of Ireland—after Bishops and rectors, curates and ministers, Orangemen and 'clubmen,' and all the forces of delusion, persuasion, and intimidation had been commandeered into active service on behalf of the 'precious Covenant'—the number of names, bogus, doubled, and invented, is 343,657 less than one-half of the population of Ulster. The bogus, doubled (or trebled), and invented names of men number 19,169 less than one-third of the men of Ulster, and 299,829 less than the male population over the age of sixteen. Of course, scores of thousands of those who actually did sign the ridiculous document, did not know what they were signing—nor care. If an energetic solicitor organised a petition for the reprieve of a murderer he would easily secure almost as many supporters. And this farcical performance, modestly set forth when the barrenness of the land could be hidden no longer, is the net result of 'Ulster Day,' upon which at least a good crown piece was expended for every alleged signature obtained.

## A CHURCH WITH A STRANGE HISTORY

A correspondent in the course of an interesting article in the *Times of Ceylon* says:—Recently the Ceylon Government made tentative enquiries with regard to the purchase of the old Catholic Church of St. Anthony, situated in the Kochchikadde district of Colombo, but it was found that the sacred edifice is the centre of so much mingled reverence and superstition, which is not confined to Catholics but extends to Hindus and Mohammedans, that its destruction would be bound to give rise to serious trouble. Incidentally it would be a gross piece of vandalism. The church goes back to the beginning of the eighteenth century, and legend unites with history in attributing to it the most romantic origin probably of any religious structure in Ceylon. To the present day it is an object of great curiosity which presents problems full of interest to the student of religions, for not only Christians but Mohammedans, Hindus, and Buddhists are to be found amongst those who worship inside its walls. The story of the church carries one back to the stirring times when the Dutch ruled the seaboard of the island and the Catholic Church found it a matter of difficulty to retain a foothold in the present metropolis. The church's history is said to date back to 1740, and the following story of its foundation has been handed down from generation to generation.

Between the advent of the Portuguese and the year 1740 the number of Catholics at Colombo had increased so greatly that it was considered no longer possible to leave the town without a resident priest. The Oratorian Fathers from Puttalam, and those stationed near the limits of the Dutch territory, visited the town frequently, but with the ever-increasing number of Catholics such visits were no longer sufficient, and it became necessary that a priest should have permanent quarters there. On the other hand, it seemed impossible that a priest could remain at Colombo for any length of time without being discovered, the persecution of Catholics by the Dutch Protestants at this time being extremely rigorous. The Dutch Governor, Baron Van Imhoff, an able administrator but a bigoted Protestant, did all he could to crush the Catholics, and such elaborate police precautions were taken that even the visits of the missionaries were becoming from day to day more difficult and risky, and the absence of a resident priest resulted in many Catholics dying without receiving the Sacraments. Father James Gonsalvez was deliberating what to do, in order to remedy this state of things, when an Oratorian Father, whose real name, unfortunately, is unknown, came to him and volunteered to settle at Colombo at the risk of being taken by the Protestants and put to death, or transported to Batavia as a prisoner for the rest of his life. The good of souls required it, he said, and the sacrifice must be made.

He entered Colombo disguised as a fisherman from Cochin, and remained in hiding in the house of a Sinhalese fishmonger in Maliban street. He was known there under the name of Anthony Cochial, meaning Anthony from Cochin, from whom the church derives its name. He succeeded in eluding the vigilance of Van Imhoff's police for more than a year. In the daytime he was selling fish in his host's shop, dressed as a native from the Malabar Coast, and in the early hours of the morning, in some secluded suburban house, he celebrated Mass and administered the Sacraments to the faithful. At last, however, he was betrayed and had barely time to escape before the Dutch soldiers, who came to arrest him, had surrounded the house. He was running along the sea-shore toward Mutuwal, where he knew the Catholics there would find a way to hide him, carrying with him the box with the requisites for Mass, when he was stopped by a group of heathen fishermen. For several days they had been offering sacrifices to the devil to check the advance of the sea, which was encroaching on the shore where they used to dry their nets. Having recognised Father Anthony they seized him, saying: 'The Christians say that God grants you whatever you ask Him. If you obtain from your God a sign that the sea does not undermine this shore in this place, we will protect you against the Dutch soldiers.' Whilst they were speaking the soldiers, who were hunting the Father, arrived, and the officer in command, much amused by the priest's embarrassment, began to laugh and said: 'Yes, Father, do what they request of you, and we will leave you alone, and allow you to exercise your ministry as long as you like, but do what they request.'

Then, Father Anthony Cochial, the story goes, inspired by God, opened his Mass-box. He took from it the stole, put it on, planted the crucifix in the sand and knelt down in prayer. Whilst he was praying the waves receded and left uncovered a sandbank of more than a hundred yards, which slowly rose, so that the sea could no longer cover it. The officers and the soldiers looked on in amazement, and then retired without daring to arrest the Father.

This story produced such an impression on the fishermen of Colombo, who were a strong and turbulent body, that the Dutch Government did not dare to touch them, and Father Anthony Cochial was left in peace. To this legend can be traced the curious reverence in which the Church is held by people of all religions. A few days after these events the term of office of Baron Van Imhoff expired. His successor, Governor Bruininck, was a man of a different stamp. He could not bear the idea of hunting and persecuting poor and harmless people, simply because they were Catholics, and he took advantage of the events just narrated to grant them considerable liberty. He sent for Father Anthony, received him with great courtesy, and told him that he ratified the promise given by the

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officer, and that henceforth he would be free to exercise his ministry in Colombo. Moreover, he gave him the ground thus miraculously gained from the sea to build a chapel on. Next day, all the Protestant ministers of the town came in a body to the Governor to object to this act of justice done to the Catholics, the first for eighty-four years, and threatened to report him to the Governor-General at Batavia; but Bruininck's only reply was that the word given by a Dutch officer was sacred, and could not be broken.

Father Anthony Cochial built a chapel on the ground given to him by the Governor, and the Protestants in derision called it Cochikada, the shop of the Cochin man. He worked among the Christians of Colombo, more or less unmolested to his death, and was buried in his modest chapel. At present St. Anthony's Church stands on the spot of the ancient chapel, and the quarter of the town is called Cochikade or Kochchikadde. Father James Gonsalvez died in 1742 at Bolawatte, and was buried in the church of this village, where his grave is still to be seen.

## PROSPERITY INCREASING IN IRELAND

### SOME INSTRUCTIVE FACTS AND FIGURES

The sun of a brighter day (writes Mr. F. J. Kenny in the *Chicago Record-Herald*) has risen for Ireland, and the millions of her worthy people who have been staggering for generations under such burdens as have rarely fallen to the lot of a race to bear are taking hope and facing the future as men born anew. The pall of that political system which made the Irish man at home a hopeless serf and sent the best blood of the island to the four corners of the earth has been lifted, and, as a puny plant takes on vigor when the object that has kept out the sun is taken away, so has the blood gone coursing exultantly through Irish veins and the result is prosperity where want long existed. Trade, production, bank deposits, every activity in Ireland, give evidence of the new life. Ireland, so long unprogressive, is making headway, and this fact is graphically portrayed by authoritative data, the accuracy of which is beyond question—by reports of her banks, by revenue reports, by statistics of the products of her farms and of the output of her factories. Reports from every line of industry, large or small, show a most encouraging upward trend. During the last two years the increase in export trade of the island has been especially marked, and the gain in bank deposits has been unprecedented.

#### Cause of Depression.

A century ago there were a number of industries giving employment to a large part of the population. The silk and linen industries, glass manufacturing, once flourishing industries, gave work to a happy and industrious people. But chiefly because of restrictive legislation on the part of the English Parliament Irish industrial development was hampered and crushed and the Irish people for a long period of time were kept struggling with abject poverty in a land rich in natural resources. Added to this, famine and other misfortunes brought on by poverty filled Ireland's cup of woe to the brim. From 1821, for twenty-five years, Ireland's population steadily increased. Her population in 1846 was over eight and a-quarter millions. Then came the famine of 1847 and more than 12½ per cent. of the population died of fever and starvation. This calamity was followed two years later by the cholera, which carried off thousands. Following these terrible experiences came a fate suffered by poor penniless tenants everywhere. For thirty-three years, from 1849 to 1882, nearly two and one-half millions of the population were hustled out of their homes because they could not pay the rent. The only door of hope for the Irish race appeared to be emigration, and America welcomed the Irish to assist in developing the boundless resources of a great new country.

#### Lands Acts Bring Relief.

From 1861 to 1904 emigration from these scenes of poverty and distress carried away to America and

other foreign lands nearly four millions of the flower of the race, the age of the emigrants being from 15 to 35 years. This depletion of the stalwart population resulted in a woeful addition to the almost unbearable burdens of those remaining. Hence, for a period of fifty years this wholesale devastation kept Ireland like an aged invalid—old, infirm, and apparently without strength to recuperate. But the Irish statesmen have never despaired for the ultimate success of the cause persistently fought for, and little by little they have wrung from the English Parliament laws looking to the betterment of their people, the most important of which are the Land Bills.

Beneficent legislation beginning in 1870, supplemented by the Acts of 1881, 1885, 1886, and 1903, has resulted in bringing great relief to the tenants of Ireland. But the Acts of 1881 and 1903 require special mention.

In 1881 an Act was passed providing for fixity of tenure, freedom of sale and fair rent, commonly known as 'the three F's.' Prior to the passage of this Act the tenantry of Ireland could be dispossessed without notice by the landlord. The rents were often increased by the landlord if the tenant through his own industry showed improvement on the land. Should a landlord desire for any reason to eject a tenant the latter had no recourse. Neither could he compel the landlord to compensate him for improvements made on the land from which he was unjustly evicted. This Act of 1881 conferred on the tenant a vested interest in his holdings, making him a joint owner with the landlord.

#### Becoming a Nation of Land Owners.

The Land Act of 1903 provides that at the end of a statutory period of sixty nine years, the occupant of the land shall be the owner thereof in fee simple. The State advances the money to enable the tenant to purchase outright the landlord's interest in the holding. Repayment to the State of the amount of the advance is arranged for at intervals covering a period of sixty-nine years, and the instalments so paid are much less than the amounts formerly paid as rent. Under the provisions of this Act Ireland is gradually changing from a nation of tenants to a nation of landowners. Therefore, the picture of Ireland to-day presents a brighter prospect. The drain upon the population now practically having ceased, and new Irish blood having come to maturity, Ireland is awake, vigorous, and ready for life's battle. Out of her 20,000,000 acres more farms must be carved, more meadows must be enclosed, and more stock raised to aid the Irish people in their progress toward industrial supremacy. While the population of Ireland for sixty years past has been declining, the decrease is now growing less annually. Ireland has a population of 4,382,000, or about 137 inhabitants to the square mile—about twice the density of the population of the State of Indiana, with which it may be compared as to area.

#### Banks Barometers of Prosperity.

Ireland's banking statistics reflect the improved conditions prevailing in the Ireland. Ireland has nine great banks, with 695 branches. The Bank of Ireland has a capital of £2,700,000, and the joint stock banks a combined capital of over £4,400,000. The deposits in the joint stock banks in 1905 were £53,500,000, and in 1911 £65,400,000, an increase of nearly £12,000,000. The amount of money on deposit with the joint stock banks in 1911 is the highest ever recorded.

The Post Office Savings Banks, which take care of the money of the poorer classes, indicate in their reports the growing spirit of thrift among their depositors. There are three times as many depositors in the Post Office Banks as were reported twenty years ago. For the year ended June, 1911, the increase in deposits was more than £500,000 over the prior year, the balance aggregating £12,250,000.

#### Foreign Trade Increasing.

The undeveloped resources of Ireland, when fully exploited, must place that country among the richest on the globe. Coal in abundance, conservatively estimated at 180,000,000 tons; ample stores of iron, with gold, silver, lead, copper, and sulphur, have lain untouched for ages in the depths of the Emerald Isle.

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The traffic receipts of the Irish railways have increased more than 3 per cent. in the last year, but recent trade returns show most strikingly the increasing prosperity of the country.

Irish shipping statistics show considerable gains; and, while the latest figures are not available, the data for 1910 show that 1338 vessels engaged in foreign trade, with tonnage of 1,724,403, entered at the ports of Ireland during that year; and that 27,166 vessels, with tonnage of 6,097,543, were engaged in the coasting trade.

The shipyards at Belfast are the largest in the world, employing more than 22,000 skilled mechanics and workmen. The average weekly payments for this vast army of men amount to over £35,000. Twenty vessels, with an aggregate of 184,000 gross tonnage, were turned out of these yards in 1911.

The foregoing facts, briefly set forth, confirm the reports coming from Ireland of a revival in her industries and trade. Conditions in the Emerald Isle were never more encouraging to the Irish race nor more satisfactory to Irish sympathisers in America. Publicity given by the American press to Irish events has assisted in focussing the public eye upon Ireland, and Americans are now studying conditions there with the deepest interest. Ireland is very dear to a large proportion of Americans whose ancestors once lived upon her soil, and they are jubilant at the bright prospects the future has in store for Ireland and the Irish race.

A recent external influence that has affected the prosperity of the Emerald Isle has been the Irish home-going movement. In 1910 the Irish Home-Going Association, with headquarters at Washington, D.C., was organised to induce outsiders, especially to those of the Irish race who have acquired a competency, to visit that country, study conditions there, and if sufficient inducement is offered to invest some of their capital in new enterprises or in the extension of enterprises already established there.

Reports received by the organisers of the 'movement' go to show that it has aided materially in Ireland's economic improvement by inducing many of the Irish race who have succeeded in foreign lands to visit the country, some being induced to remain permanently. These visits promote an interchange in the mother land. On the other hand, the 'home-comers' are shown what Ireland may attain in the way of affairs; and learn with evident surprise that a good

means of livelihood awaits the average man in Ireland equal to that promised him in lands over seas. Such visits will, therefore, result in cheering and encouraging the Irish at home to greater efforts for Irish prosperity and turn the thoughts of thousands in foreign lands to a longing for a sight of the Emerald Isle.

## WEDDING BELLS

RENAI—O'GORMAN.

On Saturday, December 28, a pretty wedding took place at St. Canice's Church, Westport, when Miss Hannah O'Gorman, youngest daughter of Mr. and Mrs. James O'Gorman, Westport, was married to Mr. E. L. Renai, Petone. The ceremony was performed by the Ven. Archpriest Walshe. After the ceremony the relatives of the bride and bridegroom were entertained at the residence of the bride's parents at breakfast. The bride, who was given away by her father, looked charming in a handsome gown of cream satin, braided and draped with Honiton lace. A wreath of orange blossoms and a tulle veil completed her toilet. She was attended by three bridesmaids—Misses May Brown, Mary McCormack, and Kathleen O'Gorman—nieces of the bride, who were dressed in frocks of pale pink and crepe de chene and black crepe hats, with wreaths of pale pink roses. They carried bouquets of heliotrope and pink sweet peas, with streamers of heliotrope ribbon. The bridegroom was attended by Mr. Reg. Renai as best man, and Mr. T. Mullins as groomsman. The bridegroom's present to the bride was a set of furs, and to the bridesmaids he presented gold brooches. The bride presented the bridegroom with a set of military brushes. The happy couple left the same day by the Arahura for Wellington. The bride's travelling dress was mole colored cloth, trimmed with braided panels of blue shot silk, and picture hat with lancer plumes. Amongst other numerous presents were two gifts from St. Canice's Choir and the Children of Mary, of which the bride was a member. The bridegroom received copper vases and a rose bowl from his fellow employees at the railway workshops, Greymouth.

Readers of the *Tablet* in Dunedin would do well to peruse Mr. Chas. E. Clarke's dental advertisement appearing elsewhere in this issue. Mr. Clarke is offering, for a limited period, a 22 carat gold tooth (guaranteed) with each set of teeth supplied by him, and guarantees only first class work at moderate prices....

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## Current Topics

### The Dullness of New Religions

One of Mr. G. K. Chesterton's most brilliant books—and one, too, of solid and permanent value—is that on *Orthodoxy*, in which the writer exposes, with delightfully pungent wit, the staleness of 'modernism' and of the generality of latter-day arguments against the historic Christian faith. The theme is a favorite one with him; and he returns to the subject, though viewing it under a slightly different aspect, in a recent article. This time it is the dullness of the new religions which has set him going; and he descants on the subject in characteristically entertaining fashion. We reproduce the first paragraph, as a fair sample. 'It is a quaint feature of modernity,' he writes, 'that it is always in the newest and crudest churches that one hears the stalest sentiments. The old religions are at least paradoxes; the new religions seem to consist of nothing but platitude. Even when the truths they preach are important (as, for example, the brotherhood of men) they are truths which should rather be built upon as first principles than thus perpetually dug up as rediscoveries. The old special and dogmatic religions—whether we believe in one of them or in none—enshrine certain really interesting moral theories, certain really important historical decisions. But the New Religions! The Universal Fellowship! The True Christian Brotherhood! O gods of slumber and the underworld! O sleep, it is a gentle thing, beloved from pole to pole, to the veiled goddess of the New Religions the praise be given; she sent that gentle sleep from heaven that slid into my soul. . . . 'A higher and truer faith unfettered by dogma and sacerdotalism, founded not on creeds and foris, but on the spirit of love and truth; faith in the universal, spiritual, eternal, fundamental unity of all and each; faith that you and we and they and all things are not separate, are not solitary, are not disconnected items or unconjoined individuals, but are one in love, one in purity, one in brotherhood, one in truth-seeking, one in true social fellowship, one above all in service, one in that upward striving of the all which . . . ' and so on for hours and hours. The priests in such a temple ought to wear nightcaps instead of mitres and put up bedroom candles for altar lights. After half an hour of a new religion in a new tin chapel I feel inclined, like the man in the story, to put my boots outside the pew, so that they may be cleaned in the morning.'

### An Objectionable Play

A play is now being produced in Sydney—and will doubtless in a very short time be put on the boards in New Zealand—which is open to strong objection from the point of view of the Catholic body, and in regard to which it is the duty of the Catholic paper to utter a word of warning. It is called 'The Monk and the Woman'; and is being produced 'for the first time in Australia'—and it may be hoped, for the last time—by the George Marlow Company. The plot—we are speaking of the play merely in so far as the 'monk' is concerned—is as simple as it is silly. The scene is laid in the time of the French monarchical days; and one Liane, described in the play-bills as 'the Pearl of the Court,' is captured by a band of conspirators under Henri de Montrale. The young lady refuses to marry de Montrale, who thereupon compels the head of a body of monks—against all rules, of course—to harbor the girl in the monastery until such time as she shall change her mind or until de Montrale shall have decided what are the best means to adopt to attain his end. She is placed in the charge of one of the most devout and trusted of the monks. After a short period of rather inane conversation the monk feels new and strange emotions stirring within him; and in less than fifteen minutes he declares that he must leave the monastery, for already, in spirit, he has broken his vow. As the play progresses he comes to the conclusion that such vows are a mistake, if not a crime, and that

'love is the purpose of life'; and in the end, of course, he 'marries the girl.' The play is thus practically a direct attack on the principle of monasticism as embodied in the evangelical counsels of Christ, and as practised by the Catholic Church right down the ages. And if the conception of the play is offensive to Catholics, the execution is scarcely less so. It is true there is no actual coarseness; and the monk who breaks his vow is, for the purpose of strengthening the point against monasticism, described as quite a saintly character. But for the most part the monks are depicted as being wholly devoted to the good things of this world, and as having by far the best cellar and larder in the country side. The 'humor' is supplied by a bibulous big-paunched 'monk' who lays it down that 'eating and drinking are the true philosophy of life,' and who manages to evoke a guffaw from the 'gods' by taking a huge pasty in both hands and munching it as a dog would munch a bone. This is what Mr. George Willoughby, managing director of George Marlow, Ltd., calls 'idealising' the monk. Our readers will see for themselves that both from the general *motif* of the play, and from its incidental treatment of Catholic characters, 'The Monk and the Woman' is a production which no Catholic, who has the slightest respect for his conscience or his Catholic principles, can possibly attend.

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It is difficult to understand why any theatrical management should ever take up such plays. Theatrical managers, as a rule, are not particularly bigoted individuals—they are popularly supposed to be mainly concerned with the pounds shillings and pence aspect of their profession. And as a purely commercial proposition such plays are bad business. Theatrical promoters cannot have, and do not profess to have, any hope of gaining increased support for plays which treat offensively of Catholic subjects; while they are certain to incur at least a certain amount of loss from the withdrawal of Catholic patronage. And this loss is not limited to the particular play objected to. If George Marlow, Ltd., show their respect for their Catholic friends and patrons by inaugurating a season with a play of 'The Monk and the Woman' type, it may fairly be expected that Catholics will show their resentment of such treatment by staying away for the whole of the season of that particular company. A management, therefore, have the absolute certainty of incurring at least a certain amount of loss and unpopularity, and they have absolutely nothing to gain, by staging such productions. To do so is, therefore, we repeat, bad business. It is no answer to Catholic criticism to say that Catholics ought not to take offence, and that the particular play is not really an attack on Catholic teaching. Catholics know the teaching of their Church better than outsiders can possibly do, and they are the best and final judges as to what is or is not an attack on Catholic doctrine and principle. The New Zealand itinerary and pencillings for 'The Monk and the Woman' are probably already fixed; so that it only remains for Catholics to protest—and to stay away. Let not a single Catholic attend this production. Let Catholics only make their absence sufficiently felt, and this company, at least, will not be likely to offend again.

### A Tasmanian Protest

The Catholics of Tasmania have a just and legitimate grievance in connection with the pending appointment of a new Governor for that sunny little State. The matter is not as yet definitely settled, but the present proposal is to appoint a Mr. Ellison Macartney as successor to Sir Harry Barron. Mr. Macartney is an Orangeman—an ex-Grand Master of the Order, in fact—and Tasmanian Catholics naturally view the proposed appointment with surprise, indignation, and distrust. Their feeling and attitude have been expressed in an admirably-worded letter of protest written by Dr. Delaney, Archbishop of Hobart, to the Hobart *Mercury*. 'A Governor's politics,' said his Grace, 'do not matter, as he is precluded from their assertion; neither is it anybody's business to inquire into the

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Governor's religious profession. We have no State religion. The Governor is entitled to the freedom enjoyed by the meanest citizen. But the Orange Society is not a religious denomination; neither is it a political sect or party. It is just a fiercely anti-Catholic association. Its purpose in life is to assail and oppose Catholics in the exercise of their religion, and to misrepresent them. And, to do them justice, they parade their aim and animus so persistently, so regularly, and so outrageously that they leave no room to doubt what they mean. I do not believe that an Orangeman has ever till now been chosen to rule over the Catholics of Tasmania to render the manifestation of their undoubted loyalty to his gracious Majesty a matter of great embarrassment when occasion calls for it. Just think of the choice of the Grand Master of the Orange Society in Victoria sent over to Tasmania to fill the vice-regal position here! Whether he comes from England or from Victoria, the Orangeman in office means insult to Catholics. Did we Catholics organise from amongst ourselves a band of fierce fanatics whose sole object was to denounce in the vilest terms, without truce or mercy, the religion of Protestants, we should certainly have no reason to complain that the members of such a society were excluded from a position of authority over our fellow-Protestants. We claim the same degree of immunity from outrage for ourselves. Has the Premier, Mr. Solomon, been aware of the fact that Mr. Ellison Macartney belonged to the Orange Society? If he was not aware of that fact, then we have a right to know what he still purposes to do. But, if he did know, or if he means to acquiesce in the appointment, then Mr. Solomon and all those whom he has taken into his confidence must not be surprised to learn that we Catholics feel rightly aggrieved at the turn played off on us.

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That is, as we have said, admirably expressed—voicing the Catholic view with no less tact than firmness, and placing the point of objection to an Orange Governor on its true and proper footing. The objection is not because of his personal religion nor of his politics; but it is because, as Orangeman, he is *ex officio*, so to speak, under an obligation to do all in his power to prevent the advance of Catholicism, to exclude Catholics from preferment in the public service and political life of the country, and generally to do all he can to injure the Catholic Church. From such an one it is extremely unlikely, if not virtually impossible, that Catholic citizens and Catholic institutions should receive a fair deal; and it is a blunder of the worst kind to appoint such a man as representative of the King in a mixed community. We hope that even at the eleventh hour the Tasmanian Government will have the courage to retrace its steps, and that Dr. Delaney's firm and dignified protest will bear fruit. Should it be otherwise, however, we may remind our Tasmanian co-religionists that there is an effective way of bringing an Orange Governor to book should he overstep the mark in the exercise of his gubernatorial functions. We had such a case in New Zealand some few years ago. When Lord Ranfurly—a north of Ireland Orangeman—made his first visit to Dunedin as Governor of New Zealand he not only received a deputation of Orangemen but went out of his way to identify himself with the principles of the Society, and harangued the deputation on 'the darkness of the past,' 'the old traditions,' 'civil and religious liberty,' etc. It was pointed out by Catholic writers in the daily press that Catholic taxpayers helped to provide Lord Ranfurly's salary, and that he had absolutely no right, as representative of the King, to identify himself with an anti-Catholic organisation which had no *raison d'être* in this country—or anywhere else for that matter—and which had been expressly condemned by no less than four Royal Commissions of the House of Commons; and it was suggested that if there was any repetition of such action a protest should be sent to the Home Office on the matter. Copies of the Dunedin papers were sent to the Irish members at Westminster; and questions were asked in the House of Commons regarding Lord Ranfurly's action. The effect was immediate and most marked. From that time forward Lord Ranfurly mani-

festated an eagerness to visit Catholic schools and Catholic institutions, and to say nice things about them, that was quite impressive; and he received no further deputations from the brethren. An Orange Governor can always, of course, make his influence felt in a quiet, underground way; but his public action is limited, and when he exceeds that limit he can—it is consoling to remember—be effectively called to account.

### How McCabe Lost the Faith

Mr. Joseph McCabe has written, and the Rationalist Press Association have published, a 48-page pamphlet entitled *Why I Left the Church*, purporting to give the story of Mr. McCabe's religious doubts and difficulties, and of the reasons for his final apostasy. It always subtracts from the interest and value of these life-stories of men who have given up the Christian faith that we can never be quite sure that we are getting the truth, the whole truth, and nothing but the truth, in these autobiographical narratives. It is a commonplace of human experience that in almost every case of the abandonment of religious faith—we mean, of course, by those who have definitely and intelligently held such faith—there is a moral as well as an intellectual factor; and the individual contrives to persuade himself that his belief is irrational, not really on purely intellectual grounds, but largely because he has found it difficult or irksome to practise it. As the candid Irishman, who, after attending with some fervor a series of sermons on faith and morals had lapsed into lukewarmness, put it to the expostulating priest: 'I could manage the faith alright, Father, but the morals bate me.' This moral element in cases of apostasy—whether it be the element of intellectual pride, or of a more carnal weakness—is, of course, never alluded to in the stories of such secessions, and may be, indeed, hardly perceptible to the individual himself. Apart from this defect, the work in question itself furnishes express evidence that plain unvarnished truth-telling is not—to put it mildly—Mr. McCabe's strong point. 'It is painful to think,' he writes, 'how little deep reflection on fundamental religious questions, how deplorable an ignorance of the most important points of faith, one finds on an intimate acquaintance with the (Catholic) clergy.' Again he says: 'Its priests (i.e. those of the Church of Rome) are, to an alarming extent, utterly unable to render a reason for the faith that is in them.' And yet again: 'It (the Catholic Church) fosters religious Orders in which there is only a glow of religious life about once in two centuries; their ordinary characteristics are ignorance, idleness, and unceasing strife. Its gorgeous ceremonies have little more spirit in them than a spectacle at Olympia; it neglects the poor in thousands; its offices are an endless source of mischief; its clergy and bishops are ignorant, its apologists repeatedly guilty of misrepresentation,' etc, etc. The man who can make such utterly false statements as these is capable of saying anything.

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Taking, however, his story as it stands and for what it is worth, it helps us to form an intelligible idea of how this man, who is not without some measure of intellectual ability, came to drift from his religious moorings. He seems to have been, naturally and congenitally, of an utterly sceptical turn of mind; one could almost say that he never had a real living grip of the faith which he professed and preached. 'The shades of doubt,' he says, 'fell upon my mind at the early age of sixteen. Living under the shadow of the Franciscan church at Manchester, I had taken the resolution of becoming a member of the Order of St. Francis, and had just adopted the costume of that fraternity. The quiet atmosphere of the cloister, at least that portion of it which novices breathe, had exerted its peculiar influence over me, flooding my being with visions of another world, making the ascetic life of Francis of Assisi, of Paul, and Christ seem the very perfection of wisdom. But high structures need deep and sure foundations, and soon I became painfully conscious that I was sacrificing this real world, throbbing with life and hope, for a world that seemed but a vision floating in my imagination. Of philosophy

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I knew nothing, nor did I then clearly see the import of the conflicting feelings that were already beginning to darken my life—the thrilling joy and hope, and the chill dreary scepticism that alternately nerved and depressed me. On consultation with my novice-master, I was told to trust the guidance of the great minds who had defended religion in all ages, to crush every thought and sedulously avoid everything that could endanger my belief. It was poor consolation, yet I resolved to act upon it until my philosophical studies commenced. These I entered upon a few years later with feverish eagerness, but they ended in deep disappointment at the empty, hollow-sounding verbiage that is offered as proof of the most vital theses. Silently and devotedly I continued my task, wandering throughout the whole range of apologetic literature in search of living thoughts that could help me to retain my belief in God and a future life. I had the advantage at that time, during seven years, of the guidance of a man who was considered one of the ablest for the purpose (now consultant to the Holy Office at Rome and General of the whole Franciscan Order), and week after week I opened my mind's inmost recesses to receive his advice and direction. But, as my age and studies advanced, he ceased to be of any assistance to me; his words were a repetition of the old, threadbare phrases, assertions without proof, misrepresentations of science, of history, and of adverse theories. These doubts, he declares, recurred, at longer or shorter intervals, throughout the whole of his career as a priest—his principal difficulties, so he alleges, being belief in the existence of God and in the spirituality of the human soul. As Newman truly points out, the Catholic who sets about examining the dogmas of the Church for the purpose of ascertaining whether they are true, has already ceased to believe. It can hardly be said, in any intellectual sense of the expression, that McCabe lost the faith—it would seem, rather, to be nearer the truth to say that from his youth upward he never really had it. That he is not happy in his new surroundings, and that he feels his position somewhat keenly, may be gathered from his concluding sentences: 'My dearest friends have abandoned me as though I were stricken with leprosy. . . . May the days soon come in which men will agree to differ on intellectual questions, and unite in social activity; when social ostracism will not be the inevitable consequence of honesty.'

## THE POPES AND MEDICAL SCIENCE

### AN ANCIENT CALUMNY REFUTED

The *British Medical Journal* in the course of a leading article on the new book, *The Popes and Science*, by Dr. James J. Walsh, of Fordham University, New York, says:—

There is a widespread belief, still generally accepted even by educated people, that the Church of Rome has always been opposed to the study of medicine, and that the supposed neglect of scientific research during the centuries which preceded the Reformation was entirely due to the ignorance and bigotry of medieval Churchmen. To refute this accusation that stout 'defender of the faith,' Dr. James J. Walsh, has published his striking series of essays entitled *The Popes and Science*; and to those who still cling fondly to an exploded myth this most interesting and original book will probably be something in the nature of a bombshell. It was high time that someone took up the cudgels in defence of the principal, and in many cases the only, patrons of learning during the Middle Ages; and Dr. Walsh produces a vast and solid array of evidence to show the unhistorical character of the old legends of the suppression of science by the monks. The origin of these legends is easily explained by the hostile attitude adopted by many of the early Reformers, who lost no opportunity of blackening the fair fame of the Church they had left; their reckless accusations have been taken in all seriousness by those who came after them. Hence arose a mass of false tradition; and, as Dr. Walsh truly remarks, it is to 'this unfortunate state of affairs, and

not real opposition on the part of the Popes to science,' that we owe the persistent belief in 'the supposed opposition between the Church and science.' How groundless this belief is may be seen from the most cursory survey of Papal history. Far from suppressing knowledge, the Popes fostered it by every means within their power; and the enlightened interest displayed by them in everything appertaining to the art of healing is proved by the fact that for centuries Italy offered unrivalled opportunities for the study of science in all its branches, and medical students from every part of Europe flocked across the Alps to enjoy the freedom and educational advantages they could not hope to obtain at home. Dissection, generally supposed to be under the ban of the Church, was more practised in Italy than in any other country in Europe, and, says Dr. Walsh, 'the nearer to Rome the medical schools were, the more dissection was done in them.' It was most common of all in Rome itself, and the famous Bull of Pope Boniface VIII., far from forbidding dissection, as has so often been maintained, is here shown to have no bearing whatever upon the practice of cutting up the human body for anatomical purposes. As a matter of fact, it was directed solely against the popular but eminently unhygienic custom of boiling the bodies of dead Crusaders in order that the bones might be carried back from the Holy Land and buried at home. Pope Boniface surely merits praise rather than blame for his prompt recognition of what might have proved a menace to the public health. This care for the temporal as well as the spiritual welfare of those under their care was displayed by many other Pontiffs besides Boniface VIII.; and it is a significant fact that the first city hospital in the whole of Christendom was founded in Rome by one of the Popes, whilst the modern hospital system owes its being to the practical charity of the same man, the famous Innocent III. But this interest in medicine, manifested by so many of the Roman Pontiffs, ceases to be surprising when we remember what Dr. Walsh calls 'the most striking feature of the relation of the Popes to medicine.'

'It they really were the bitter opponents of things medical . . . then we should expect that either there were no such officials as Papal physicians, or else that the men who occupied these posts were the veriest charlatans, who knew very little of medicine, and certainly did nothing to develop it. As a matter of fact, there is no list of physicians connected by any common bond in history who are so gloriously representative of scientific progress in medicine as the Papal physicians. The faculty of no medical school presents such a list of great names as those of the men who were chosen to be the official medical attendants of the Popes, and who were thus given a position of prominence whilst their discoveries in medicine had a vogue they otherwise could not have attained.'

With great justice he continues:—'Could the Popes possibly have done anything more than this for medicine, or shown their interest in its progress, or made people realise better, that while prayer might be of service, every possible human means must be taken to secure, maintain, and recover health?

'The close connection which existed for centuries between science and the Papacy was no doubt partly due to the fact that, universities being ecclesiastical institutions, most of the teachers and nearly all of the students were clerics, whose scientific attainments, it is worth noting, did not prevent many of them from reaching high preferment in the Church and enjoying the friendship of Popes and Cardinals. Two of the medieval Popes, Sylvester II. and Victor III., had distinguished themselves, before their elevation to the Papal throne, by their knowledge of science, including medicine, whilst the author of a remarkable little book on diseases of the eye, Peter of Spain, one of the most distinguished physicians and scientists of the thirteenth century, ended his days as Pope John XXI. These facts alone should be sufficient to prove the fallacy of the popular belief in the systematic persecution of science by the medieval Church, and Dr. Walsh deserves the gratitude of all historians for his fearless exposition of an ancient and groundless calumny.'



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## JOURNALISTS OF A PAST DAY

Standing in the lobby of the House of Commons, and generally chatting with a Member or Minister nearly twice as tall as himself, may frequently be seen one of the smallest men in the world, with great shocks of white hair tumbling all over his head (writes Mr. J. F. Hogan in the *Melbourne Advocate*). That is Sir Henry Lucy, the oldest of Parliamentary journalists, sometime editor of the *Daily News*, and longtime the sprightly 'Toby, M.P.', who writes the entertaining 'Essence of Parliament' for *Punch*. Under the title of *Sixty Years in the Wilderness*, he has just published a second volume of his personal recollections. His memory goes back to the late sixties, when he first came up to London to try to make a living with his pen. At that time the journalistic atmosphere was decidedly beery and bohemian. There was no Press Club or Savage Club, or any such superior resort for journalists in those days. They met or foregathered in one or other of the numerous taverns in the lanes and alleys off Fleet street. It was that old Melbourne firm, Spiers and Pond, who gave the London journalists their first comfortable and clubable resort. S. and P. had started in a small restaurant at the top of Bourke street, afterwards moving down to extensive premises in front of the Theatre Royal, which they converted into the Cafe de Paris, and made the most famous eating-house in Australia. While there they brought out the first English team of cricketers, and it proved a most profitable speculation for them. They netted £30,000, and with this capital they migrated from Melbourne to London, and started a new up-to-date restaurant on Ludgate Hill, just at the city end of Fleet street. It opened the eyes of the Londoners, inaugurated a new era

In the Art and Science of Catering, and was the beginning of the vast business, as universal providers, that Spiers and Pond, Limited, has been conducting for many years. Pond was a very cute man. He knew the power of the press, and he saw, on arriving here, that the journalists were very poorly provided for. So he sagaciously set apart a corner of the restaurant solely for their use, and personally saw that they got the best of all the good things going. It was here that young Lucy made his first acquaintance with the journalists of London. George Augustus Sala was the recognised chief, and was always accorded the chair at the head of the table. And seated around him were some young fellows destined to the highest distinction in later life. One of them was Charles Russell, then acting as London correspondent of a Dublin paper, and supplementing his small income by free-lance contributions to various London papers. He became the most brilliant advocate at the English Bar, and died

The Catholic Chief Justice of England, with the title of Lord Russell of Killowen. At this early period Russell seemed to have very little ready cash at command. A certain weekly journal was apparently on its last legs. An enterprising speculator bought it and offered Russell a half-share for £50. He could not conveniently find the money at the time, and so lost the opportunity of making a rapid fortune, for in a few years the friend who made him the offer was drawing a profit of £8000 a year from the paper.

Lucy has many interesting stories of an old Parliamentary colleague and acquaintance of mine, the late Henry Labouchere, who was always called 'Labby.' He was one of the proprietors of the *Daily News*, and acted as special correspondent of that paper during the siege of Paris. Then and there Labby learned that fine fat rats were very good for breakfast when there was nothing else available to eat. Labby founded a London weekly paper—*Truth*—on bold and original lines, and although it had to fight many libel actions, it became, and still is, a very valuable property. But the paper was injurious to him in one respect, for it blocked his political promotion. Queen Victoria was annoyed at certain paragraphs in it concerning her Court, and when Gladstone, in forming a new Government, included Labby, the Queen, with an angry gesture, promptly ran her pen through his name. So Labby,

in spite of the valuable services he rendered to the Liberal Party, was never rewarded with a Ministerial office. He had a very cynical and outspoken way of putting things. For instance, in ridiculing the claim of the Anglican High Churchmen to be called Catholics, he said the word Catholic had always been the 'trade mark' of the Church that recognised the Pope as its head. He himself professed no religion, but he believed that

### Every Girl Should be Brought up Religiously.

So when his only daughter, Dora, was born, he called upon Cardinal Manning and expressed his wish that she should be baptised and brought up as a Catholic. He told the Cardinal that his reading and judgment had led him to the conclusion that the Catholic Church was the 'most likely to be the right one, if there is a right one at all on earth.' The Cardinal was somewhat astonished at this audaciously-cynical confession, but after a little hesitation he decided that the child should not suffer on account of the eccentricities of the parent. So little Dora Labouchere was duly baptised, and received a Catholic education. She is now a member of the Italian nobility, the Marchioness Rudini. Sir Henry Lucy draws this thoroughly accurate and sympathetic pen-portrait of the vivacious and versatile Labby:—As a Parliamentary power—and his influence was considerable—he was more in his element about the ante-rooms of the House than when under the full view of the Speaker's eye. He had a passion for intrigue. If there was any undercurrent of feeling hostile to the Government of the day, to the Leader of the Opposition, or to any individual member of personal distinction, be sure Labby knew all about it and played a considerable part in its direction. This habit did not rise from envy, hatred, or malice. From these weaknesses he was absolutely free. He was animated solely by desire to be behind the scenes of everything that was going on—an impulse, perhaps, born of tendency to sheer mischief. A cynic in speech, he was at heart one of the kindest, most genial men in the world, preserving to the last his personal popularity with both sides and all sections of party in the House of Commons.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

(From an occasional correspondent.)

The half-yearly meeting of the St. Aloysius' branch of the Hibernian Society was held on Monday evening in St. Anne's Hall, Newtown, Bro. J. Fagan, B.P., presiding over a large attendance of members. The secretary (Bro. W. H. Giles), submitted the half-yearly report to the meeting. He traced the growth of the branch from its formation, and expressed his pleasure at its present prosperous condition, both from its financial position and in its membership, the state of the branch was most satisfactory. Bro. Giles also recounted many interesting reminiscences connected with the formation of a branch of the Hibernian Society in Wellington South. The report was adopted without discussion. Members, in welcoming their new chaplain, Rev. Father Herring, S.M., expressed the hope that the Literary and Debating Society would flourish under his able care. Father Herring has always taken a keen interest in matters relating to the young men of the parish, with whom he is very popular. In thanking the members, Father Herring touched briefly upon the new Catholic Federation. He trusted that the various Catholic societies would join the movement, which was formed for the protection of Catholic interests in the Dominion. After explaining the objects of the Federation, the rev. speaker concluded by urging the Hibernians to take a prominent part in the new scheme. The election of officers was then proceeded with and resulted as follows:—President, Bro. J. Fagan; vice-president, Bro. T. P. Gill; secretary, Bro. W. H. Giles; treasurer, Bro. J. Stratford; auditors, Bros. J. L. Murphy and C. McErlean; warden, Bro. M. McCarthy; guardian, Bro. J. P. Murphy; sick visitors,

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Bros. J. Fagan, B.P., and M. McCarthy; delegate to Friendly Societies' Dispensary Board, Bro. C. McErlean; delegates to Triennial Movable Meeting (Napier), Bros. T. Pender, P.P., and W. H. Giles; lodge reporter, Bro. Vernon Haydon. Six new members were initiated and ten proposed. The new officers were installed by Bro. T. Pender, P.P. It was decided to hold a euchre party after the next meeting on Monday, January 20.

Mr. Mutu Te Waero, an 'old boy' of St. Patrick's College, and Mr. W. Scrimgeour, left by the Mararoa on Thursday for the Ashburton district, where they intend engaging in extensive farming pursuits. Mr. Scrimgeour, who is a well-known Catholic, often assisted at various Catholic concerts and like functions. His loss will be felt in particular by the Catholic Mission to Seamen, in which work he had always taken a keen interest. What is Wellington's loss is Ashburton's gain.

## DIocese OF CHRISTCHURCH

(From our own correspondent.)

January 13.

The Rev. Father Collins, of Holy Cross College, Mosgiel, preached at Vespers in the Cathedral on Sunday.

The Very Rev. Dr. Kennedy, S.M., Rector of St. Patrick's College, Wellington, is spending his holidays at Waimate.

To-day (Monday) the diocesan clergy enter into their annual retreat, which is to be conducted by the Very Rev. Dean Smyth, S.M., of Greenmeadows.

The Very Rev. Father Nicolas, S.M., Head Superior of the Marist Order in Australasia, who left later for the West Coast, was a visitor at the episcopal residence during the week.

The new Governor, Lord Liverpool, is to make his first visit to Canterbury towards the end of the month. His Excellency will hold a levee on the afternoon of January 28 in the Provincial Council Chambers.

At the close of the retreat of the Sisters of the Missions six religious made their perpetual vows in the Order. On last Monday afternoon six Sisters were invested with the holy habit, and on the following morning five others were professed. At the two last-mentioned ceremonies the Very Rev. Dean Hills, S.M., V.G., presided, and a number of the clergy were present.

Mass was celebrated by the Rev. Father O'Boyle, of the Cathedral, for the last time on Sunday in the temporary church at Sumner. The building, which has done useful duty for a number of years, is to be disposed of. The fine new church just completed in brick and stone is to be solemnly opened and dedicated on next Sunday afternoon by his Lordship the Bishop, when, besides the customary ceremonies, there will be a dedication sermon, followed by Benediction of the Blessed Sacrament. As the retreat of the clergy will have concluded on the previous day, a number of visiting priests are expected to be in attendance. The Cathedral choir will render the incidental music.

At the ordinary meeting of the North Canterbury Board of Education, held on last Wednesday, the Appointments Committee reported—'Touching the holding of scholarships, a report was received from the Chief Inspector on the applications received by the Board for scholarships to be held at certain private schools. It was agreed to accede to the request of the Sacred Heart High School, Christchurch. The application from the Convent of Mercy High School, Lyttelton, was declined.' The report was adopted. The Sisters of Our Lady of Missions are to be heartily congratulated on being among the first, if not actually the first, of our Catholic secondary schools to have this just right conceded, and it is very earnestly hoped that many parents and guardians of children will avail themselves of the splendid opportunity now available of completing the education of those entrusted to them, in their own schools.

## Ashburton

(From our own correspondent.)

Rev. Mother St. Winifred, who has been connected with the local convent for the past twenty-four years, has left Ashburton to continue her noble work in the Kaikoura Convent.

The Masses on Christmas Day and on New Year's Day, celebrated by Very Rev. Dean O'Donnell, were largely attended. Dean O'Donnell in his discourses took the opportunity of conveying his best wishes to the members of his congregation.

Mr. Frank Brophy, who for some years has been associated with the local branch of the New Zealand Farmers' Co-operative Association, and who has resigned from the firm, was the recipient of a silver-mounted pipe and case from his fellow-employees as a mark of their goodwill.

The members of the local choir, to mark the occasion of the marriage of one of their members in the person of Miss E. Berry, presented that young lady with a silver-plated tray, sugar-basin, and cream jug. The gift was accompanied by expressions of goodwill towards the recipient from several members of the choir.

Arrangements in connection with the forthcoming bazaar are now almost completed. The bazaar dates have been fixed from March 8 to March 15, and one of the most commodious buildings in the town has been secured. The enthusiasm with which the undertaking has been taken up by the several stall-holders, undoubtedly augurs well for its ultimate success.

## DIocese OF AUCKLAND

(By telegraph, from our own correspondent.)

January 13.

Rev. Father Holbrook, Adm., St. Patrick's Cathedral, leaves by the Maloja on a well-earned holiday trip on Friday next, January 17. At Perth his Lordship Bishop Clune will join the vessel, and he and Father Holbrook will proceed to the Holy Land, travel through Europe, and on to Ireland. On Wednesday evening, in the Town Hall, a presentation of an address and purse of sovereigns will be made to Rev. Father Holbrook.

## Catholic Federation in Auckland

(By telegraph, from our own correspondent.)

January 13.

A large and most enthusiastic audience thronged the Hibernian Hall on Monday night, when a branch of the Catholic Federation was inaugurated in Auckland City. Mr. D. Flynn presided, and his Lordship the Bishop, Right Rev. Mgr. Gillan, V.G., and all the city and suburban priests attended.

His Lordship the Bishop addressed the meeting, and explained the object of the gathering. It was, he said, a movement of the laity in which he and the priests would heartily join, and encourage in every way. The constitution and rules of the new organisation were the same as those of Australia, and identical to those in practical use in other parts of the Dominion.

The following resolution, moved by Mr. M. J. Sheahan and seconded by Hon. W. Beehan, M.L.C., was unanimously carried—'That this meeting of the Catholics of the city and suburbs of Auckland having heard the aims and objects of the New Zealand Catholic Federation do now form a branch of the Federation.'

Arrangements were made to constitute parochial committees immediately in the city and suburbs and throughout the remainder of the diocese of Auckland. Representatives from these will meet at an early date, and appoint a Diocesan Council, and by the various Diocesan Councils the Dominion Executive will be constituted. The aims and objects of the federation were read in detail on the lines reported in your issue of the

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9th inst. Among the speakers were his Lordship Bishop Cleary, Hon. W. Beehan, M.L.C., Mr. G. Wilkinson (chairman of the Ellerslie Town Board), Right Rev. Mgr. Gillan, Rev. Father Edge, and representatives of the various parish societies, notably Mr. Martin (vice-president of the Waihi Catholic Club), Mr. Considine (member of the Devonport Borough Council), Mr. Kane (secretary of the Hibernian Society).

His Lordship directed the priests present to give effect forthwith to the resolution by organising parish committees, and to report the result to the executive pro. tem.—viz., Messrs. D. Flynn (chairman) and Mr. J. G. Temm (secretary).

A vote of condolence was passed with the widow and relatives of the late Mr. W. J. Sullivan, president of the Waihi Catholic Club, who was killed in the city on Friday night last. A vote of thanks to his Lordship for his attendance and to the chairman was carried by acclamation.

## SOME GREAT CATHOLIC COMPOSERS

At a meeting of the Columbian Assembly, of New York, on November 21, Professor William F. Hirschmann delivered an interesting lecture on 'Catholic Composers.' In a few graphic sentences he gave the necessary outlines of the life of each composer he was to illustrate, and, in some instances, made an illuminating bit of criticism concerning the selection to be chosen. Comparatively few are aware of the truth that most of the greatest composers were Catholics. The object of this lecture was to drive home the fact. In his introductory remarks the lecturer said:—

'The object of the lecture is to show that Catholics can claim that most of the great composers have been Catholics and that the greatest musical achievements and discoveries have been made by Catholics. Some time ago I attended a dinner given by a musical club. After the dinner a speaker took occasion to comment upon the apparent lack of musical education in the Catholic schools and colleges, particularly among the Jesuits. He alluded to the scarcity of Catholic composers, and said that until the so-called Reformation took place in the sixteenth century music had amounted to nothing. He left the inference by that remark that Protestantism had been instrumental in developing music and that the musical art had practically been an unknown quantity until the so-called Reformation. He was exhibiting a woeful lack of musical historical knowledge, for investigation will show that from the earliest history of the Church music had been her chosen art. I can trace an unbroken line of Catholic composers from the fourth century to the present day. Furthermore, this list could be compiled, if necessary, solely from ecclesiastics, ranging from the humble priest or monk to the highest dignitaries such as Popes and Saints.

To mention but a few, there are St. Cecilia, the patron saint of music; St. Ambrose, the father of Christian hymnology; Pope Gelasius, Pope Gregory the Great, after whom the Gregorian chant is named; St. Isidore, Archbishop of Seville, who wrote the first document on harmony; Hucbald, who first used the staff lines of the scale; St. Odo of Cluny, who was the first to use the minor scale; Guido of Arozzo, who developed Hucbald's staff and also invented the art of solmization, that is, of sight-singing by syllables, do, re, mi, etc.; Elias Salomonis, who wrote the oldest book on counterpoint; St. Thomas Aquinas; Franko of Cologne, the first writer on measured music; Canon Johann Tinctoris, who wrote the first dictionary of music; St. Philip Neri, who was responsible for the creation of the first oratorio; Josefo Zarlino, the Franciscan monk, who first laid down the laws of modern harmony, and so on until the present day, when we can point to the brilliant young priest, Dom Lorenzo Perosi, who so late as last winter achieved a great success with his latest oratorio. His works are sung all over the civilised world.

Among the laymen from the time of the sixteenth century to the present day we can name Orlando Lassus, Palestrina, Pergolesi, Scarlatti, Haydn, Schubert, Beethoven, Lully, Rameau, Spontini, Verdi, Rossini,

Gounod, and others until the enumeration of names would become monotonous. To the ill-informed or prejudiced writer or speaker who asserts there is a scarcity of Catholic composers, one may, with pardonable pride, recite such a list of names as these, and then ask someone to match them.

The lecturer sketched the lives of eight Catholic composers beginning with Giulio Caccini, 1546-1615, one of the composers of *Daphne*, the first opera known to history and composer of the first opera produced in a public theatre. Prior to Caccini's time opera had been given in the palaces of royalty or nobility only. The tragic story of Alessandro Stradella (1645-1681) was graphically told. Giovanni Pergolesi (1710-1736), dead at the age of twenty-six, one of the first to employ harmonically accompanied melody, had a brief but useful life. The works of Franz Josef Haydn (1732-1809), creator of the string quartette and symphony, composer of the great oratorio, *The Creation*, was touched upon. Beethoven (1770-1827), the greatest musical genius, who is to music what Shakespeare is to literature and drama, was illustrated by two selections. The career of Franz Schubert, the king of song writers (1797-1828), was sketched. The lecturer next dealt with the works of Giacomo A. Rossini (1792-1868), composer of *William Tell* and the famous *Stabat Mater*. Charles Francois Gounod, whose purity of form and preciseness of construction show the master, was the composer of *Faust* and also the *Mass of St. Cecilia*. The 'Sanctus' of the latter is probably the most widely sung piece of sacred music.

## THE HEALTH OF SCHOOL CHILDREN

In the course of a speech delivered at the opening of a new Hospital at Rotorua, the Hon. R. H. Rhodes said it had been represented that a Plunket nurse might with advantage combine Plunket work with maternity nursing, and the suggestion met with the sympathy of the department and Dr. Truby King. Another important branch of the department's work was the medical inspection of school children. He had just received the first reports of the officers appointed, and these showed that a great deal remained to be done to insure the health of children by preventing diseases in their early years. The fourth officer would shortly take up his duties in the Canterbury district. It had come as a shock to learn that of 3343 children examined so large a proportion were in need of some form or other of medical treatment, and he was particularly astonished to find that of the children examined no fewer than 842 suffered from some form of physical deformity, 1321 from obstructed breathing, and no less than 1917 from defective teeth. Though these figures must not be taken as representative of the normal state of affairs, many of the children having been brought forward on account of suspected defects, the returns showed that the late Government was fully justified in making the appointments. In fact, other appointments would probably have to be made to cope with the work. As regarded physical deformities, the recent appointment of a director of physical exercises should do a very great deal to rectify them, as many of the defects were preventible and could be rectified by well-directed physical exercises.

A Press Association telegram from Auckland states that the recommendations made by the conference of medical men held in Wellington on the treatment of consumption will be published shortly. The Minister (the Hon. R. H. Rhodes) stated that there would be no delay in giving effect to the advice of the conference. The methods adopted include the establishment of public dispensaries for combating the disease. Mr. Rhodes added that upon the announcement of the Friedmann treatment he had cabled to the High Commissioner asking for full information. If the treatment was as effective as had been reported, a supply of vaccine would be secured without delay.

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## CORRESPONDENCE

PRESBYTERIANISM AND MINISTERIAL  
FORGIVENESS OF SINS.

TO THE EDITOR.

Sir,—At times I have a predilection for dropping into various churches on Sunday evening and listening carefully to the views enunciated by the several preachers. Some few months ago I found myself in St. Joseph's Cathedral. On my way home I called on a friend of mine, a true-blue Presbyterian, and, by the way, found he had a visitor bound for Paradise, treading the self-same track as himself. On being asked which church I had been to I gave the desired information, when they looked and expressed astonishment at, as they put it, my wasting time over Rome. One thing led on to another and I was soon involved in a wordy argument as to the respective claims of Roman Catholicism and Presbyterianism. Forgiveness of sins by the accredited authorities was by them scornfully derided, and on my stating that the Presbyterian body claimed the power as well as the Romish Church they openly jeered. Asking my friend to pass me the *Westminster Confession of Faith*, I read to them Chap. xxx.: 'Of Church censures,' when they both declared they had never seen or heard of anything of the kind in the Presbyterian fold before, though they were each in the neighborhood of fifty. It occurs to me that very few Presbyterians study the *Confession of Faith*, and on reading your leading article of October 24 last, in reference to the Rev. J. Kennedy Elliot, a Presbyterian divine, I thought it would not be without interest were I to send for the perusal of your readers the chapter in question, copied verbatim from the *Confession of Faith*.

Chap. xxx.—Of Church Censures.

I.—The Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate.

II.—To these officers the keys of the Kingdom of Heaven are committed, by virtue thereof they have power respectively to retain and remit sins, to shut that Kingdom against the impenitent both by word and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures as occasion shall require.

III.—Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from the like offences; for purging out of that leaven which might infect the whole lump; for vindicating the honor of Christ, and the holy profession of the Gospel; and for preventing the wrath of God, which might justly fall upon the Church if they should suffer His covenant, and the seal thereof, to be profaned by notorious and obstinate offenders.

IV.—For the better attaining of these ends the officers of the church are to proceed by admonition, suspension from the Sacrament of the Lord's Supper for a season, and by excommunication from the Church according to the nature of the crime and the demerit of the person.

There is certainly no ambiguity about this deliverance of the Westminster divines in 1647, which was furthermore ratified by Acts of Parliament in 1649 and again in 1690, as the 'Publick and allowed Confession of the Church of Scotland with the Proofs from Scripture.' The proofs from Scripture are quoted throughout in footnotes, and supporting the doctrine embalmed in the above chapter we find the divines relying on the Gospel of St. John, Chap. xx., 23—'Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained.'

Let us go into this matter. The Commonwealth, with a view doubtless of ridding the combined Assembly of Divines and the Commissioners of the Kirk of Scotland of any distraction born of matters carnal, instituted a system of reckless finance, paying each and every member for ten days before, ten days after, and during the period of their deliberations no less a sum than four shillings per day, and in the resulting at-

mosphere of peace was generated 'a common Confession of Faith for the three Kingdoms' the Assembly 'judging it to be most orthodox, and grounded upon the word of God.' Just so. It then becomes a question as to whether teaching 'grounded upon the word of God,' 'approved by the General Assembly, 1647, and ratified and established by Acts of Parliament, 1649 and 1690, as the Publick and allowed Confession of the Church of Scotland with the proofs from the Scripture' has been abandoned at any time between 1690 and 1913, and if so why, and by whose authority? The Rev. J. Kennedy Elliot may be hazy about this matter: the Confession of Faith as representing the Church of Scotland certainly, is not. Let us hope then that the rev. gentleman will avail himself of the resources of his Church by studying the truths embodied in the Confession of Faith which in turn is built upon the Word of God: and with the resultant knowledge be enabled in times of dire distress to induce his 'Church officers' to comfort any weary soul desiring remission of sins.

I remain, sir,

Yours obediently,

OMEGA.

Dunedin, January 4.

## OBITUARY

## SISTER MARCELLA, WELLINGTON.

(By telegraph, from our Wellington correspondent.)

January 14.

I regret to record the death of Sister Marcella (Small), of the Sisters of Compassion, which occurred to-day. She was thirty-six years of age, and joined the Order sixteen years ago. The deceased had been mistress of novices for many years.—R.I.P.

## MR. PATRICK DWYER, WELLINGTON.

The many friends of Mr. Patrick Dwyer heard with sincere regret of his death, which occurred at Wellington on Friday last. The deceased, who was a native of County Tipperary, was very well known in Dunedin, having been proprietor of the Ocean View and Southern Hotels during the time of the N.Z. and South Seas Exhibition, and later on of the European Hotel until 1894, when he removed to Wellington, where he had been for many years licensee of the Victoria Hotel. He leaves a wife and two sons to mourn their loss.—R.I.P.

## Greymouth

(From our own correspondent.)

The half-yearly meeting of St. Patrick's branch of the Hibernian Society was held in the Hibernian Hall on January 4, a large number of members being in attendance. The election of officers for the ensuing term resulted as follows:—President, Bro. T. Keenan; vice-president, Bro. M. Quinlan; treasurer, Bro. P. Blanchfield; secretary, Bro. M. Keating; assistant secretary, Bro. J. Tryon; warden, Bro. J. Lynch; guardian, Bro. J. Colloghan; auditors, Bros. O'Callaghan and Hogan. The president (Bro. Keenan), congratulated the society on its present position, and hoped to see a still greater increase in the membership during the ensuing term. The membership of the branch now stands at 120, and he hoped to reach the second century by the end of 1913. Bros. Keenan and Smyth were elected the branch delegates to the Triennial Conference to be held at Napier at Easter time.

A Press Association telegram states that from the Government Savings Bank in Auckland and from the Auckland Savings Bank during the 10 days preceding Christmas the withdrawals totalled £139,000, and during the three days that the banks were open between the Christmas and New Year holidays, another £53,000 found its way back into the pockets of depositors. The total withdrawals for the holiday period, therefore, were £192,000, which mainly represented the financial requirements of the people for tiding them over the holiday season.

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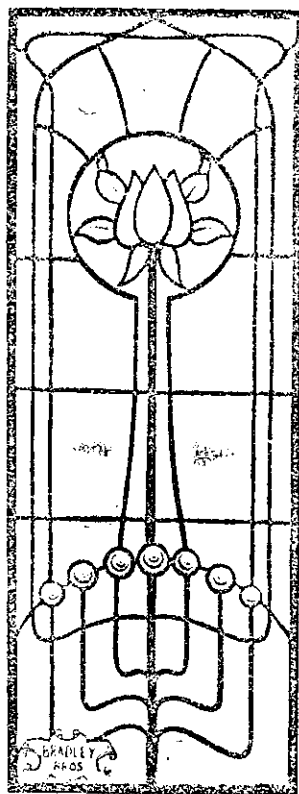
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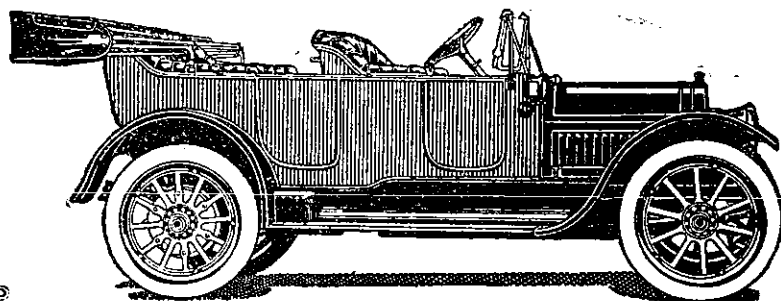
## 1913.

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## Commercial

### PRODUCE

Wellington, January 13.

The High Commissioner cabled from London on the 11th inst.:—

Mutton.—No alteration in the market since last week. North Island, 4½d.

Lamb.—Market firm. A few of this season's North Island have arrived, realising 6½d. Last season's, Canterbury 5½d.

Beef.—Market quiet. New Zealand hinds, 3½d; fores, 3½d.

Butter.—Market quiet; prices slightly weaker. December imports, 26,923cwt more than for the same month last year. The season continues unfavorable for sales. On account of the fine weather the Irish, English, and Continental production is still considerable. The average price for the week for choicest New Zealand butter was 117s, Australian 111s, Argentine 110s, Danish 128s, Siberian 110s.

Cheese.—Market dull; less demand. Some holders are forcing sales. English cheese is plentiful. New Zealand 60s 6d, Canadian 62s, English Cheddar 70s.

Hemp.—Market quiet, but firm. Spot: New Zealand good to fair grade, £33; fair grade, £31 10s; forward shipment about the same price. Fair current Manila, £34; forward shipment, £35. The output from Manila for the week was 22,000 bales.

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

There is no business of any importance being done in grain and produce, and quotations are nominal.

Oats.—Prime milling, 2s 2d to 2s 3d; good to best feed, 1s 11d to 2s 1d; inferior to medium, 1s 6d to 1s 10d per bushel (sacks extra).

Wheat.—Stocks of prime quality are light. Millers are buyers of these at quotations, which in most cases vendors are not keen to accept. Medium quality has little attention. Fowl wheat is not so plentiful, and meets fair demand. Prime milling, 3s 9d to 3s 11d; medium to good, 3s 6d to 3s 8d; best whole fowl wheat, 3s 3d to 3s 4d; medium, 2s 10d to 3s 2d; broken and damaged, 2s 3d to 2s 9d per bushel (sacks extra).

Potatoes.—The market is not heavily supplied, and prices are firmer, best being worth £12 to £13 per ton.

Chaff.—A few consignments of prime oaten sheaf are coming forward. These are in good demand, and sell readily at £4; choice, £4 2s 6d to £4 5s; medium to good, £3 5s to £3 15s; light and discolored has no demand, and is difficult to place at £2 to £2 10s per ton (sacks extra).

Stronach, Morris, and Co., Ltd., report for week ended January 14 as follows:—

Oats.—There is very little business being done in produce of any description, and quotations are practically nominal. Quotations: Prime milling is worth from 2s 2d to 2s 3d; good to best feed, 1s 11d to 2s 1d; inferior, 1s 6d to 1s 10d per bushel (sacks extra).

Wheat.—Millers are not very keen and farmers are not willing to sell at prices offered. Prime milling, 3s 9d to 3s 11d; medium to good, 3s 6d to 3s 8d; best whole fowl wheat, 3s 3d to 3s 4d; medium, 2s 10d to 3s 2d; broken and damaged, 2s 3d to 2s 9d per bushel (sacks extra).

Chaff.—There is very little about, and prime lines are worth up to £4 5s; medium to good, £3 5s to £3

15s; light and discolored is not in demand, and is hard to sell at £2 to £2 10s per ton (sacks extra).

Potatoes.—The market is very short, and supplies from Oamaru are worth from £12 to £13 per ton (sacks in).

### WOOL

Christchurch, January 13.

The third wool sale of this season's series was held in the Alexandra Hall to-day, when 27,096 bales were catalogued—a record for a Dominion sale. The wool was somewhat heavier in grease than that offered at the two previous sales, as the last few weeks of warm weather before shearing had been more favourable to its development. There was an attendance of about 50 buyers, all sections of the trade being represented. It was feared that there might be a further decline upon the lower prices recorded at Napier and Wellington sales, but there was no further weakening of values. On the other hand, fine wools sold well up to the level of those realised at the December sale, and if there was any reduction in the actual figures it was mainly due to the heavier condition of the wool. Medium wools were scarcely so firm; and crossbreds, especially the coarser and heavier descriptions, were par to a ½d lower. Best pieces sold well, but other descriptions were irregular, and generally easier. The bulk of the wool went to Continental buyers, the local woollen mills, and local speculators. Bradford representatives were operating very cautiously, and only on the cheaper lots. American competition was almost absent beyond a certain limit, and little wool was secured for this quarter. The offerings comprised a number of large clips, as well as farmers' lots, and among the former were many of the best halfbred and Corriedale clips from North Canterbury. A good clearance was effected of the catalogues submitted, competition being very keen.

Stronach, Morris, and Co., Ltd., report for week ended January 14 as follows:—

Rabbitskins.—Our next sale will be held on Monday, February 3.

Sheepskins.—We held our sale to-day, when we offered a small catalogue. Owing to the wool sales the attendance of buyers was small. Bidding, however, was fully up to late rates for good skins, but dead and inferior showed a reduction in price. Quotations: Best half-bred, 8½d to 9½d; medium to good, 7½d to 8½d; dead and inferior, 6½d to 7½d; best fine crossbred, 8d to 8½d; medium to good, 7d to 7½d; best coarse crossbred, 7½d to 8½d; medium to good, 6½d to 7½d; dead and inferior, 6d to 6½d; best merinos, 7d to 7½d; medium to good, 6½d to 6¾d; best pelts, 5½d to 6½d; medium to good, 4½d to 5½d; inferior, 3½d to 4d; lambskins, to 7d.

Tallow and Fat.—There is a good deal coming forward at present, and this is readily cleared at late rates. Quotations: Prime rendered tallow, 23s to 25s 6d; medium to good, 20s to 22s 6d; best rough fat, 18s 6d to 20s 6d; extra, to 22s; medium, 16s 6d to 17s 6d; inferior, 11s to 14s 6d.

One or two Masterton settlers who were offered tempting prices for their wool at the shed and who preferred to take the risk and try their luck at the Wellington sale, are now lamenting their indiscretion. One man who was offered 11d per lb for his clip at the station could not get 10d under the hammer.

In an interview at Auckland regarding the great increase in the number of telephones used, the Hon. R. H. Rhodes stated that the Auckland City Exchange now operated 3811 connections, 1149 extensions, and 96 bureaux—a total of 5055 telephones. There are now 38 exchanges in the Auckland district, and worked by them are 5861 connections, 1297 extensions, and 588 bureaux—a total of 7746 telephones in use. The increase in four years is equivalent to nearly 90 per cent. The Minister again referred to the installation of automatic systems. He remarked that simultaneously with the work of installing the new telephone system arrangements will be made for placing lead cables underground as far as possible. There were too many cables strung overhead.

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Fancy trimmed and embroidered Jap. Silk, 6s 11d, 10s 9d, 15s 6d, to 27s 6d.

Jap. Silk Shirt Blouses, all colours, 8s 11d, 10s 9d, 13s 6d, to 19s 11d.

Coloured Jap Silk Blouses, Sky, Rose, Navy, etc, 5s 6d, 6s 11d, 8s 11d.

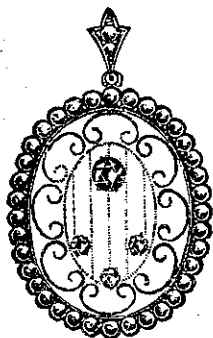
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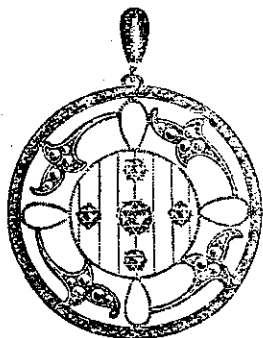
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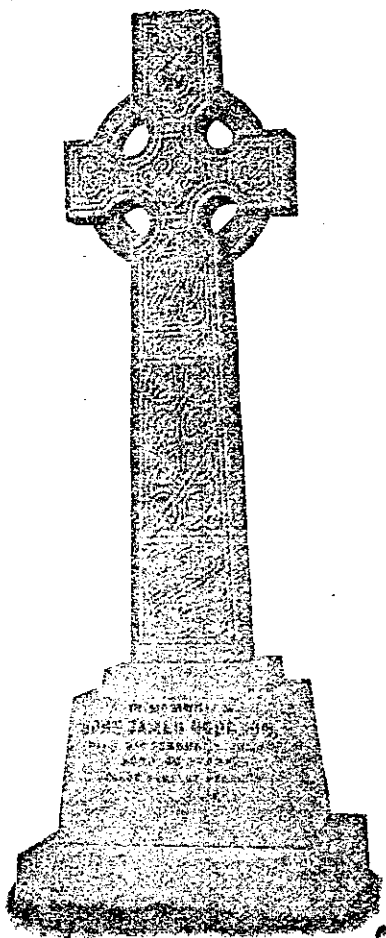
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## ITEMS OF SPORT

## CRICKET.

There was beautiful weather for the conclusion of the fifth round of the grade matches on Saturday in Christchurch, when the wickets were in good order. St. Albans, playing against East Christchurch, scored 90 in the first innings and 270 for eight wickets in the second. East, who made 167 in the first innings, could only get together 64 in the second. Sydenham, playing against Linwood, declared their first innings closed with 328 runs for seven wickets. Linwood's first innings realised 144, and the second 149 for nine wickets. Sydenham won on the first innings. Riccarton, playing against West Christchurch, had the big total of 418 to face, and they failed to pass that total, scoring 171 in the first innings and 131 in the second.

In the first grade cricket matches in Dunedin on Saturday, Carisbrook A played Grange. The former got first strike, and scored a total of 161 in the first innings. Grange did not do well, and the whole side was out after an hour and three-quarters' batting for 95 runs. In the match Albion v. Dunedin the latter put up a score of 97 in the first innings, and the former 107. In the second innings Dunedin had 28 to its credit, for no wickets. Opoho, in its match against Carisbrook B, ran up a score of 207 in the first innings. When the stumps were drawn Carisbrook had made 48 runs for the loss of one wicket. In the second grade Dunedin C and Christian Brothers began a match on the Caledonian Ground. The latter, batting first, compiled 120, Clark (32), Spiers (28), O'Connor (25, not out) all batting well. At the call of time Dunedin had lost eight wickets for 105. Flanagan (four wickets) and Fogarty (three wickets) bowled best.

Another round of the senior cricket competition was commenced on Saturday in fine but dull weather in Wellington. Central made 242 against East A, Beechey making 68 and Hickson 55. Hickey took five wickets for 69 runs. East A had 51 on for the loss of three wickets when stumps were drawn. South batted a man short against North, and made 174 (Burton 55), and at the call of time North had lost five wickets for 138 (Crombie 46 not out). For South, Southall took five wickets for 63. College put on only 63 against East B, Hales getting six wickets for 36. East B did not do much better, compiling only 67. MacIntosh took five wickets for 36, and Saunders three for 21. In their second strike College lost one wicket for 26 runs. Petone made 211 against Hutt (Finlayson 66, and Cate 50). Isherwood took three wickets for 44, and Back three for 14. Hutt had 79 on for six wickets at the call of time.

The match between the New South Wales teachers and an Auckland eleven was continued on Saturday, when both teams completed an innings, the teachers scoring 208 and Auckland 159. The teachers put up a great performance in the second innings, scoring 427 for the loss of three wickets, and then declaring the innings closed. McMullen and Rose opened the innings, but the partnership was not of long duration, Hay bowling the latter when the score was 21. O'Neill then joined McMullen, and a great partnership ensued, the score being taken to 291 before a separation was effected. Both men scored centuries in splendid style, and at no stage looked like getting out. When McMullen departed Barnes went in, and rattled up 62 in about 30 minutes. Auckland required 476 runs to win. Grenier and Caradus made a good start, putting on 61 runs, and subsequently Hemus and Grenier put on 99 for the second wicket. At the call of time Auckland had four wickets down for 223, and the match was drawn.

## Timaru

(From our own correspondent.)

January 13.

The local clergy left yesterday for the annual retreat in Christchurch.

The Rev. Father Kimbell conducted a retreat for ladies at the Sacred Heart Convent last week, when

over 100 took part in the exercises. This week the Rev. Father Hayes, S.J., is conducting a retreat for the nuns at the convent.

The half-yearly meeting of the Timaru branch of the Hibernian Society was held on Monday evening last. The president (Bro. T. Niall) presided over a large attendance. The sick visitors reported that there were three brothers on the fund. An application from Dr. Ussher to be placed on the medical list was granted. A clearance was granted to a brother in Gisborne. The quarterly balance sheet, which was read, showed that the funds were still increasing satisfactorily, and were well invested, and that the membership was also increasing. The election of officers resulted as follows:—President, Bro. T. Niall; vice-president, Bro. V. Goulding; secretary, Bro. P. Mahoney; treasurer, Bro. J. Sullivan; warden, Bro. W. Fitzgerald; guardian, Bro. J. A. Sullivan; sick visitors, Bro. S. Venning and M. Hyland; assistant secretary, Bro. M. J. Schaab; auditors, Bros. J. G. Venning and N. D. Mangos; dispensary and delegates, Bros. T. Niall and T. Knight; delegates to Triennial Meeting at Napier, Bros. J. Sullivan and P. Mahoney. The newly elected officers were installed by Bro. M. Sullivan. Accounts amounting to £78 were passed for payment. At the conclusion of the meeting Bro. M. Sullivan, P.P., presented the president (Bro. T. Niall), who was recently married, with a silver tea service from the members. Several of the members spoke of the good qualities of the brother, and wished Mrs. Niall and himself long life and happiness.

## WEDDING BELLS

## NIALL—O'LEARY.

(From our Timaru correspondent.)

A quiet but pretty wedding was celebrated in the Church of the Sacred Heart, when Miss Mary (Mollie) O'Leary was married to Mr. Thomas Niall. The ceremony was performed by the Rev. Father Murphy. The bride wore a beautiful allover lace gown and the usual wreath and veil, and carried a beautiful shower bouquet of white Christmas lilies and maiden-hair fern. Miss Nellie O'Leary (sister) was bridesmaid, and Mr. M. Cambridge was best man. A large number of guests sat down to the wedding breakfast, when the usual toasts were honored. The bride's travelling dress was a grey tailor-made coat and skirt, and large black hat. Mr. and Mrs. Niall left by the first express for the south on their honeymoon.

## BERTI—CLERKIN.

At the Sacred Heart Church, Reefton, on December 26, a very pretty wedding was solemnised, the contracting parties being Mr. John Baptiste Berti, eldest son of the late Joseph Berti, Bendigo, Victoria, and Miss Mary Anne Clerkin, only daughter of the late Francis Clerkin, of Reefton. The bride, who was given away by her brother, Mr. Francis Clerkin, wore a very smart pastel blue costume, with hat to match, and carried a beautiful prayer book, the gift of the Sisters of Mercy. She was attended by her cousin, Miss Helena Clerkin, of Hokitika. The bridegroom was attended by Mr. Walter Wilby as best man. Rev. Father Galerne performed the ceremony. The newly-married couple left the church to the strains of Mendelssohn's 'Wedding march.' Miss Malloy presided at the organ. The bridegroom's present to the bride was a handsome set of furs, and to the bridesmaid an olivine bangle. The bride presented the bridegroom with a gold sovereign case. After the ceremony, the happy couple drove to the residence of the bride's brother, where a reception was held, and the usual toasts were duly honored. Mr. and Mrs. Berti were the recipients of many valuable and costly presents, including one from the members of the Sacred Heart Choir, of which both were valued members. Later in the day the newly-married couple left for Christchurch and Wellington on their honeymoon.

J.M.J.

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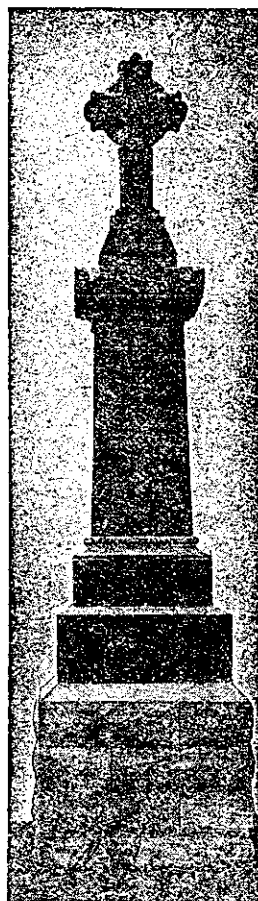
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## MARRIAGES

**BERTI—CLERKIN.**—On December 26, 1912, at the Sacred Heart Church, Reefton, by the Very Rev. Father Galerne, John Baptiste Berti, eldest son of the late Joseph Berti, Bendigo, Victoria, to Mary Anne, only daughter of the late Francis Clerk, Reefton.

**BLONDELL—NALLY.**—On December 24, 1912, at St. Mary's Church, Invercargill, by Very Rev. Dean Burke, W. H. Blondell, One Tree Point, to Ellen, third daughter of Mr. J. Nally, One Tree Point.

**RENAI—O'GORMAN.**—On December 28, 1912, at St. Canice's Church, Westport, by the Ven. Arch-priest Walshe, E. L. Renai, Petone, to Hannah, youngest daughter of Mr. and Mrs. James O'Gorman, Westport.

## DEATH

**GAWNE.**—On Thursday, January 9, 1913, at her late residence, London street, Mrs. Gawne, relict of Mr. William Gawne, merchant; aged 76.—R.I.P.

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

*Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et 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, JANUARY 16, 1913.

### THE TEACHERS AND THE BIBLE LEAGUE PROPOSALS



THE attitude of the teachers towards the proposed return to the bad old-time principle of a State-made creed and a State-endowed religion is sure to be an important factor in the coming agitation—partly because they speak as experts regarding the value and feasibility of the proposed measure and method of religious instruction, and partly because it is they who will have to shoulder the responsibility of giving effect to the proposed scheme. It was known that the subject was to be discussed at the annual conference of the teachers' representative body—the N.Z. Educational Institute—and the decision was awaited with considerable interest. Canon Garland and his henchmen realised to the full how absolutely essential it was for the success of the movement to gain the approval and support of the profession; and the most strenuous efforts were made—by appeal, by adulation, and even by veiled threat—to capture the teachers. The conference debated the question on Saturday, January 4; and after a most interesting discussion declared overwhelmingly against the Bible-in-schools proposals. Representatives were present from every district institute in the Dominion; and by 42 votes to 7 the following resolution was adopted: 'That the New Zealand Educational Institute, while recognising the value of Bible-teaching and religion, is opposed to the Bible League's programme.'

\*

The motion was introduced by a lady teacher—Miss Chaplin, B.A., of North Canterbury—who lost no time in getting to the heart of the subject. Commenting on the two contradictory statements advanced by Bible Leaguers—that the Bible lesson is to be given 'without comment' by the teacher, yet at the same time 'it is to be understood as intelligently as any other reading lesson'—she pertinently remarked: 'It was bringing the Bible down to a position to which none of them would like to see it brought. If they were to have Bible-reading at all, it could not be passed over without comment, and then when they came to consider that the teaching profession embraced men and women of every kind of religion, how could they, she asked, possibly deal with it from one point of view. It was absolutely impossible. It would not be right or just for the proposed system to be agreed to by the conference.' Miss Chaplin, from her own experience as a teacher, bears valuable testimony to the working of the so-called conscience clause for children. 'Another point was that the proposal allowed that the conscience clause be used in the case of the children. Her experience had been that where this was introduced the children who did not stay were looked down upon and ridiculed by the other children. They did not want to see that kind of spirit in their schools.' And she is

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fully seized of the significance and practical bearing of the refusal of the league to agree to a conscience clause for the teachers. 'There was no conscience clause provided for the teachers, so that they may be called upon, no matter to what denomination they belonged, to give the same kind of lessons. This meant that the question would come in as a deciding factor when teachers' appointments were being made. They, however, wanted in the profession followers of every religion, so long as the men and women were of a high moral standing.' Summing up, Miss Chaplin hit the nail fairly on the head in the following sentence: 'It was an attempt to remove the responsibility from the shoulders of those who should take it. The responsibility should be with the parents and the churches.'

\*

The seconder of the motion, Mr. F. T. Evans, raised the very proper point that the league proposals meant State interference in the sphere of religion—an interference which, in a mixed community like ours, could only be disastrous. 'They proposed,' he said, 'to ask the people whether they should have the Bible in the schools, and so would call upon the State to take a part in religious matters. The State, he contended, however, had no right to interfere in such a matter. The State was instituted for certain things—the maintenance of law and order. It had no right to go to the people and say that they must take up this teaching whether they were in favor of it or not.' And as to the practical and inevitable outcome of these proposals for the introduction of the sectarian element into the State schools, Mr. Evans, who hails from North Canterbury, quoted an instructive example. 'The speaker,' says the *Taranaki Herald* report, 'quoted an instance where a teacher—one of the best teachers in his district—had been kept back in his promotion because he was a Roman Catholic. If sectarian bias was shown now, how much more so would it be shown if the Bible-in-Schools League programme was given effect to? Elections would even be fought out on sectarian lines, and much bitterness would ensue.' After other speakers had addressed themselves to the motion, an amendment was moved to the following effect: 'That it is expedient that the question of the Bible in the schools be submitted to a referendum of the people of the Dominion.' After several members had spoken in support of the amendment, the president, in a vigorous speech, urged that 'the institute should not take up a weak-kneed policy and shelve everything off to a referendum'; and the institute replied, as we have already indicated, by throwing out the amendment and adopting the resolution by 42 votes to 7.

\*

As we have said, the attitude of the teachers will be an important—if not a deciding—factor in the coming agitation. The president did not express the position too strongly when he said: 'He was sure that the public of New Zealand were looking to them for an expression of opinion far more than to any other body, and they would be shirking their duty if they did not give a clear and decided opinion.' They have not shirked their duty; and the expression of their opinion will carry added weight from the fact that throughout the discussion the references both to religion and to the Bible were most friendly and respectful. The teachers are not opposed to the Bible or to religious instruction as such, but to 'the improper and useless method' advocated by the league. The pronouncement of the Educational Institute may be regarded as marking the close of the first round of the Bible-in-Schools campaign; and the results can hardly be considered satisfactory from the Bible League's point of view. Thus far Canon Garland has not even attempted to meet Catholic criticism and challenges; he has not succeeded—as it was confidently expected he would—in bringing all the non-Catholic religious bodies into line, for the Baptists, Congregationalists, and Primitive Methodists are all standing aloof from the movement; and he has failed utterly to capture the teachers. The opposition of the teachers has turned a hitherto difficult task into practically an impossible one; and on present indications the Bible Leaguers can hardly be said—in sporting parlance—to have even an outside chance of victory.

## Notes

### The Irish Senate

According to a great Liberal organ the Government have made an important and wise, though somewhat sudden, change in the constitution of the Irish Parliament. 'The provision of a nominated Senate,' says the *Nation*, 'was not generally popular in Ireland, or with the Liberal party, and the precedent was obviously a bad one. Mr. Asquith announced that the Government had decided to limit the period of nomination to five years, when the whole Senate would retire, and a body elected by proportional representation. The voting is to be by provinces, so as to give the Unionist minorities outside Ulster a chance of representation. The forty seats are to be allotted in the proportion of fourteen to Ulster, eleven to Leinster, nine to Munster, and six to Connaught.'

### The 'Ordo'

After the first edition of the *Ordo* for 1913 had been issued—copies of which were supplied by us in the usual way to all Otago priests—it was discovered that certain parts of the compilation contained errors which it was necessary should be rectified. A new edition was accordingly published; and, to the order of the *N.Z. Tablet*, a fresh corrected copy was sent direct from Messrs. Gille and Co. to each of the priests who had already received a copy of the first edition from this office. Our clerical readers will therefore understand that their receipt of a second *Ordo* is not due to any mistake; that the second copy, carrying the wrapper of Messrs. Gille and Co., is the true and correct edition; that they will be charged, of course, for only one *Ordo*; and that the amount will be payable, as usual, to the *N.Z. Tablet* office.

### An Offensive Play

In connection with the play 'The Monk and the Woman,' which is referred to in detail elsewhere in this issue, the following circular was addressed to the priests of the archdiocese of Sydney, by his Grace the Archbishop:—'St. Mary's Cathedral, Sydney, December 23, 1912. Rev. and Dear Sir,—Amongst the amusements provided for the Christmas season there is one, according to this morning's papers, at the Adelphi Theatre, which must be stigmatised as grossly offensive to Catholic sentiment. And it is a calumny against religious life, which is simply the fulfilment of the evangelical counsels. We would leave the company and its advertisers to be dealt with by the public. But we trust that no Catholic worthy of the name would countenance even indirectly such depravity at such a season. On similar occasions the Catholics of Dublin and of cities on the Continent have been able promptly to bring those concerned to the observance at least of civic propriety. We would look to the citizens of Sydney for the same, and in this sense we appeal to our own flock.—Your servant in Christ,

\* MICHAEL,  
Archbishop of Sydney.

'N.B.—To be read at all Masses on Christmas Day and the Sunday following.'

### Eucharistic Congress of Malta

In view of the near approach of the time for the holding of this important gathering it is to be regretted that exact information as to the date, etc., of the Congress should not be by this time available even at this far distant out-post of the Empire. The Congress, it is known, is to be held in April, but the precise date is not available in the advices thus far to hand. The Bishop of Namur, Monsignor Heylen, who is President of the Permanent Committee of the Eucharistic Congress, visited Malta in October to discuss the official programme; and the *Daily Malta Chronicle*, in its issues of October 22 and October 23, publishes the following details of the arrangements as thus far decided. The members of the Permanent Committee, with Monsignor Heylen at their head, will arrive in Malta about two days before the opening. The Papal Legate—who

has not yet been designated by his Holiness—will be received in state at the Custom House, his Grace the Archbishop-Bishop delivering a brief address of welcome, to be followed by another by a layman. His Eminence will then be conducted in procession to the Co-Cathedral Church of St. John. He will walk from Porta Reale under a canopy, the poles of which will be held by notable laymen. The following day his Eminence will hold a reception at his residence. The Congress will last from Wednesday of the week chosen to Sunday. The grand inaugural assembly will be held on Wednesday afternoon. Monsignor Heylen will deliver the inaugural address on behalf of the Permanent Committee. Then the brief of appointment of the Papal Legate will be read. The Cardinal Legate will then speak, and will be followed by his Grace the Archbishop and by a clergyman and a layman, who will welcome the Congressists of the different nationalities. A foreign Congressist will reply in the name of all. On Saturday afternoon there will be a special function suggested by Monsignor Heylen, quite characteristic of the island—the blessing of the harbor from the Upper Barracca. On Sunday morning there will be general Communion in the churches. In the afternoon, the grand solemn procession, to be followed by the Benediction, will take place. It will start about 4 o'clock, and last until about 8.30. The Congress will formally close on Sunday, but Monsignor Heylen has suggested that on Monday a pilgrimage be organised to St. Paul's Grotto at Notabile to pay homage to the patron saint of Malta. On one of the days of the Congress a general Communion of children will be held in the open air.

## DIOCESE OF DUNEDIN

Mr. J. A. Scott returned to Dunedin last week, much benefited by his brief holiday.

The annual retreat of the clergy begins at Holy Cross College, Mosgiel, on Monday.

Rev. Father Creagh, C.S.S.R., will conduct the retreat for the Sisters of Mercy, which begins on January 20.

The retreat of the Dominican Nuns, which begins on January 19, will be preached by the Very Rev. Father Roche, C.S.S.R.

Rev. Father Foley, of Taree, diocese of Maitland, who is returning to Australia, after a holiday trip to Ireland, is at present on a visit to Dunedin.

The arrangements for the annual picnic of the pupils of the Catholic schools, which takes place at Evansdale on February 4, are well forward, and everything points to a successful outing.

Mrs. Jackson was entertained by the children of the Orphanage, South Dunedin, on her return from her visit to Europe. A varied programme had been prepared by the inmates, consisting of a song of welcome, recitations, choruses, etc., after which Mrs. Jackson presented each child with a medal specially blessed for them by our Holy Father the Pope, and told them that she had asked and obtained for the Sisters of Mercy and for them the blessing of his Holiness. The children heartily cheered their kind friend and benefactress, who for many years past has taken an active interest in the welfare of the institution.

The half-yearly meeting of the St. Joseph's branch of the H.A.C.B. Society was held on the 7th inst., when there was a large attendance, Bro. John Dougherty presiding. It was resolved to hold a basket social at a suitable date, and a strong committee was appointed to make the necessary arrangements, Bro. G. Bevis being appointed hon. secretary. The following officers were elected and installed:—President, Bro. John Dougherty; vice-president, Bro. P. Fennessy; secretary, Bro. J. O'Connor; treasurer, Bro. J. Hally; warden, Bro. J. Butcher; guardian, Bro. A. Ahern; sick visitors—Bros. J. M. Casey, T. Boyle, G. Bevis, and J. Ford; auditors, Bro. T. Hussey and M. Curran; dispensary delegates—Bros. J. O'Connor, W. Butler, G. Purton, and J. Hally; Friendly Societies' Council delegates—

Bros. O'Connor, Purton, and Butler. Past-president Bro. J. Deehan, who installed the officers, was ably assisted by Past-president Bro. W. Butler. The officers returned thanks, the secretary saying that this was the fortieth time he was elected secretary.

## CHRISTIAN BROTHERS' SCHOOL, DUNEDIN.

For some years it has been recognised that the building, now used for school purposes by the Christian Brothers, has ceased to be suitable for the purpose for which it was originally erected, and that one more in keeping with the times, and having accommodation for the larger number of pupils now in attendance is an absolute necessity. With the object of taking steps to remedy this want, a meeting was held on Sunday afternoon in St. Joseph's Hall for the purpose of arranging for the holding of a bazaar in aid of the building fund of a new school. Rev. Father Coffey, Adm., presided, and there was a large and representative attendance. Rev. Father Coffey, after explaining the object of the meeting, and referring to the pressing necessity for a new school for the Christian Brothers, proposed, and it was agreed to, that Mr. J. Hally be appointed *interim* secretary and Mr. E. W. Spain assistant secretary.

Father Coffey said that the last bazaar was an unqualified success, and he thought they could not do better than appoint the ladies who were then at the head of stalls to take charge on the present occasion. He moved, and it was agreed to, that the stalls be allotted as follow:—

St. Vincent de Paul Society—Mrs. Jackson.

Refreshments—Miss Staunton.

Children of Mary (St. Joseph's Cathedral)—Misses Wall and Rodgers.

Children of Mary (South Dunedin)—Mesdames Marlow and McCurdy.

St. Clair, Mornington, and Roslyn—Mrs. C. A. Shiel.

North-east Valley—Mesdames Hungerford, Rossbotham, and Lynch.

City—Mesdames Sweeney, Street, and Duffy.

Produce—Christian Brothers' Old Boys' Association.

Rev. Father Coffey explained that His Majesty's Theatre had been secured for the bazaar for the first three weeks in October. This was the only time during the next two or three years that it could be got for any period sufficiently long to hold such a function. He had also engaged Miss Hamann to coach the girls and boys who were to take part in the spectacular display. She was very successful at the last bazaar, and he thought they could not do better than secure her services for this one.

On the motion of Rev. Father Corcoran the following were appointed an executive committee:—Messrs. C. A. Shiel, J. B. Callan, jun., J. J. Marlow, T. J. Hussey, A. J. Sullivan, J. Hally, E. W. Spain, and Dr. O'Neill (president of the Christian Brothers' Old Boys' Association).

In closing the meeting Rev. Father Coffey thanked those present for their attendance. It was the largest and most enthusiastic meeting that had been held since he came to Dunedin, and its representative character augured well for the success of the bazaar.

## Diocesan News

### ARCHDIOCESE OF WELLINGTON

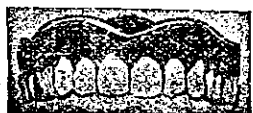
(From our own correspondent.)

January 11.

A retreat for ladies is being conducted at the Sacred Heart Convent, Island Bay.

On last Sunday there was Exposition of the Blessed Sacrament of St. Mary of the Angels, Te Aro.

Rev. Father Hassett, S.J., who arrived from Sydney last week, preached at St. Anne's Church last Sunday evening.



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Rev. Father A. T. Herring, S.M., has been appointed chaplain to the St. Aloysius' branch of the H.A.C.B. Society.

A motion against the introduction of the Bible into State schools was carried at the monthly meeting of the Brooklyn State School committee.

Madame Kirkby Lunn delighted the Sisters of St. Mary's Convent yesterday afternoon, when, assisted by the pianist, Mr. William Murdoch, she sang to them several songs. Mr. Murdoch also played some solos.

Very Rev. Dean McKenna, of Masterton, has booked his passage to the Old Country by the Orontes, which leaves Sydney on April 23. Part of his mission when at Home will be to secure priests for the archdiocese.

Much regret has been expressed at the transfer of the Rev. Brother Justin, of the Marist Brothers. Brother Justin, who has been here for the past six years, had endeared himself to many by his kindly and unassuming manner.

The members of St. Patrick's Seamen's Conference of the St. Vincent de Paul Society have secured the Opera House for the 17th and 18th February next for the purpose of staging the four-act Irish drama, 'The Emerald Isle.' The proceeds of the entertainment will be devoted to a most deserving object—namely, to erect a Catholic Seamen's Hall for Wellington.

The half-yearly meeting of St. Mary's (ladies') branch of the Hibernian Society was held in St. Patrick's Hall on Monday night, Sister D. McGrath, B.P., presiding over a large attendance of members. Amongst the visitors present were the Rev. Father J. Herring, and Bros. Feeney (trustee) and M. Walsh, B.P. The report for the past year showed that the branch is in a very flourishing condition both financially and numerically. The election of officers for the ensuing half-year resulted as follows:—President, Sister D. McGrath; vice-president, Sister B. Craig; secretary, Sister G. O'Flaherty (re-elected unopposed); treasurer, Sister E. McMahon (re-elected unopposed); warden, Sister A. McAleer; guardian, Sister M. Brennan; auditors, Bro. P. Hoskins and Sister D. McGrath; sick visitors—Sisters J. Breen, B. Craig, and A. McAleer; delegate to dispensary, Bro. Walsh; delegates to Triennial Movable Meeting (Napier), Sisters D. McGrath and G. O'Flaherty. The newly-elected officers were installed by Sister F. O'Flaherty, P.P. It was decided to hold a euchre party after the meeting on February 3. Three candidates were proposed for membership.

St. Mary's Sewing Guild of St. Vincent de Paul presented its fifth annual report and balance sheet at its last meeting. The report stated that during the year 47 meetings had been held. The attendance of members had been very good. From 14 active members, an average of 10 had been maintained. The members felt very keenly the death of Rev. Father Venning, who founded the guild, and always took the greatest interest in its work. The members had paid their usual visits to the women inmates of the Oluro Home, and provided afternoon tea. These visits were always enjoyed by both members and inmates. During the past twelve months the members made 417 new garments, and also made and distributed seven brown habits. The garments given out totalled 418 new, and 175 second-hand, 27 yards of material, and six parcels of groceries. The members of the guild return their very sincere thanks to all those who had assisted them in their work either by donations of money or material. The balance-sheet showed receipts to be £11 0s 8d, consisting of balance of £4 0s 8d from previous year, and £7, donations from hon. members. The principal items of expenditure were drapery £5, and haberdashery 10s, leaving a credit balance of £5 5s 6d.

#### Palmerston North

(From our own correspondent.)

January 12.

The Month's Mind for the late Father Costello will be held on Tuesday next, when a number of the clergy of the archdiocese will be present.

On last Sunday there was Exposition of the Blessed Sacrament from the 11 o'clock Mass until the evening devotions, when the usual procession took place. The sanctuary was adorned with much taste, the decorations reflecting much credit on the ladies in charge. To-day a very large number of the members of the men's branch of the Sacred Heart Society approached the Holy Table at the 7.30 o'clock Mass.

On Thursday last, after usual business of St. Vincent de Paul Conference had been completed, a presentation was made to the president, Bro. F. Oakley, who had taken his seat for the first time after returning from his honeymoon. The presentation consisted of a silver teapot, suitably inscribed, from the members of the conference. The secretary, in making the presentation, spoke of the many good qualities of their president both as a parishioner and a Catholic. Other members also paid a well-deserved tribute to the zeal and sterling worth of the recipient. Bro. Oakley suitably thanked the members for their valuable present and the good wishes.

## Interprovincial

A sample sheaf of oats, the straw of which was 7ft in length, grown at West Eyreton, was exhibited in Rangiora on Friday (says the *Press*).

A Timaru message states that the Hessian fly is reported to be doing damage in some parts of the Geraldine district and the turnip fly is also in evidence.

That there is danger in standing too close to an incoming train was illustrated at the Ashburton railway station on Saturday morning (says the *Mail*). A young lady was standing close to the edge of the platform and narrowly escaped being struck by the tablet, one of the men on the engine withdrawing it just in time.

The *Press* states that the fat lambs which are being killed in South Canterbury at the freezing works this season are in excellent condition, but are unusually hard to skin. The skins are what the slaughtermen call 'tailor-made,' so firmly do they adhere to the flesh. This is attributable to the fact that the lambs have been fattened for the most part on milk, having come straight from their mothers. It is said that milk-fattened lambs are always harder to dress than lambs which have been fattened on grass.

Fears of the slaughtermen's strike are deterring farmers from buying stock owing to the possibility of being unable to quit when the stock is fat (says a *Press* Association message from Palmerston North). The present lifelessness of the market is attributed partly to this and partly to the backward state of the rape crops. While farmers realise the importance of refraining from defying the workers and precipitating the trouble, the general feeling is that if these demands are going to be an annual affair, they had better fight now and have it over.

## THIS WEEK'S ISSUE

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'The Monk and the Woman'—an objectionable play. Page 21.

Catholic Federation in New Zealand—an enthusiastic start at Auckland. Page 25.

An Orange Governor for Tasmania—Archbishop Delaney's dignified protest. Page 21.

Presbyterianism and ministerial forgiveness of sins—what the Confession of Faith has to say. Page 27.

The Popes and Medical Science—the *British Medical Journal* on the subject. Page 23.

How McCabe lost the faith—a natural sceptic. Page 22.

Affairs in Ireland—increasing prosperity of the country. Page 17.

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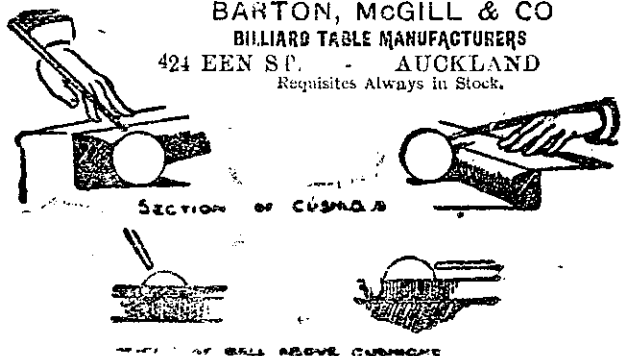
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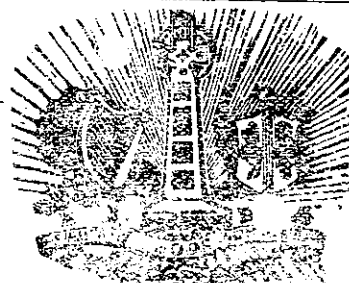
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## Irish News

### GENERAL.

Mr. Swift MacNeill, M.P., has been unanimously appointed Dean of the Faculty of Law in the National University of Ireland. Mr. MacNeill is a Protestant.

At a meeting in Ballinasloe, Rev. T. J. Joyce, Adm., V.F., presiding, it was resolved to open a fund to indemnify Mr. John Roche on account of the burning of his flour and corn mills recently.

A farm of land of 27 acres near Coleraine, at an annual rent of £12 10s, was recently sold for £860, representing about 69 years' purchase, while at Carragolabeg, near Portadown, a farm of 23 acres—rent £12 15s—brought £700, almost 55 years' purchase.

Queen Eleanor, of Bulgaria, has telegraphed as follows to Mr. R. J. Kelly, Dublin: 'Much touched by your warm words of sympathy and appreciation on behalf of our brave soldiers. I thank you for them most sincerely, as well as for his Eminence Cardinal Logue's. Many thanks for his generous contribution, which will be gratefully received by us.'

It is announced that Mr. T. M. Healy, K.C., M.P., has written a book, which Messrs. Longmans will publish, entitled *Stolen Waters*. It is based on unpublished manuscripts, State papers, and historical trials and inquisitions. The narrative is woven round the controversy as to the title to the two great fisheries in Northern Ireland—the River Bann and Lough Neagh.

### INTEMPERANCE DISAPPEARING.

In an address to the annual meeting of the Irish Association for the Prevention of Intemperance, held on November 21, the O'Connor Don presiding, Father Aloysius, O.S.F.C., pointed out as one of the indications of the advance of the temperance cause that during the past five years the members of the Order to which he belonged, the Order which claimed Father Mathew as one of its members, had administered the pledge to well over half a million adults. Then again the children in the various parishes in which missions had been preached had also been organised. Father Cullen's great work was making rapid strides, and several admirable organisations here and there were very active.

### A GREAT HOME RULE DEMONSTRATION.

On Sunday, November 24, the greatest Irish Nationalist demonstration ever held in Great Britain in support of Home Rule took place in Liverpool, and was joined in by the combined Irish societies of the Mersey city, Bootle, and Birkenhead. The official return showed the great assemblage to have been comprised as follows:—United Irish League, 21,000; Irish National Foresters, 8,000; Ancient Order of Hibernians, 5,000; Catholic Defence Association, 3,000; Irish Commercial Club, 500; Gaelic League, 500; and Gaelic Athletic Association, 300; an estimated total of 38,000. In addition there were 62,000 unattached demonstrators—making a grand total of 100,000 in all—hailing from various parts of Lancashire and Cheshire. Seventeen bands accompanied the procession, which was three miles in length. The demonstration from start to close was remarkable for the quiet and purposeful bearing of the participants. The demonstration throughout was unmarred by any untoward incident, thanks to the magnificent organisation of Councillor Austin Harford, J.P., Liverpool's Irish leader. Liverpool perhaps is the only English city outside London that could produce such an enormous gathering of Home Rulers, Irish born or of Irish descent. All the Nationalist organisations in Liverpool and Birkenhead turned out with their bands and banners, and the whole aspect of the central part of the city changed with the marching of orderly battalions of Home Rulers to the meeting place.

### THE SOCIAL MOVEMENT.

The association called the Leo Guild is being started in Ireland. The guild is to work in connection with

a sub-committee appointed by the Catholic Truth Society of Ireland, to determine on means to counteract anti-Christian movements. Its purpose is to develop in its members and to promote generally in Ireland a practical knowledge of the laws upon which Christian society is founded, and of the true principles of Catholic social action. The work of the guild will be based upon a study of the great Encyclicals on social questions issued by his Holiness Pope Leo XIII. as explained and applied by subsequent pronouncements of the Holy See. Rev. Professor T. Corcoran, S.J., D.Litt., has undertaken to act as Director of Studies to the Guild. The executive committee consists of: Messrs F. T. Sweeny, B.A., B.L., chairman; M. Christie, B.A., hon. general secretary; T. Arkins, M.A., LL.B., hon. treasurer; J. B. Hughes, hon. librarian; J. J. Doyle, B.A., J. A. Ronayne, B.A., B.L., and Rev. J. McCann, S.J. The following members of the Catholic Truth Society sub-committee have been appointed to act on the General Council of the Guild. Very Rev. J. McCaffrey, D.Ph., Professor Wm. Magennis, M.A., B.L., Rev. F. E. O'Loughlin, C.C., and Rev. J. Smith, C.P. The formation of the Guild is welcomed by the press. The *Freeman's Journal* says: 'We look forward to seeing in Ireland work done by this new body, and similar associations which may afterwards be formed by its influence, as valuable as that which the labors of men like Monsignor Parkinson and Father Plater and the Catholic Social Guild are doing in England.'

### MR. ASQUITH ON HOME RULE PROSPECTS.

Mr. Asquith, in an important speech delivered on November 22 at the meeting of the National Liberal Federation in Nottingham, made lengthened reference to the Home Rule Bill and the Government's Parliamentary programme. Referring to the presence of Mr. John Redmond, who was with him at the meeting, Mr. Asquith said that if the cup of his offence was not already full to overflowing, the last drop would be supplied by Mr. Redmond's presence that night. Whether Mr. Redmond's appearance would be represented as an act of subservience on the part of Asquith towards Redmond or Redmond towards Asquith would depend entirely on whether the picture was to be exhibited in Great Britain or in Ireland. In the name of the Liberals present, Mr. Asquith heartily welcomed Mr. Redmond. He saw nothing uncommon or contradictory to the best traditions of political life that on that platform as well as in the House of Commons those who were carrying on, without sacrifice of principle or conviction on either side, a common campaign for a common cause should co-operate on platform as well as in the House. As to the question as to how Home Rule is faring, the answer must be, 'Very well.' As the discussion of the financial clauses proceeded, it became more and more clear that the only alternative was the continuance and development of the present vicious system of a constantly-swelling stream of doles from the British Exchequer, entailing an ever-growing outlay, and furnishing no motive or incentive towards retrenchment in Irish administration. In the remainder of his speech Mr. Asquith discussed the snap division, the Tory hooliganism in the House, and the objection that the present Ministry had no mandate for the enactment of Home Rule. Mr. Asquith said that in his Albert Hall speech of December, 1909, and in his address to the National Liberal Federation at Hull before the election in 1910, he made it perfectly clear that the Liberals, if elected, would tackle Home Rule. Lord Lausdowne, in a speech at Portsmouth, proved that by stating that if the Liberals should succeed in the 1910 election 'the step that would be taken would be to deal with the question of Home Rule.' Mr. Asquith denied that any promise had been ever given by any responsible Liberal Minister to undertake the reconstruction of the House of Lords during the present session. For such a statement he challenged proof.

### THE IRISH LEADER AND THE LIBERAL PARTY.

In connection with the annual meeting of the National Liberal Federation, Mr. Asquith and Mr.

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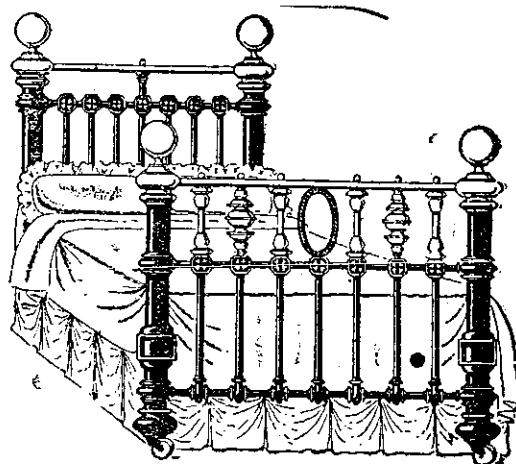
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John Redmond addressed a large meeting at Nottingham on November 22. Mr. Redmond, who was most enthusiastically cheered, said his presence there was a unique instance of the relations between the Liberal Party and the Irish Nationalist Party. No Irish Nationalist leader has ever before stood on the platform of the National Liberal Federation; and I think I may say that this incident is a happy omen of the victory of what I may call the allied armies on those great democratic issues which are dear to the hearts of those whom we respectively represent. On behalf of the Irish Nationalist Party and on behalf of the Irish people I eagerly seize this unique opportunity to express our deep gratitude, not merely to the leaders—we have done that elsewhere—but to the rank and file of the Liberal Party throughout the country for the steadfastness and devotion with which, for more than a generation, they have stood by the great policy of Self-Government for Ireland. From the first day when Home Rule was definitely placed in the programme of the Liberal Party I have entertained a deep conviction that it was only a question of time when that cause would triumph. I know of no instance in the past when a great national policy of this kind has been definitely adopted and placed in the programme of the Liberal Party when the policy did not eventually succeed; and the position of the Home Rule cause at this moment is a proof of the truth of this contention. We can congratulate ourselves to-day that we are on the very eve of final victory. I am here to say, apart from Home Rule, that on every great item in their programme the Government can count on the sincere and the enthusiastic support of the Irish Nationalist Party. Mr. Redmond went on to say that it was stated that they hated the Budget because of the taxes on Land Values and so forth that it contained, and yet they supported it. The very contrary was the fact. There were no more enthusiastic supporters of the Land Taxes in the Budget than the Irish Nationalist members. They were amongst the pioneers on the question. Then it was said that they voted for Welsh Disestablishment, though in their hearts they hated it. On every occasion for the last thirty years when Welsh Disestablishment came before Parliament the entire body of the Nationalist majority in Ireland voted in favor of it. It would be a strange thing if they, having won the battle of Disestablishment for themselves, and by the aid of Liberal and Welsh support—if they did not support the same principle when it was applied to their fellow-countrymen in Wales. It was also said that they opposed Tariff Reform, although at heart they were Protectionists. That statement was absolutely false. They did not think Tariff Reform would be a benefit to Ireland; and they were unitedly opposed to any projects for increasing the cost of the food of the people. I say that on every single item of the Liberal programme, apart from Home Rule altogether, you will find just as sincere and just as enthusiastic support from the Irish Nationalists as you will from the members of your own party. So far as Home Rule is concerned, the time for argument has passed away. On the principle of Home Rule the people have made up their minds, and it is now a question of the best machinery for carrying that principle into effect. The prevalent popular view on this question is that it is quite safe to leave the question of the machinery to be hammered out by debate and decided by majorities on the floor of the House of Commons.

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## People We Hear About

A somewhat unusual combination of political circumstances in Santo Domingo has resulted in the choice of Archbishop Nouel as temporary president of the Republic pending the election of a president.

The faculty of Georgetown University is discussing the feat of Thomas Healy, a junior, who successfully passed a severe examination in Greek, going through the *Iliad* of twenty-four books and 15,693 lines, as though it were his native tongue. Healy, who is merely a boy and who has been 'grinding' in Greek only two years, astonished the examining board with his exhibition of memory and his understanding of the language. The lad is a native of Washington.

Owing to the vacancy in Derry City, a Parliamentary election will take place there shortly, when the Nationalist candidate will be Mr. Shane Leslie, M.A. As the Nationalists improved their position considerably at the recent sitting of the Revision Court, they are hopeful of wresting the seat from the Conservatives. Mr. Leslie, who married an American lady a few months ago, is a convert to the Catholic Church. He is the eldest son of Colonel John Leslie, D.L., of Glaslough, Donegal. He was educated at Eton, University of Paris, and is an M.A. of Cambridge University. He contested Derry in 1910, and was only defeated by a small majority. He has taken a very active interest in the Celtic Revival. [Since the above was written we have been informed by cable that the Nationalists, fearing that Mr. Leslie's religious views would militate against his success, have selected Mr. David C. Hogg, D.L., Derry, a Presbyterian Home Ruler to contest the seat.]

The Archduke Francis Charles, who has been sent to Stonyhurst for his education, is a grandson of the Emperor of Austria, but he is far removed from the succession to the throne. His mother is the aged Emperor's youngest daughter, the Archduchess Valerie, one of the greatest ladies in Vienna. She paid a private visit to England a few months ago, and went up north as far as Stonyhurst. A good many foreign Royalties have received their education in part of entirely in England. For instance, the Pretender to the Spanish throne, Don Jaime (Duke of Madrid), was at Beaumont, the other Catholic seminary. Also the Duke of Aosta, cousin of the King of Italy, and next heir to the throne after the little Prince of Piedmont, has had his sons educated in England. A nephew of the King of Servia was at Oxford until the outbreak of the war sent him hurrying homeward.

Mr. Redmond's appearance at Nottingham on the same platform with Mr. Asquith gives the *Westminster Gazette* occasion to recall in an interesting personal note the outline of the Irish leader's career:—The Prime Minister and Mr. Redmond spoke together from the same platform for the second time this year at the great meeting of the National Liberal Federation at Nottingham, the other occasion having been, of course, at Dublin a few months ago. It is rather curious to realise in this connection that Mr. Redmond is the senior of the two statesmen so far as Parliamentary experience goes, for whereas Mr. Asquith was first elected in 1886, the Irish leader was returned early in 1881, in addition to which advantage he had previously been for some years a clerk in the Vote Office. Mr. Redmond has remained at Westminster throughout the ensuing thirty-two years, with the exception of a period of two months. When Parnell died, his successor in the leadership resigned his seat in North Wexford, the second constituency which he had represented, to contest Cork City, his leader's old seat, but was defeated, and it was two months before he returned to the House, after beating Michael Davitt at Waterford. Mr. Redmond had to wait a long time before he found behind him the united party which is now sharing his triumph.

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## SCOTTISH MEMORIES IN CONTINENTAL LANDS

Canon McIntosh, of Buckie, who was one of the representatives from Scotland at the Eucharistic Congress in Vienna, has favored the *Glasgow Observer* with some jottings of his journey.

I travelled (he writes) to the Continent via Aberdeen, Hull, and Rotterdam, a route which I can recommend. From Rotterdam to Amsterdam, thence to Dusseldorf and Regensburg, then down the Danube to Vienna, returning via Prague, Dresden, and Berlin. No one need to be afraid to travel on the Continent, particularly in Germany or Austria, the cost of railway travelling and hotel accommodation being very moderate compared to the equivalent in our own 'bonnie Scotland.' While in Holland I was surprised by the absence of any exterior signs of Catholic churches. This is particularly marked in the larger cities, where the stranger has a real difficulty in finding a Catholic church. This does not mean that churches are few in number, but that they are built more or less in the background, and often with the exterior appearance of ordinary houses. The reason for this dates back to times of religious persecution in Holland, when Catholics had to conceal their places of worship. At that time they attended Mass in private houses or in halls at the back of these houses, and since the times of persecution these halls have gradually developed into the churches of the present day—outwardly much as they were in olden times, but inwardly very beautiful. While in Amsterdam I inquired whether the number of Catholics was increasing. I was told that 'converts' were few in number, but that

The Quality of the Dutch Catholic was Much Improved. I had an illustration of this from the number of people (some three or four hundred) I saw receiving Holy Communion on an ordinary week day morning in one of the churches in Amsterdam. The proprietor of the hotel at which I was staying, who, by the way, was a Protestant, informed me that on Sunday Amsterdam

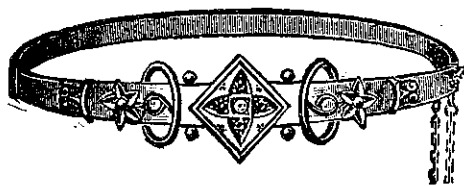
had the appearance of a Catholic city, the Catholic churches being the only ones at all well attended. The birth-rate of Amsterdam is highest among the Catholic community, so that the increase in the number of Catholics is only a question of time.

On leaving Amsterdam I journeyed to Dusseldorf, and stayed at Gorresheim, near by. While there I had the privilege of celebrating Mass in an ancient Romanesque church, dating from the eighth or ninth century. It was the children's Mass, and the church was filled with the children and their teachers. During Mass the children sang, and their singing was certainly the most beautiful I ever heard.

While staying at Gorresheim I made some inquiries of my host as to how it was that the 'Centrum' party, that is the Catholic political party, had lost its hold on Dusseldorf and Cologne, these places being now represented by the Democratic Socialist party. He informed me that it was due to lack of proper organisation among the Catholics, but that that matter had now been put right. A particularly strong feature of the Catholic organisation is the Women's League, which is strong in numbers and splendidly worked. The League procures the services of the best lecturers in the country, so that its members are kept well informed in all matters relating to politics, both from the religious and social point of view. I may add that the wife of my host, Mrs. Maereker, is president of the Women's League in Gorresheim. It speaks well for the interest taken by Catholics in municipal and political affairs when the circulation of the local Catholic paper in Dusseldorf, edited by Dr. Muller, has been doubled during the past two years.

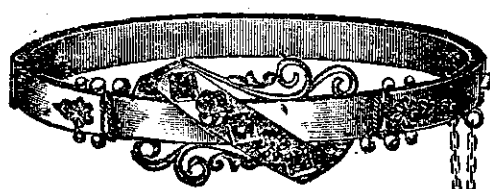
The next stopping-place was Regensburg, a very quaint and ancient city, and one particularly interesting to Scottish Catholics on account of its old Scottish associations. In Regensburg stands

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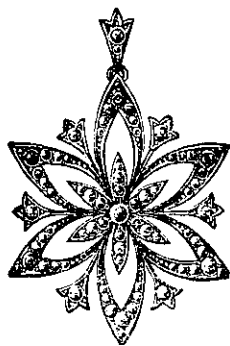


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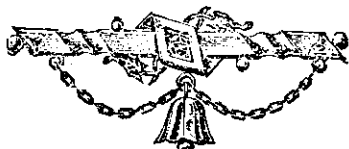
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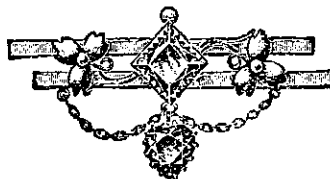
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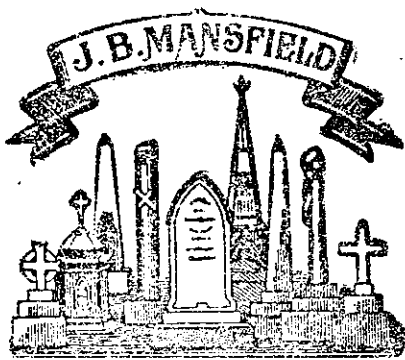
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### POWDERS.

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11d tin.  
Pear's Violet Powder—6d tin.  
Rodger and Gallet's Face Powder—  
1/6 box.

### TOOTH PASTES AND POWDERS.

Calvert's Carbolic—5d tin.  
Colgate's Ribbon Cream—11d tube.  
Breidenbach's Cherry and White  
Rose Paste—6d tube.

### HAIR PREPARATIONS.

Rodger and Gallet's Brillantine—  
10d bottle.  
Breidenbach's Limes and Glycerine  
Small 3d, Large 1/-  
Cocoanut Oil (Pure)—4½d jar.

### TOILET PREPARATIONS.

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monk to stay there was Father Anselm Robertson, who died at Fochabers about twelve years ago. The last of the Scottish students at Regensburg is Monsignor Wilson, of Elgin. The late Sir Robert Gordon, of Letterfouries, was at one time a postulant in this monastery, and when an old man his mind often went back to his early associations with St. James', Regensburg. It was his affection for the old monastery which caused him in his old age to build St. James', Buckie, as a memento of the large St. James', of Regensburg.

On leaving Regensburg, I went to Passau, where I stayed a few hours. While reading a German paper at Dusseldorf I had been interested in the manner in which the people of Vienna sent out a universal invitation to the Eucharistic Congress. It ran something like this:—'Come to Vienna, come by Prague, come by Innsbruck, come by Trieste or from Belgrade, but enter Vienna by the lordly Danube.' I took the advice of the paper, and took steamer from Passau to Vienna. While on board the steamer, for several hours I had the honor of the company of his Eminence

Cardinal Logue, Primate of All Ireland.

I found him a most interesting and congenial companion. He has a wealth of witty anecdote, and as he walked up and down the deck wearing a tweed cap, he seemed to have laid aside the cares of his high office and given himself up to the full enjoyment of the moment. The scenery on the shores of the Danube, especially between Passau and Linz, is magnificent. Majestic timber-clad mountains rise up in every direction, and Cardinal Logue remarked that the greatly-praised scenery of the Hudson was nothing compared to that which we were then beholding on the Danube.

The Cardinal was thoroughly enjoying himself, and although at the present time the patriots of Ulster have consigned him and the Pope to a warmer climate, Austria seemed quite good enough for him. Indeed, he seemed like a schoolboy out for a holiday, and some German priest asked me afterwards if he really was a Cardinal. They were accustomed to the Princes of the Church on the Continent travelling in state, but it is just possible that the homeliness of our British clergy, be they Cardinal, Bishop, or priest, goes farther towards winning the hearts of the people than any amount of outward show would do. ...

Vienna.

It would be impossible to find a city more suitable for a Eucharistic procession than Vienna. The central position of the city and the construction of it make it eminently so. Its population is over 2,000,000, and exactly in the centre of the city stands 'Stephens-kirche,' the Cathedral. From the Cathedral many streets diverge leading towards the suburbs. Some sixty years ago the inner part of Vienna was surrounded by fortifications. These have since been levelled, and on the site of the fortifications there is now a magnificent boulevard, with an average width of about 140 feet. Here are to be seen the principal buildings of Vienna, both municipal and imperial. This boulevard is called 'The Ring,' and this great street was the principal route of the great procession. Religion has always played an important part in the history of Vienna. It was in 1683 that the city was besieged by 300,000 Turkish infidels, when the Polish hero, John Soubiesky, marched with an army from Poland to its relief. Mass was then celebrated on the heights outside Vienna, at which the soldiers of Soubiesky attended, and afterwards a complete victory was gained over the Turkish army.

An important combination, comprising the Eltham, Mangatoki, Normanby, and Opanake Dairy Factories, has been effected for the purpose of acquiring and carrying on the bacon-curing business hitherto conducted by the Eltham and Mangatoki Factories. The capital is £30,000. Other factories are expected to join the combination. This is looked upon as a most important movement by the farmers in the districts interested. The new company by its articles of association has power to enter upon a great variety of enterprises on co-operative lines.

## PERSONAL SERVICES IN THE EARLY CHURCH

### CARE OF THE STRANGER AND THE SICK

In our American seaports to-day societies supported by State, Church, or private charity, care for strangers arriving in our country (says the *Sacred Heart Review*). As we note the work being accomplished, how many of us are reminded that all such charitable effort originated in the Catholic Church? How many of us realise that the poor, the sick, the indigent stranger, were despised and neglected until the Church was left free by the edict of Constantine, to put in practice the teachings of the Divine Founder, Jesus Christ! His Gospel, enlightening the soul of the converted pagan, pointed to practical charity as a testimony of faith, and presently visible works rose wherever the saving doctrine of Christ was accepted.

There was from the earliest times a well-organised system of providing for the various forms of suffering; but it was necessarily limited and dependent on private endeavor so long as the Christians were under the ban of a hostile state. Until persecution ceased, an institution such as our modern hospital, was out of the question. It is certain that after the conversion of Constantine, the Christians profited by their larger liberty to provide for the sick by means of hospitals. (*Cath. Encyc.*)

Let us briefly review a few of the many institutions that bore witness to the zeal of the early Christians. Sixteen hundred years ago, at the mouth of the Tiber, Pammachius, the Roman pro-consul, erected a hostel that was in part an immigrants' home, being devoted to the care of the pilgrims and strangers. Dr. Grisar, in his *History of Rome and the Popes in the Middle Ages* tells us that 'here strangers arriving by sea and requiring help, as well as the ordinary sick and poor, received kindly shelter, care, and succor. It was the founder's pleasure to wait personally upon the guests of his hospital. He sought to imitate

The Humility Practised by Our Saviour.'

The ruins of this early Christian hostel still remain. Another charitable work, said to be the first hospital foundation in the West, was founded by Fabiola at Rome about the year 400. Cardinal Wiseman refers to it in his historical novel *Fabiola* where he says of this Roman lady: 'She returned from the city to her villa, after spending the day in attending to the sick in her own home.' And St. Jerome tells us of the first fruit of Fabiola's conversion:—

'She first of all established a nosocomium to gather in the sick from the streets and to nurse the wretched sufferers wasted with poverty and disease.'

Reverting again to the story of *Fabiola*, it will profit us to read this passage, in which Cardinal Wiseman graphically describes the conditions that obtained in this memorable period of the history of Christianity.

'In the year 313 Constantine, having defeated Maxentius, gave full liberty to the Church. Even if ancient writers had not described it, we may imagine the joy and gratitude of the poor Christians on this great change. It was like the coming forth, and tearful, though happy, greeting of the inhabitants of a city decimated by plague, when proclamation has gone forth that the infection has ceased. For here, after ten years of separation and concealment, when families could scarcely meet in the cemeteries nearest to them, many did not know who among friends or kinsfolk had fallen victims, or who might yet survive. Timid at first, and then more courageous, they ventured forth; soon the places of old assembly, which children born in the last ten years had not seen, were cleansed, or repaired, refitted, and reconciled (the ceremony employed after desecration) and opened to public, and now fearless worship. . . . The Church was soon in motion to bring out all the resources of her beautiful forms and institutions; and either the existing basilicas were converted to her uses, or new ones were built on the most cherished spots of Rome.'

'Many men and women of ancient lineage filled the city with brilliant examples of exalted virtue and untiring charity,' continues the account of

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This Regeneration of the City of Persecution and oppression of the poor. St. Marcella gathered about her in her palace on the Aventine pious women to engage in prayer and good works—'the first religious community in Rome' says the historian. Paula gave her magnificent fortune to the needy; Lea, a rich and gifted widow, became a model of charity and goodness; numerous other instances are cited to show the manifestation of the hand of God in the acts of His creatures. This roll-call of good deeds is an inspiring record. 'The substance of the Church was the patrimony of the poor,' says one writer; and another epitomizes the mission of the Church in the words: 'The Church therefore may be called the city of the poor, as it is the city of God.' As the years pass in review almost every phase of human need has its remedy—sick, foundlings, orphans, the poor unable to work, the aged, infirm, and indigent pilgrims and strangers—none are forgotten.

In the Great Plan of Christian Charity.

Private charity, too, was practised widely. 'Let every Christian have a hospice in his own home, a house in which Christ may enter. Say this is Christ's room' was the advice of St. Chrysostom, acted on by many. The same spirit of charity appears whenever the Church establishes a foundation. So marked was the influence of Christian teaching on the races emerging from barbarism that the Church was rightly called 'the soul of Europe.' Note the fruit of the Gospel in France:—

'The first establishment in France dates from the sixth century, when the pious King Childebert and his spouse founded a xenodochium (a house for poor and infirm pilgrims) at Lyons, which was approved by the Fifth Council of Orleans (549). Other foundations were those of Brunehaut, wife of King Sigibert, at Autun (close of sixth century); of St. Radegonda, wife of Clotaire, at Athis, near Paris; of Dagobert I. (622-638), at Paris; of Cæsarius and his sister St. Cæsaria at Arles (542); and the hospice to which Hincmar of Reims (806-882) assigned considerable revenues. Regarding the origin of the institution later known as the Hotel-Dieu, at Paris, there is no little divergence of opinion. It has been attributed to Landry, Bishop of Paris; Haser (iv., 28) places it in 660; De Gerando (iv., 248) in 800. According to Lallemand (ii., 184) it is first mentioned in 829. . . . As the name indicates, it belongs to that group of institutions which grew up in connection with the cathedral or with the principal church of each large city and for which no precise date can be assigned.' (*Cath. Encyc.*)

Through the munificence of Bishop Masona an important work for the poor was founded in 580, in Spain, in the Province of Badajoz. The Bishop endowed this hospital,

And Established a System of Relief

that is not surpassed to-day in simplicity and scope. There was no red tape in this Spanish refuge for the sick. The founder's orders to the physicians and nurses he maintained were to bring in the sick man 'slave or free, Christian or Jew.' Wherever they found him, they must take him in their arms to the hospital and there provide him with bed and proper nourishment. Surely no method of relief could be more like the Master's. Modern civilisation does not offer a more prompt or more humane service than this.

We point with justifiable pride to the great public institutions reared by civic charity in our big cities. But again we ask, how many of us realise that the Church was the exemplar and pioneer worker on whose methods the centuries have not been able to improve in vital matters? because these methods are based on the words of Jesus Christ.

Here in our city of Boston we listen to comments on the great hospital plant being erected by the charity of a Boston citizen, but how many of us know that more than 1500 years ago St. Basil, Bishop and practical exponent of the Gospel, founded at Caesarea, a 'Basilis,' as it was called, that 'took on the dimensions of a city, with its regular streets, buildings for different classes of patients, dwellings for physicians and nurses, workshops and industrial schools.' (*Cath. Encyc.*)

It is well for us to know these things; to learn of the visible results of Constantine's measure of freedom and toleration, that we may fully appreciate the great honor and opportunity given to us to participate in a celebration that effects the entire Christian world.

## OBITUARY

MRS. WILLIAM GAWNE, DUNEDIN.

With sincere regret we record the death of Mrs. William Gawne, who, after a brief illness, passed away on the 9th inst at her residence London street. The deceased lady, who was in her seventy-sixth year, was a native of County Tipperary, Ireland. She was well known on the West Coast, N.Z., where she spent many years of her zealous and exemplary life, and by her unswerving devotion in religious matters won universal admiration and esteem. Mrs. Gawne leaves four sons and three daughters to mourn their loss, her eldest daughter being a member of the community of St. Dominic's Priory, Dunedin. The remains were taken to St. Joseph's Cathedral on Friday morning, and a Requiem Mass was celebrated by Rev. Father Corcoran, the music being sung by the Dominican Nuns' choir. Rev. Father Coffey, Adm., and Rev. Father Corcoran officiated at the graveside.—R.I.P.

## RECALLS ACT OF UNION

The interest attached to the fact that Samuel Young as a nonagenarian not only voted on the first and second readings of the Home Rule Bill but took part in debate in support of the measure recalls the fact that a nonagenarian in the Irish House of Commons voted against the destruction of the Parliament of Ireland. Sir Jonah Barrington, in his *Rise and Fall of the Irish Nation*, gives lists of the members who voted for and against the Union with observations. In his Original Red List of those who voted against the Union there is the following entry: 'Edward Hoare, though very old and stone-blind, attended all the debates, and sat up all the nights of the debate.' Edward Hoare, a descendant in a letter brings to light a very striking episode in the history of the Union which after the lapse of a century has been forgotten.

Edward Hoare at the time of the Union was in his fifty-sixth year, and was an active Parliamentary opponent of the measure. He was the eldest son of Sir Joseph Hoare, whom he succeeded in the baronetcy. Sir Joseph had been a member for Askeaton since 1761. He was born on Christmas Day, 1707, and in 1799 was in his ninety-third year. Owing to age he had not of late appeared in Parliament. He was living in his country seat in Cork, and was blind. Lord Castlereagh approached Edward Hoare and proposed to make his father a Peer in return for Edward Hoare's vote for the Union. Mr. Hoare spurned the proposal with indignation, and informed his father of the insult. The old man, who was as much outraged as his son, immediately went up to Dublin, where he remained till the passing of the Act of Union, against which he and his son voted in all its stages.

Our readers will have noted in the advertising columns the announcement that a very useful work is about to be commenced in our midst, that of a boarding school for boys of tender age, to be known as St. Thomas of Aquin's Academy. It is located in Oamaru, in the fine up-to-date building in Reed street, North Oamaru, hitherto used as a boarding school for girls, the latter institution having been transferred to the beautiful Teschemaker estate. All intelligent parents and educators understand the importance and advantage of shielding boys by select association and individual care during the impressionable age from 5 to 10 years, when the awakening mind expands under special formation and training in a way that tells most beneficially in after life. The academy at Oamaru is not the first of its kind. The Dominican Order carries on similar work in America and Ireland, as for instance, in Cabra, near Dublin, where at present 150 boys pass through their elementary course under the skilled care and guidance of Dominican Nuns. At the Oamaru Academy the boys will be put through the primary course laid down in the standards of the Government syllabus, with elementary Latin, French, and music if desired. It is hardly necessary to say that the health of the boys will be maternally cared for. The bracing seaside climate of Oamaru is a special advantage in the situation of the academy, to which we wish every success....

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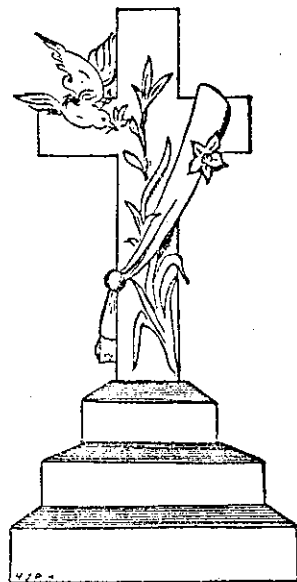
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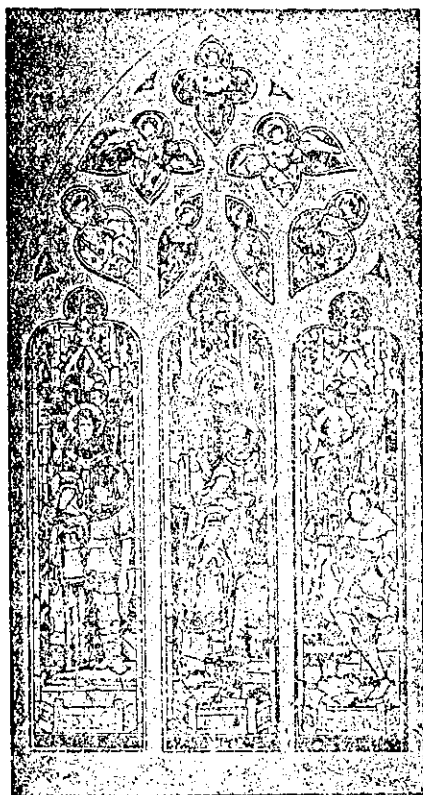
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Good Stabling. Horses and Buggies for Hire.

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## CATHOLIC FEDERATION OF VICTORIA

### THE PAST YEAR'S WORK

A striking instance of the results of energetic and enthusiastic organisation is furnished by the wonderful development of the Australian Catholic Federation of Victoria during the past year. The organisation was launched on December 12, 1911, at the Cathedral Hall, but the work of organising branches was not taken in hand until late in January, 1912.

Members of the provisional committee have addressed about 500 meetings in the course of the year in every part of Victoria, including districts as far distant as Warracknabeal, Swan Hill, Quambatook, Wodonga, Bairnsdale, and Beech Forest. The enthusiasm displayed at the meetings has been remarkable, many persons journeying 20 or 30 miles to be present at them. The addresses delivered by the delegates have emphasised the advantage of unity and organisation for the furtherance of Catholic interests, but have also set forth emphatically that the Federation was not to be an aggressive body, and would ask for no privileges or favors for the Catholic community. Every item included in its platform the Federation desires should be enjoyed by every religious denomination throughout the State. Up to date 400 branches of the Federation have been formed, and 30,000 members enrolled. Notwithstanding that the initial outlay was necessarily heavy, the organisation enters on the new year's work with a credit balance of about £600.

As from January 1, the subscription to the Federation will be at the reduced rate of 1s per annum, and it is anticipated that a very large membership will be built up during the coming year. It is intended to continue the work of visiting branches and addressing meetings in every part of the State, so that the interest in the organisation shall be fully maintained.

At these meetings the important question of Catholic Education will be discussed in all its bearings, and the request made by the Federation for a royal commission to be appointed to investigate the whole educational system of the State will be brought prominently before the people. It is held that, since the problem has been satisfactorily solved in Great Britain and Ireland, Germany, Canada, Belgium, Holland, and other countries, a solution satisfactory to all sections of the community could be achieved in Australia. As over 40,000 children are being efficiently educated in the Catholic schools of Victoria, each of whom would have cost the State £6 12s 3d, according to the figures of the last financial year, the Federation asks that the Catholic community, in common with any other body which educates its children up to the required standard, should be recompensed for the work done.

It is also intended to continue the work of circulating Catholic literature, and branch councils have been asked to undertake the enrolment of regular subscribers to the Catholic newspapers, and also to the Australian Catholic Truth Society.

At the first meeting of the State council on January 25, a proposal for a self-denial week in aid of the Society for the Propagation of the Faith, and the Association of the Holy Childhood, will be discussed. The work for caring for Catholic immigrants will be continued and developed during the year, in addition to many other important phases of Catholic social work.

### Gisborne

(From our own correspondent.)

January 5.

The members of St. Mary's Choir were the guests of Father Lane, at the presbytery at Christmas, and occasion was taken by our pastor to make a presentation to the conductor (Mr. F. Hale), and the organist (Miss M. Neill), at the same time making eulogistic reference to the efforts of the recipients to promote the welfare of the choir.

Rev. Father Lane, who left early last week for Tolaga Bay, for the opening of the Catholic bazaar at

that place, returned early on Saturday morning. Speaking on Sunday, Father Lane made reference to the splendid and gratifying results of the undertaking, and especially thanked the Catholics of Gisborne for their great generosity in assisting the bazaar. The Catholics of Tolaga Bay had asked him (Father Lane) to convey their heartiest thanks for the generous assistance given, for indeed the success of the bazaar was mainly due to the generosity of the Gisborne parishioners. The indefatigable efforts of our worthy pastor to promote the welfare of the Church in his extremely large parish always commands success.

### Tolaga Bay

(From an occasional correspondent.)

For months past the principal topic of conversation in Tolaga Bay was the Catholic Church bazaar, which was organised for the purpose of procuring funds for the liquidation of the debt on the recently acquired church site. Interest in the event culminated on New Year's Eve, when fully 400 people attended the opening ceremony. A brilliant scene was presented when the bazaar was in full swing, the like of which was certainly never seen before in Tolaga Bay. Great taste was displayed in the arrangement of the interior of the hall.

At the opening ceremony the Rev. Father Lane, of Gisborne, expressed his pleasure at seeing so large an attendance. All moneys, he stated, derived from the bazaar would be expended on the requirements of the Catholic church in Tolaga Bay. They were therefore assisting local enterprise by their presence that evening. It was generally admitted that a parish without a debt was in a more or less stagnant state. Such a state would not befall Tolaga Bay, as the question of erecting a new church would present itself for consideration as soon as the present debt was removed. He cordially thanked all who had worked so willingly and well in organising the bazaar, and also the large number of people who had contributed so generously to the stalls. He then called on Mr. W. E. Holder to open the bazaar.

Mr. Holder, who was received with applause, said he was delighted to see such interest in so good a cause. It was pleasing to notice among the large crowd representatives of almost every denomination. It spoke well for the good feeling that existed in the township. He referred appreciatively to the splendid display made by the various stalls, and said that such a display was never before seen in Tolaga Bay. He then amidst much applause declared the bazaar open.

The Hauiti Brass Band played a number of lively airs in front of the hall prior to the opening ceremony. A party of thirteen experienced workers came up from Gisborne for the occasion. During the evening some most attractive fancy dances were done by Misses Hunt (2), Newey (2), and Freda Pistor, of Gisborne.

The various stalls were presided over by the following:—

Dominion Stall.—Mesdames Delany, Guthrie, Larmer, J. C. Hale, Misses Hale and Lynch.

England.—Mesdames C. E. Smith and D. J. Parker, Misses Moore, Lincoln, Hamill, and Dunphy.

Soft drinks.—Messrs. Grant, Evans, and Dunphy.

Christmas tree.—Misses Evans and Dixon.

Fish pond.—Mrs. Evans.

Produce Stall.—Messrs. J. Hart and E. Kelly.

The joint secretaries, Messrs. V. J. Delany and J. P. Guthrie, had all the arrangements running like clockwork, and proved themselves thoroughly competent organisers. Mr. D. J. Parker, of Gisborne, also gave very valuable assistance. The gross takings amounted to over £350—a brilliant result for a town of the size of Tolaga Bay.

During the year 1912, eleven students from St. Joseph's College, Hunter's Hill, passed the Junior Public Examination; five the senior, all the latter obtaining the Higher Matriculation passes, including three M.E.; and three passed the Law Matriculation.

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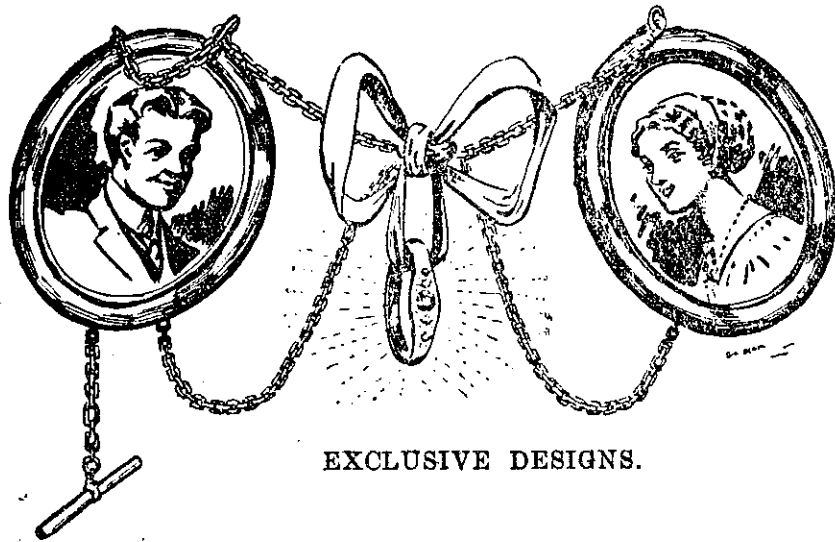
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Samples of cloth manufactured in England by a process recently discovered, from the fibre of a species of sea-weed found in Southern Seas, are in the possession of the Bureau of Manufactures, in Washington. After treatment, the fibre is soft, pliable and strong, somewhat akin to wool and easy to spin. All dyes are readily absorbed except green.

### A Swordfish's Prowess.

While repairing a ship recently which had completed a long voyage in Southern waters, a swordfish was found which had successfully pierced a sheathing one inch thick, a three-inch plank, and beyond that four and a-half inches of firm timber. It has been estimated that it would require nine strokes of a hammer weighing 25lb to drive an iron bolt of similar shape the same distance.

### A Speed-detecting Device.

An automatic speed-detecting device for automobiles which would seem to be worth the attention of municipalities that are determined to suppress speeding, is thus described: Three lights are to be provided on each car—white, green and red. At a speed of eight miles an hour the white light will show; at fifteen miles, the green; at twenty miles, the red; and at more than twenty miles an hour all the lights will flash a warning that the speed law is being violated.

### Storage-Battery Cars.

Several railroads now employ what is known as the Edison-Beach type of car, equipped with storage-batteries. The first cars of this kind were small and adapted only to the lighter kinds of service, but larger and heavier cars have been built, and many are now in use on branch lines of steam railways. One car on the line between Montandon and Mifflingburg, Pennsylvania, has taken the place of a steam locomotive and two coaches. It makes 22 trips a day, whereas the steam train formerly made but two. The new cars seat 42 passengers each, and travel at a speed of from 25 to 40 miles an hour for a distance of 100 miles on a single charge of the Edison battery.

### The History of a Wasp's Nest.

A wasp's nest has quite an interesting history attached to it. In spring the queen wasp, on awakening, selects the site for the future wasp city. She then commences to build the nest by forming cells of papier mache. As each cell is completed the queen lays an egg in it. Each day she builds another cell and places in it an egg. As the eggs hatch the resulting grubs must be fed. In a few days, however, the grubs develop into fully-fledged worker wasps, who at once take their share in the building of the nest. They also attend to the feeding of the grubs. A wasp's nest is quite as interesting as a city, and, in fact, is run on the lines of a municipality.

### Where Silk Comes From.

Two-thirds of all the silk used in the world comes from China. Wild silk, the product of a silkworm fed upon oak leaves, comes mainly from Shantung and Manchuria. It is coarse in comparison with white and yellow silks, and is manufactured into the tussore of commerce. Pongees are also produced from silkworms fed on oak leaves. Wild silk has recently become more popular owing to the adoption of a new process of bleaching, which allows the material subsequently to be dyed in the most delicate shades of color. Wild silk is said to be the best material for making the 'wings' of aeroplanes. Waste silk comprises a variety of by-products of the industry, obtained mostly from rejected cocoons. Silk piece goods are hand woven by peasant weavers, mainly in the district where the silk is produced. Hence the numerous varieties, each weaver adopting one particular kind of silk. The value of the silk exported from China amounts to about £11,000,000 a year.

## Intercolonial

The Rev. P. Brennan, who has managed the *W.A. Record* for the past two years, has resigned, and his Lordship Bishop Clune has appointed Rev. Father Lynch as editor and manager.

Since the news of Right Rev. Mgr. Phelan's appointment as Bishop of Sale was received in Melbourne, he has been the recipient of over a thousand messages of congratulation from all parts of Australia and New Zealand.

All tram traffic records were broken during the Christmas holidays in Sydney. On Christmas Eve the Sydney trams carried 1,130,000 passengers, and on Boxing Day 991,000. A railway record was also established. Not only did the Boxing Day, 1912, passengers exceed the number travelling on the same holiday in 1911 by 26,444, but 13,000 more passengers left Sydney station for the summer resorts during Christmas week than last year.

His Grace the Archbishop (says the *Melbourne Advocate*) has received a cable message from Maynooth, Ireland, in which it is stated that the Coadjutor-Archbishop of Melbourne (Most Rev. Dr. Mannix) has completely recovered from a slight attack of pneumonia, and that on January 26 he will consecrate Very Rev. J. Shiel, who has been appointed Bishop of Rockhampton. Dr. Mannix intends leaving England by the R.M.S. Orama on February 15, which is due here on Easter Monday.

At a meeting of the United Irish League, held on December 18 at the Celtic Club, Melbourne, Dr. O'Donnell was authorised to send Home the following two cablegrams, which he accordingly did, on December 23:—'To Redmond, Commons, London.—Heartiest congratulations Home Rulers Victoria to self and party success of Bill for legislative freedom Ireland.—O'Donnell.' 'To Hon. Asquith, Commons, London.—Home Rulers Victoria thank you, Liberal Party, most gratefully; measure of justice Irish nation.—O'Donnell.'

At a recent meeting in Melbourne of the Central Council of the Catholic Federation, the immigration officer reported that since the establishment of the immigration bureau as a branch of the Federation's activities, over 400 Catholic immigrants had been met and cared for. In the case of Catholic girls arriving in Melbourne and having no friends to meet them, arrangements have been made for them to be provided for by the Sisters of St. Joseph at St. Joseph's Providence, East Melbourne, until suitable employment is found for them. Seven Catholic boys arrived from Glasgow by the Demosthenes, and situations in Catholic homes had been provided for all of them. Mr. Walshe reported that the immigration officers of the various religious denominations are working in perfect harmony and he expressed his gratitude for the assistance and co-operation he had received from the representatives of the other religious bodies.

The public meeting of Catholics held recently in the Cathedral Hall, Melbourne, for the purpose of making arrangements for a fitting reception to his Grace Coadjutor-Archbishop Mannix, on his arrival in Melbourne, was attended by an enthusiastic body of prominent laymen. Dr. Kenny, K.S.G., was in the chair. The following resolutions were agreed to:—It was moved by the Hon. J. Duffy, K.S.G., 'that a hearty reception be tendered to his Grace.' Mr. R. Clereham moved 'that a public reception be held in the Exhibition Building as early as convenient after the arrival of Archbishop Mannix, and that the co-operation of the Catholic schools be requested in providing the entertainment.' It was moved by Mr. J. S. Meagher 'that an executive, with Mr. Mornane as hon. treasurer, and Mr. T. J. O'Brien as hon. secretary, be elected. It was estimated that £100 would be ample to cover all expenses. A subscription list was opened in the room and heartily responded to.

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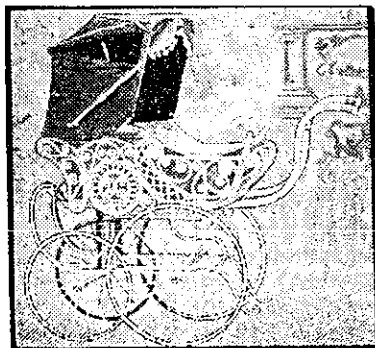
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## THE IRISH IN ARGENTINA

Take an aeroplane here in St. Paul (says a writer in the *Catholic Bulletin*), fly eighty degrees due south, then turn east for some fifteen more, and you will find yourself nearly over a large city on a vast plain by a wide expanse of water. By careful piloting you can alight in a spacious square and admire the beautiful and stately buildings around you. On inquiry you will be told with high-bred courtesy that the square is the Plaza Victoria, the city, Buenos Aires, the country, the Argentine Republic, and the expanse of water, that majestic river, La Plata. You run a fair chance of detecting in the liquid intonation of your informant his Irish birth or descent; and, if so, you may wager two to one that he hails either personally or ancestrally from the 'town of the Carrigies' in the County Westmeath.

### The Irish Colony.

Everyone presumes that there are Irish in the Argentine Republic, because there are Irish all over the globe. But few seem to know that the Irish colony in that southern land, though small in numbers, has forged its way to high distinction in every department of national life. Irish estancieros are among the wealthiest in the land. They own and stock leagues on leagues of the richest pastures; and the commission on their wool-exports alone has enriched more than one Irish broker. The Duggan Brothers' Banking Company was, some years ago, the fifth wealthiest in the world. As a financier, Don Eduardo Casey, a banker also, was for years the confidential adviser of the National and State Treasury Departments, and is said to have received an extensive territorial concession from the government for saving it in a crisis of impending embarrassment. Don Miguel Mulhall was in his days acknowledged by Gladstone to be the greatest living statistician. He was a member of the British Association and other learned societies, and started the *Daily Standard* of Buenos Aires, the first English paper, and still the most influential, on the southern continent. His wife, too, has written several works of high literary merit. Some time ago, General Donovan, one of the ablest commanders of the Argentine army, distinguished himself in the Indian wars. And as the latest link in the Irish Argentine tradition of eminent service of the republic, we may mention Vice Admiral O'Connor's recent tactful and diplomatic management of the Argentine fleet in Paraguayan waters—management for which he received on his return a most enthusiastic ovation from his countrymen. Finally, even in a summary, an honorable place is due to Doctor Santiago O'Farrell for forensic and popular eloquence of genuine Celtic ring.

Such is the magnificent record of the Irish Argentine colony, a record of which the mother country is justly proud. But it has other claims on the admiration of Ireland and the Irish race. It is intensely Catholic, intensely attached to 'the ould sod,' and, at the same time, intensely Argentine in loyalty and love to the country of its adoption. In proof, it will suffice to state that it has its own Irish academies and colleges for the education of its children, its own Irish homes for its orphans, its own Irish churches, its own Irish pastors.

### Father Fahy, the Apostle of Argentina.

Most, if not all, of this prosperity is primarily due to the apostolic zeal and paternal solicitude of Father Fahy, whose memory holds a hallowed place in every Irish Argentine heart, and whose name cannot be spoken by those who knew him without a tremor of the voice and moist eyes. The story of his life was told a few months ago in the *Catholic Bulletin* in connection with the unveiling of a fitting memorial to his honor in the Recoleta cemetery of Buenos Aires. But it will not be amiss to add a few words that may suggest a clue to his beneficent influence over those Irish emigrants. Noble achievement is too rare not to give it, when found, the widest publicity.

From 1843 to 1871, Father Fahy lived and labored among his 'children,' ever faithful to duty and persistent in urging on them far-sighted paternal advice

on their temporal interests. He took pains to know his flock individually, he became a personal friend to each, won his confidence, and not rarely became the depository of his earnings. Every English vessel coming up the River Plata found him waiting on the Mole in quest of Irish emigrants. Those, both male and female, he took in charge and sent immediately to the 'camp,' where places had been already provided for them. Afterwards he not only visited them from time to time, and praised or scolded them according to the reports he received of them from their employers, but he also arranged for three or four yearly visits they were to make to Buenos Aires, where they were expected 'to go to their duty' (Confession and Communion), and to lodge in the Provincial Bank the wages they had received.

'Mind your soul, first of all,' he would say to each of those quarterly visitors. 'Then learn the ways and language of the country; and save your money to buy land; for this is going to be one of the greatest nations of the world.' They followed his advice, married within their own circle, and the combined saving of the young couples, swelled by the high bank interest then obtainable, enabled them to buy in nine or ten years on mortgage large tracts of pasture land which they gradually stocked with sheep and cattle.

### A Noble Missionary.

He showed his people how they might become rich; but he himself chose to remain always poor. Like the saints, he was disinterested and generous to the verge of imprudence. On one occasion a thousand dollars were collected and offered to him for some much-needed personal use. He declined the gift, saying: 'Give it to the orphanage. The little ones want it more than I. As long as I have a coat to my back and a crust of bread, I am satisfied.' Noble words, worthy of the golden age of the Irish Church!

Father Fahy died in harness, as every true-hearted priest aspires to die. In an epidemic of yellow fever, he turned the Irish convent into a hospital, where he administered, day and night, the last Sacraments to the dying, until he himself was stricken down. 'Fiat voluntas tua,' he sighed, as he resigned his work to others and his soul to God. He died on the 20th of February, 1871.

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By J. A. SCOTT, M.A., LL.B., Editor of *New Zealand Tablet*.

The *Southern Cross* (Adelaide), after briefly summarising the pamphlet, says: 'We would strongly recommend Catholics to obtain this valuable pamphlet (which costs only one penny), and read it for themselves.'

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# The Catholic World

## CHINA

### GERMAN PRINCE AT FRANCISCAN MISSION.

News comes from the German Franciscan Mission at Changtien, now Shantung, of a visit paid there last October by Prince Henry of Prussia. The Prince spent an hour and a-half in the mission station visiting the schools and technical establishments. He expressed particular admiration for the beautiful altar in the chapel, which is carved from the designs and by the hands of young Chinese joiners. The Prince remarked to the Superior of the mission, Father Wolfgang, O.F.M., that he not only looked after the religious development of the Chinese converts, but their social and economic welfare also. The Superior has since received a very good signed photo. of Prince Henry, accompanying which was a long cordial letter. Amongst other things the German Imperial Admiral said: 'I send you my photograph in grateful remembrance of your hospitality during my sojourn in Changtein. You have chosen a simple profession which has as its basis hard work and abnegation in order to spread truth and religion. If you succeed you will indeed have done your duty. With best thanks, I remain, your staunch friend, Henry of Prussia.'

## ENGLAND

### CATHOLIC SCHOOLS IN LIVERPOOL.

The Archbishop of Liverpool, in laying the foundation-stone of a new Catholic school at Widnes on Sunday, November 24, said in Liverpool city there were 33,000 children in the Catholic schools, while in the archdiocese of Liverpool there were 80,000 Catholic children altogether of school-going age, and 96 per cent. of these were in Catholic schools.

### NEW CATHOLIC HOSPITAL FOR LONDON.

His Eminence Cardinal Bourne has been enabled, owing to the generosity of a lady who desires that her name shall remain unknown during her lifetime, to begin another Catholic work of charity. The lady has entrusted to the Cardinal the building of a new hospital to contain 100 beds, for which a splendid site has been secured on the highest point of Dollis Hill, N.W. Medical and surgical cases will be received, but not mental or contagious ones. By a desire of the foundress, in a number of beds, preference will be given to French-speaking patients. The care of the hospital has been entrusted to a congregation of nuns known as the Poor Servants of the Mother of God, who have houses in England, Ireland, France, and Italy. These Religious undertake the care of the sick in the Providence Free Hospital, St. Helens, Lancashire, and in several places in Ireland. In other parts they visit the poor, receive orphans and cripple children, have houses of protection for young girls, and homes for penitents.

### A NOTE OF WARNING.

In his speech at Liverpool the other day the Hon. Charles Russell paid a well-deserved tribute to the way in which the Catholics of England had played their parts in the past, surrounded as they have been by difficulties which frequently seemed almost insurmountable. He at the same time sounded a note of warning. The reduction of the Irish Members of Parliament meant that the body-guard of the Catholic community was going to be diminished, and unless Catholics were prepared to come forward and take their share in the battle front; they would bitterly rue the day they suffered their apathy to overcome them. In paying a tribute to the work of the Irish Party in Parliament, Mr. Russell made it clear that harder work was in store for Catholics in England if they wished to preserve that which had been already won.

## GERMANY

### THE ARCHDIOCESE OF COLOGNE.

Catholic personalities and interests have had rather more than their share of attention from the press of

the Fatherland of late (writes a Berlin correspondent). The selection of Bishop von Hartmann by the Cologne Chapter for the succession to Cardinal Fischer, of happy memory, in the great archdiocese, which embraces 900 parishes, and in which 2000 priests minister to 3,000,000 Catholics, was noted with dismay by the journals that are unfavorable to Catholics because he is known to be a strong man.

## ITALY

### CARDINAL CAPECELATRO'S FUNERAL.

It has been said that not since the funeral of Leo XIII. has Italy offered a more striking testimony of veneration and sorrow for the dead than that witnessed on the occasion of the burial of his Eminence Cardinal Capecelatro, Archbishop of Capua, at the Benedictine shrine of Monte Cassino, where the great oratorian had desired to be laid. That Bishops, priests, and prominent laymen came to Capua from many parts to pay a last tribute of respect to the remains of Cardinal Capecelatro goes without saying; but it was a special sign of the esteem entertained for the deceased prelate to find two companies of infantry with two batteries of artillery drafted to the town of Capua to pay military honors to the remains. And in the funeral cortege up the heights of Monte Cassino marched three companies of infantry carrying their colors and playing solemn music, the civic guards of the town itself, Dr. Otho Von Mueheberg, Prussian Minister to the Vatican, whom the Emperor of Germany had sent to represent him; and an immense number of prelates, of the secular and regular clergy, and of the faithful from many miles around. Cardinal Capecelatro left a bequest in his will of 30,000 francs for the poor of his episcopal city.

## ROME

### A PUBLIC CONSISTORY.

Our American exchanges report that a Public Consistory was held on December 2, when twenty-five members of the Sacred College were present. His Holiness announced the creation of a new Cardinal in the person of the Right Rev. Karl Baron Hornig, Bishop of Veszprem, Hungary. The name of the Cardinal reserved *in petto* at the previous Consistory was not announced. The creation of Cardinal Hornig brings the present membership of the Sacred College up to sixty-one.

### BISHOPS RECEIVED IN PRIVATE AUDIENCE.

The Holy Father on Sunday, November 24, received in private and separate audience six Bishops—namely, Right Rev. Peter Amigo, Bishop of Southwark; Right Rev. Denis Kelly, Bishop of Ross; Right Rev. John Tohill, Bishop of Down and Connor; Right Rev. Patrick McKenna, Bishop of Clogher; Right Rev. Michael Fogarty, Bishop of Killaloe, and Right Rev. Joseph Archambeault, Bishop of Joliette, Canada.

## SCOTLAND

### THE GROWTH OF TOLERATION.

The growing spirit of toleration towards Catholicism, which is observable among Presbyterian clergymen in Scotland, is a pleasant sign of the decay of that narrow spirit of anti-Catholic fanaticism which was formerly so characteristic of the whole body (says a correspondent of the *Catholic Times*). An evidence of this improved feeling was contained in a sermon, delivered by Rev. A. F. Forrest, on Sunday, November 24, in Renfield street Church, Glasgow. 'It would,' he said, 'improve their tempers in ecclesiastical controversy if they would frankly acknowledge the grace of God in other Churches than their own. He feared the controversy with the Roman Catholic Church had been greatly marred by the lack of charity. There were Protestants who never spoke of that Church but with the fiercest and foulest invective. Why not acknowledge that Roman Catholics were fellow-Christians? Why not acknowledge that in that Church there had been and were many of the most eminent saints of God? Let them attack its corruption and their own,

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every Wedding Ring purchased.**BAKER** Specialises in Rings and gives  
the Best Possible Value every time.**A PRIVATE ROOM** is at your disposal to  
select goods in, and all our ring business  
we are most careful about and guarantee  
is treated in the most strictly private and  
confidential manner.

For Selection and Value come to

**W. BAKER,**  
**JEWELLER,**

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**MOUNTAINEER HOTEL,**  
QUEENSTOWN, LAKE WAKATIPU.

J. S. COLLINS, PROPRIETOR.

This New and Commodious Hotel has  
been well furnished throughout, and is  
now one of the most Comfortable  
Houses in Otago. Suites of Rooms  
have been set apart for Families, and  
every attention has been paid to the  
arrangements for carrying on a first-  
class trade. Hot, Cold, and Shower  
Bath.**TERMS MODERATE.**Best Brands of Wines, Spirits, and  
Beer. First-class Sample Room.A Porter will attend Passengers on the  
Arrival and Departure of Steamers.  
First-class Stabling.

Horses and Buggies for Hire.

Can you imagine anything better, anything nicer for  
a Christmas gift than a dainty ornament of rich,  
sparkling cut-glass or a delicate piece of choice china-  
ware? There is nothing daintier in town than our.....**DAINTY PRESENTS**Just call in and see our beautiful flower-pots, salad  
bowls, sweet-dishes, fruit plates, vases, dinner, tea,  
and breakfast sets—all of high-grade quality and  
"cut" to suit your purse!**CRAIG & CO.** 33 MANNERS ST., and at 61  
VICTORIA AV., WANGANUI.**THE WHIRR OF WHIZZING WHEELS.**We Have the WHEEL which best befits mankind of both sexes and all ages; the rich, the poor, and the  
fellow in between.The NEW HUDSON MOTOR CYCLE is something to crow about, with its Triple-speed Gear and Free  
Engine, and all that tends to lighten life's journey.OUR DEFIANCE BICYCLE at £12 10s is the best that ever donned a pair of tyres, for the man who  
desires style as well as utility; and we have Machines down to £7, for the man who needs a Bicycle to  
hack around in all weathers, under all conditions, and on all roads.MOTHERS, WE CAN SERVE YOU! Let us ease the family load by supplying you with one of CLEGG'S  
GO-CARTS, which we sell at the Maker's Prices.**J. McCORKINDALE & CO. - Popular Cycle Works - Main Street, CORE-**



at the same time, but let them not say it was all corrupt. Roman Catholics held a particularly sound doctrine of atonement and of the necessity of the Holy Spirit. In certain circumstances, Dr. C. Hodge, a champion of the Reformed Faith, was prepared to encourage the building of Roman Catholic churches. Even Luther saw in the Church of Rome the marks and tokens of a true Church of Christ.'

### UNITED STATES

#### A MEMORIAL TO HEROIC NUNS.

As a memorial to the six Sisters of Charity, including Mother Mary of the Cross, Mother Superior, who perished in a fire that recently destroyed St. John's Orphanage at San Antonio, Texas, after saving eighty-five of the eighty-seven orphan children in their charge, citizens of San Antonio, under the leadership of the Chamber of Commerce, have raised a fund of 25,000 dollars with which to erect a new orphanage.

#### A GENEROUS BENEFACTOR.

Mrs. Thomas F. Ryan, of New York, who recently gave a house and farm of eighteen acres to the Sisters of the Holy Child, has given many other rich presents to the Church and charity, among them a million-dollar Cathedral to the Catholics of Richmond, and rectory and other buildings. She has also given three Catholic churches to other towns in Virginia, built a hospital for consumptives near Phoenix, Arizona, and chapels at Tuscon and many other places in the West and East States, endowed rooms for sick telephone girls and nurses at hospitals, erected monuments on all the battlefields of Virginia, and other as stately benefactions. She was decorated by the Pope in 1904 because of her benefactions.

### GENERAL

#### THE NEXT EUCHARISTIC CONGRESS.

On November 25 the International committee of Eucharistic Congresses met at Paris, and it was there announced that Cardinal Ferrata had been appointed Papal Legate. It will not be the first visit of his Eminence to Malta as a representative of the Holy Father. Some time ago he officiated there at the coronation of a famous statue of Our Lady as a Legate of his Holiness the Pope, and on that occasion he was received with great enthusiasm by the Maltese people. Cardinal Bourne is showing keen interest in the Congress,

#### THE FAMOUS WHITE SEWING MACHINE.

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Prices from £7.—Cash or Terms.—Prices from £7.



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See the Latest  
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PUSH-CART.  
Very Cosy!

**BICYCLES!**  
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REPAIRS to Lawn-Mowers. Bicycles, Sewing  
Machines, Mangles, Wringers, Etc.

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56 GEORGE STREET, DUNEDIN

## Domestic

BY MAUREEN.

#### To Polish a Stove.

If your stove has become brown or greasy and the blacklead will not keep on, take a lump of washing soda, pour any tea that is left over from breakfast on it, and mix it with the blacklead. You will find it will polish beautifully and remove all grease.

#### To Blacken Brown Boots.

The simplest, quickest, and most effective manner in which to blacken brown boots is to take a raw potato, cut it in halves, and rub all over the leather for a few moments, after which rub the blacking well in, polish, and the result will be so satisfactory as to make it difficult to say whether the boots had not always been black.

#### Cleaning a Grate.

By this method it is only necessary to blacklead a grate every three months. First blacklead and polish in ordinary way; then rub with turpentine, and polish with a piece of velvet, when a beautiful lustre will be produced. All that is required is to rub the grate over each week with turpentine and polish with velvet. This is a very much easier way than blackleading each week.

#### Care of Wicker Furniture.

Wicker furniture should be cleaned with a strong solution of salt and water. Scrub it well, and rinse with fresh water. Soap should not be used to wicker as it encourages a yellow tint. When very shabby-looking, wicker may be 'refreshed' by being painted. The paint used should be well mixed and thinned to the proper consistency. If too thick it is apt to remain on the wicker in lumps.

#### A Simple Way to Beautify the Bathroom.

An ordinary bathroom can be given a beautiful tiled effect by the following arrangement: Form a high wainscoting of cement, three coats, the first two of ordinary grey Portland cement, and the last of cement which is perfectly white. Before the last coat dries lay it off with a marker in blocks the shape of a face of tile. The cracks thus made can be colored to harmonise with the tinting of the upper walls and ceiling.

#### Furniture Polish.

A good polish for furniture is made by taking three ounces of beeswax, cutting it up into quite small pieces, and letting it soak for about twelve hours in a pint of turpentine. Put in a pan on the fire one pint of water, in which boil one ounce of Castile soap until quite dissolved. Stir into this the beeswax and turpentine, and let the mixture boil gently for about five minutes. When cool, put into bottles, and shake well before using.

#### Grease Marks on Wall-paper.

Grease marks on wall-paper are most disfiguring, and many people think that it is impossible to remove them, and leave them to be perpetual eyesores. It is best to remove them as soon as possible after they appear, before they have time to sink deeply into the paper. Take some pipeclay or fuller's-earth, and mix it with cold water until it make a fairly thick paste. Put a layer of this on the grease-mark, and let it remain for twenty-four hours, when it will be perfectly dry and can be brushed off. In the case of an old stain, it may be necessary to repeat the process more than once.

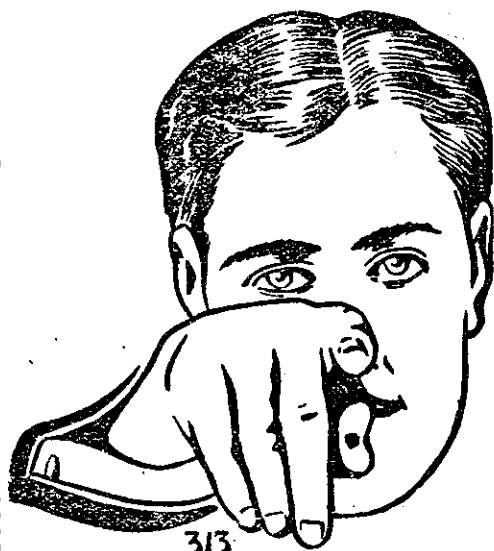
#### To Clean Silk Ribbons.

Take  $\frac{1}{4}$  lb of honey,  $\frac{1}{4}$  lb of soft soap, a-quarter of a pint of soft water, and mix all well together. Apply it to the material to be cleaned as it lies on a table or board, and brush it well, more especially over the soiled parts, with a nail-brush. Rinse it then by dipping it in cold hard water having provided two or three basins for the purpose, and dipping in each, one after the other, so as to cleanse it thoroughly; then hang to drain. As soon as the dripping had ceased iron on the wrong side; and if this treatment has been carefully carried out the silk will not look greasy or become stiff after ironing.

## When Camping

You will be wise to have with you a bottle of SYMINGTON'S COFFEE ESSENCE. The preparation of a delightfully palatable and invigorating cup of Coffee when you use SYMINGTON'S is simplicity itself.

## The Best Furniture is the kind Pegden makes



This is borne out by facts as scores of homes round about here can testify.

Furniture that is slammed together anyhow is no use to anyone—it costs as much as Pegden's and doesn't look as well or last a quarter of the time.

When you want furniture—whether it is a whole outfit or a single piece—come to Pegden's where every article is well and honestly made in all styles from the best of timber.

**W. Pegden, Art Furniture Manufacturer,**  
PALMERSTON NORTH.

**PELLEGRINI & CO.,** 244 Elizabeth Street, Melbourne, &  
257 George Street, Sydney, N.S.W.

Manufacturer of RELIGIOUS STATUARY, CANDLESTICKS, CANDEL-  
ABRAS, LAMPS, CHALICES, CIBORIAMS, THURIBLES, ALTAR VAS-  
ES, PYXES, and all other Altar Requisites. Church Vestments in all colours, from the  
cheapest to richest kind; also laces for Altars, Albs, and all materials for making  
vestments. A beautiful collection of silver-mounted Rosaries, Prayer Books in the  
latest binding, and pictures on stand, suitable for presentation. Pure Wax Candles,  
Floats, Tapers, Incense, Charcoal etc. Carmelite Habits, Medals, Scapulars,  
Crucifixes, and all articles for home devotion kept in stock. Wholesale and retail.  
MISSION GOODS sent anywhere. Orders by post promptly and carefully executed.  
A large stock of Caristmas and New Year Cards just arrived. BEAUTIFUL XMAS  
CRIBS. A large stock of GREEN VESTMENTS. Illustrated catalogue on  
application.

### THE BRAIN IS THE MAN

Therefore it is essential that we keep the Brain in a healthy condition, for when the Brain becomes fatigued our power to resist disease and other bodily ailments is destroyed; then comes Nervous Break-down, Debility, and other derangements of the System.

#### PHOSPHORTON

Is a Perfect Food for the Brain; it keeps it healthy and active; it contains just those ingredients which are the constituents of the Brain; and it clears the blood of all those impurities which clog and muddle the brain. PHOSPHORTON means Health, Strength, and Happiness, and you should always have a bottle by you. Send to-day.

A 2/6 bottle contains 32 doses  
A 4/6 " " 64 "  
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### PURIRI NATURAL MINERAL WATER

For  
RHEUMATISM, INDIGESTION, ETC.  
At all Clubs, the Leading Hotels,  
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PURIRI NATURAL MINERAL  
WATER.



### WHAT DO YOU TAKE FOR BREAKFAST?

The wisest and most healthy persons will say, "Porridge made from ROBINSON'S PATENT GROATS." It makes a finer-flavoured, easier-digested, and richer Porridge than the ordinary Oatmeal.

## Caddy Tea..

Fragrant, Delicious, Soothing,  
from the very finest gardens in  
Ceylon.

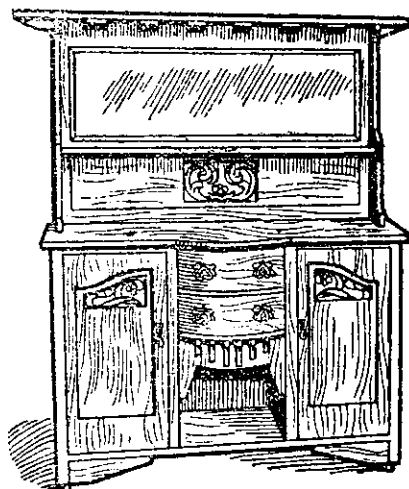
1/8

1/10

9/-

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Otago and Southland Agents



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31 VICTORIA STREET,  
(Opp. Royal Hotel),

AUCKLAND,

Established 1884.

Boots repaired at shortest notice.

## On the Land

### GENERAL

A horse with poor legs is a poor horse, no matter how good he may be in other respects.

Lime is not primarily a plant food, but a soil ameliorator. Carbonate of lime is the best form in which to apply it.

Sodium arsenite, at the rate of 2lb to 52 gallons water, sprayed on to Californian thistles, is the most effective means of destroying them.

The Christchurch *Press* reports that there has been a particularly good hay harvest in South Canterbury this season, and there should be an abundance of this class of feed for winter use. A few oat crops grown on warm sunny facings are now to be seen in stook, but harvesting will not be general for a month.

The cereal crops in the Ellesmere district (says the *Press*) have come along very rapidly during the past few weeks. Those that a fortnight ago were not out in ear are now showing large heads of grain, and many of the paddocks of wheat and oats are gradually changing color. Very few crops of oats are ready for cutting, but if the fine weather continues a good many will be ready within the next week. In consequence of the late sowing and the prolonged wet weather in the winter and spring, the harvest will be late and somewhat irregular. The crops on the whole look very promising—those on the medium and light land especially so.

Tests of dairy cows made for short intervals in the beginning of the lactation period cannot be depended upon to indicate the normal percentage of fat produced by cows tested, for experiments have shown that the percentage of fat in milk can be influenced to a marked extent for the first three weeks to a month by the fatness of the animal at parturition. This influence appears to extend in some cases in a less degree for three months. Under-feeding of the animal after parturition seems to be a necessary condition to bring about this abnormal percentage of fat in milk.

At Burnside last week 228 head of fat cattle were yarded. The number forward was in excess of requirements. At the opening of the sale prices were from 10s to 15s per head lower than at previous sale, and towards the end a still greater downward tendency was shown. Quotations: Best bullocks, £12 to £13 10s; medium, £10 10s to £11 10s; others, to £10. There was a yarding of 3455 fat sheep, composed mainly of wethers, with a fair percentage of ewes. The sale opened at only a slight reduction of previous week's rates, but towards the close there was an easing tendency, and sales were very hard to make. Quotations: Prime wethers, 20s to 22s; extra, to 24s 6d; medium and unfinished, 17s 6d to 20s; others, to 17s; best ewes, 18s to 21s; extra, to 23s; others, to 17s. The fat lambs forward totalled 924. Prices showed a decline of 1s 6d to 2s on previous week's rates. Quotations: Prime lambs, 18s 6d; best, 16s to 17s 6d; others, 14s. Of the 118 pigs forward, 61 were fats. There was the usual attendance of buyers, and prices for fat pigs showed a decline of 5s on late rates, while stores were selling much on a par with recent sales. Quotations: Baconers, £2 8s to £3 3s; porkers, £1 15s to £2 5s; slips, £1 2s to £1 5s; suckers, 15s to 18s.

At Addington last week there were heavy yardings of all classes of stock. The fat cattle forward totalled 290. The demand was much easier than at previous sale, prices being lower by about 3s per 100lb. Steers made £8 to £11; extra, £13 12s 6d; heifers, £6 5s to £9 7s 6d. There was a very heavy yarding of fat sheep, including a large proportion of prime wethers. There was good competition for both ewes and wethers for export, and prices for the former were well up to those ruling prior to the holidays. Towards the close wethers for export averaged about 3d per lb, and ewes 3d to 3½d per lb, according to condition and skins. Though the yarding was so large a good clearance was effected, as butchers, as well as exporters, were free buyers. The range of prices was: Prime wethers, 19s 6d to 23s 6d; lighter, 13s 6d to 19s; prime ewes, 15s 6d to

22s. The entry of fat lambs totalled 6700. At the opening of the sale prices were slightly easier, but firmed towards the end. There were 5600 lambs taken for export. Prices paid for freezing lambs were—16s 6d to 19s 6d for prime, to 21s 7d for extra, and 14s to 15s for lighter weights. There was a very large entry of fat pigs. Choppers realised 45s to 82s 6d; heavy baconers, 52s 6d to 60s; and lighter sorts, 46s to 50s, these prices being equivalent to 4½d per lb. Porkers were in over supply, with the result that towards the close of the sale there was a slump in values.

### LONG RED AND YELLOW MANGOLDS.

These two kinds of mangolds were tested against one another for several years in order to test their respective relative feeding value; the result may be summarised as follows:—

1. Long Red mangolds are superior to Yellow Globes for the purpose of fattening full-grown cattle, where the rations used are similar to those generally employed in the eastern counties. This superiority is doubtless due to the high percentage of dry matter present in the first-named variety.

2. Yellow Globe mangolds, although containing a smaller percentage of dry matter than Long Reds, are equal or even superior to the latter for the purposes of fattening yearly cattle, or for feeding store stock. For these purposes the dry matter of the Yellow mangold, probably because of the higher percentage of nitrogenous substance which it contains, is apparently better adapted than the dry matter of the Long Red variety.

### FARMS AND FARMERS OF THE WORLD.

The number of farmers in the principal countries of the world, and the respective percentage of the farming community to the rest of the adult male inhabitants, is stated to be as follows:—

	No.	Percentage.
England ...	1,258,275	9 per cent.
Scotland ...	250,492	13 "
Ireland ...	871,989	45 "
United States ...	10,512,029	36 "
Germany ...	9,883,257	35 "
Russia ...	18,245,287	58 "
Hungary ...	6,055,390	70 "
Austria ...	8,205,574	61 "
Italy ...	9,666,467	59 "
Sweden ...	982,886	50 "
Denmark ...	530,689	48 "
France ...	8,861,277	43 "
Belgium ...	697,372	21 "
Holland ...	592,774	31 "
Switzerland ...	481,641	31 "

### INFLUENCE OF CHEMICAL MANURES.

The herbage of pasture lands that have been neglected gradually becomes of a fibrous character, affording little nourishment for stock, and the animals which have to live on such poor stuff naturally degenerate in a manner similarly to the grass—but if such land is supplied with proper nourishment in the form of phosphates and potash, it will in a few years improve in a wonderful way, producing herbage which stock can enjoy and fatten on. This is a fact which farmers can see for themselves by comparing pastures in their own neighborhood and by reading the published results of experiments. For instance, a three years' experiment was made on pasture land which did not ever appear run down, but still the effect of the dressing of phosphate and potash was most marked, and shows that the superficial appearance of a field is no real criterion of its character.

### ELECTRIC MASSAGE

in your own home by means of the Zodiac machine—a wonderful apparatus easily carried in the pocket. Never requires recharging. For all pains, rheumatism, neuralgia, etc., it is unequalled. Thirty shillings, post free, from WALTER BAXTER, Chemist, Timaru.

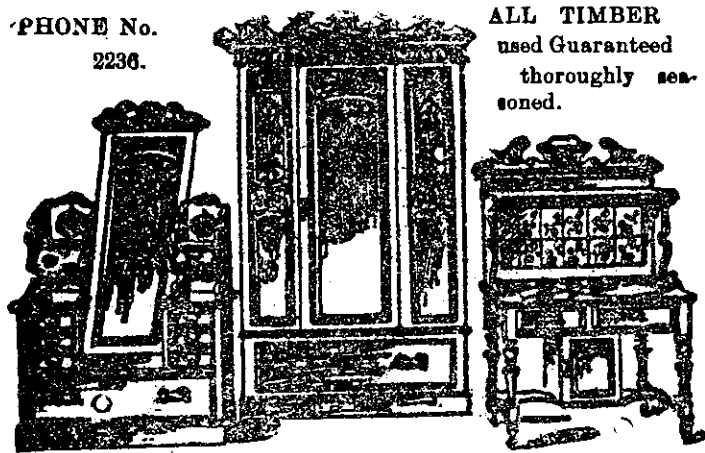
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S. GARDHAM, Cafe Cecil Fish Depot (Next Bank N.Z.), DUNEDIN.

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ALL TIMBER  
used Guaranteed  
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For Artistic Reliable Furniture, for A1  
Value in Bedsteads, for Clean, Pure Bedding,  
for Bed Rock Prices for Carpets, Hearthrugs  
Floorcloths and Linoleums,

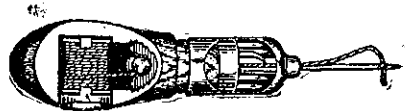
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**JAMES J. MARLOW**  
**Excelsior Furniture Warehouse**

203 Princes Street South.

Duchesse Chests from 42/-; Brass Rail Bedsteads 35/-  
Brass Rail Fender and Brasses, 20/-  
Country Orders receive Prompt Attention

## Sow Your Own Harness with the Stewart Automatic Sewing Awl



**A perfect Sewing  
Machine.**

The most practical feature of the STEWART AUTOMATIC AWL is that it does not necessitate its user to be skilled in the handling of such a device. It is so designed and constructed as to make its operation simple to the man who is inexperienced in the use of mechanical tools.

This marvellous little invention, though small and inexpensive, takes the place of 20/- harness maker's machine. It is a thoroughly practical sewing machine in every respect having within the handle a set of needles, awls and bobbin which carries the wax thread.

THE STEWART AUTOMATIC AWL IS A NECESSITY, and is as indispensable in the stable as a sewing machine is in the home. It can be carried in the pocket and used anywhere. It appeals to every horseman, farmer, teamster, harness-maker, shoe-maker, carriage-trimmer, sail-maker, and many others who do their own repair work, and is used by all stitchers of heavy material. Its simplicity recommends it to everybody. It is a tool that no practical man can afford to be without. A money-saver for the user, a money-maker for the agent. Wholesale price, 4s. 3d. Posted, 2d extra.

**Everything in Hardware at Wholesale Prices.**

To-day we have over 3000 Country Customers.—Will you join them? Write to-day for our illustrated catalogue, 125 pages bringing our Big Store right into your home, enabling you to save the middleman's profit, by buying direct from us at wholesale prices

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Your Suit, if made by us, will be the model of perfection, but you must assist us by getting in your order at once, for it requires time, and we will not allow a Suit to leave our Establishment until it pleases us as well as you. This Department is now under the supervision of

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**James Shand and Co.,**

WINE AND SPIRIT MERCHANTS

... AND ...  
GENERAL IMPORTERS

AVON BOND.....OXFORD TERRACE  
OFFICES.....209 HEREFORD ST., CHRISTCHURCH

**Ward and Co.'s Unrivalled  
Ales and Stout**

SUPERIOR TO ENGLISH AND AT LESS COST.

## CATARRH CURE.

The following are the symptoms of this very prevalent trouble: A feeling of stuffiness in the head, or inability to breathe freely through the nostrils, especially noticeable in the morning, a frequent desire to clear the throat, voice harsh, indistinct or nasal in character; and the hearing and taste impaired. One bottle of the above remedy relieves these distressing symptoms, and a short course never fails to cure. PRICE, 2/6 PER BOTTLE.

### OUR PRESCRIPTION DEPARTMENT

The Drugs and Chemicals used in our Prescription Work are those of the best makers, and are always guaranteed fresh and of full strength and potency.

We are Agents for—

MARINOLA CURE FOR STOUTNESS,

PRICE, 4/6 AND 8/6 PER BOTTLE.

**Scott's Pharmacy,**

17 PRINCES STREET, DUNEDIN.

(Opposite Herbert Haynes).

# The Family Circle

## THE MOUSE

I'm only a poor little mouse, ma'am!  
I live in the wall of your house, ma'am!  
With a fragment of cheese and a very few peas  
I was having a little carouse, ma'am!

No mischief at all I intend, ma'am!  
I hope you will act as my friend, ma'am!  
If my life you should take, many hearts would it break,  
And the trouble would be without end, ma'am!

My wife lives in there in the crack, ma'am!  
She's waiting for me to come back, ma'am!  
She hoped I might find a bit of a rind,  
For the children their dinner do lack, ma'am!

'Tis hard living there in the wall, ma'am!  
For plaster and mortar will fall, ma'am,  
On the minds of the young, and when specially hung—  
Ry, upon their poor father they'll fall, ma'am!

In your eyes I see mercy I'm sure, ma'am  
Oh, there's no need to open the door, ma'am!  
I'll slip through the crack, and I'll never come back,  
Oh, I'll never come back any more, ma'am!

## THE GIRL NEXT DOOR

'I know I'm never going to like this house,' Louise said to herself, as she swallowed hard, and had to stop in her work to hunt for her handkerchief. And there was really some excuse for feeling as she did. When people are moving into a house, and pots and kettles and nail kegs stand in the middle of the parlor floor, while the furniture, covered with old quilts and burlap, is huddled into corners, it is very hard to make one's self believe that the place can ever be homelike and comfortable.

But it was not the thought of the old house where she lived so long that made Louise homesick at this particular minute. She was thinking more of the girls who had been her neighbors ever since she could remember. It wasn't very likely that in this new home she would find any girls to compare with Elizabeth or Kitty Fox. As she thought of them, she had to hunt for her handkerchief again, and then she raced upstairs to the room which was to be her bedroom, by and by, though at present it looked to her like a disorderly carpenter's shop. Louise had a deep-rooted aversion to letting anybody see her cry.

The girl in the next yard happened to look at the dormer window at a time when the handkerchief was very busy, and as she looked, she understood. Jeanne had moved not so very long before, and she remembered her own homesick feeling too vividly not to feel sorry for the girl who had gone upstairs to cry by herself.

'Everything is all in a muss,' thought Jeanne, 'and they'll clear a corner of the table so as to eat their luncheon, and probably there won't be much to eat at that.'

Then it was that an idea occurred to her—such a bright idea that she all at once left her post of observation in the yard and rushed indoors. And Jeanne's mother not only approved, but gave a number of wise suggestions. For the next three-quarters of an hour Jeanne was very busy, and by that time the distant factory whistles were blowing for noon, and Louise, who had had her cry out and come downstairs to her work, was beginning to realise that she was hungry.

Then a rap came at the door. A girl was standing on the doorstep—a smiling girl who carried a big tray. A white towel was thrown over the top of the tray, so that it was impossible to guess at its contents. But a pleasant odor, almost a fragrance, rose temptingly to Louise's nostrils.

'I've brought you over some luncheon,' said the new neighbor on the doorstep. 'It is so hard to get anything to eat when you are just moving in, and

things are all in a clutter. I'll come back for the tray in an hour or so, and don't you dare to wash a dish. I don't believe you could find the dish-towels anyway,' she ended with a laugh.

It was the sort of luncheon to put life and cheer into a family of movers. There were sandwiches cut as thin as wafers, some of them showing a crisp lettuce leaf between the white sides. There were potato chips curling on the edge like rose leaves, and sliced tomatoes, and a dish of beautiful jelly, so clear that you could look through it, and a pot of tea whose fragrance had risen to Louise in spite of the white towel which had covered it. And there was a little dish of salted almonds and one of pickles, to say nothing of a plate of the crispest ginger-snaps you could imagine.

By the time they had finished that luncheon, Louise had changed her mind about everything; the house no longer seemed a dismal, disorderly place that never could be a real home. Instead she was beginning to see how it could be very pretty and attractive, as soon as they should have time to get things in order. As for her new neighbors, Louise was beginning to look forward eagerly to knowing them better. That girl who had brought the tray looked a perfect dear, Louise decided. And when she had eaten the last crumb of the last ginger-snap, and went to work again, she was singing under her breath, 'There's no place like home, O, there's no place like home.'

## TEMPTATION

'I don't see why you won't, Alice; you are always disappointing me,' said Louise Banks sulkily.

'Well, I'll let you know in twenty minutes,' replied Alice Kelley.

Louise had always tried to be her friend, but in some way Alice didn't care for her. This was Alice's second year at St. Elizabeth's Boarding School. This night Louise and six of her followers were going to have a spread in her room when they were supposed to be in bed, and she wanted Alice to be there.

Up in her own room Alice was having a hard struggle. She knew well if she went to Louise's room, it would be sweet stuff, fun, and laughter. Then, on the other hand, if Sister Mary Jane, who was on duty, should find out about it, it would mean punishment. But there was no possibility of her catching them, and anyway, she was 'easy.'

She was about to tell Louise she would go, when she happened to pick up her father's picture. His words came clearly to her mind, 'Be faithful and true in all things, and you will succeed.' For ten more minutes the battle raged within her, but right conquered.

The next day Sister Mary, in history class, suddenly surprised everyone by asking if anyone knew there was want of honor in the school. These words from gentle Sister Mary aroused the class. Only Alice noticed the way Louise blushed up.

'Yes,' continued Sister. 'They go directly against the rules without any regard to honor.'

That was all, but it was enough for Alice and Louise to know that all was discovered.

A few months after Louise left, but Alice remained, and her father's parting words helped her over many a weary stone.—*Boston Pilot*.

## AN AID TO MEMORY

J. M. Caldwell, in *Old Irish Life*, tells a story of a young peasant woman, Sally Sweeny, who used to walk into Galway twice a week to do shopping for her employers when they lived in the country.

She could neither read nor write, yet she never made a mistake with any of the messages that were entrusted to her. Once, however, her memory did fail her. One of the ladies of the family had ordered her to bring back a yard of some color of satin, and the unaccustomed word slipped out of Sally's recollection. But she did not allow herself to be beaten without an effort to recall the word, so she went into the principal shop of Galway still thinking hard.

'What is that ye call the devil?' she asked, 'whin it's not devil that ye say to him?'

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'Is it Satan you would be meaning?' asked the astonished draper.

'The very wan,' said Sally, delightfully. 'An' ye'll give me a yard.'

### A BROAD HINT

Two gentlemen who were playing cards at a club recently were very much annoyed by other members who stood behind their chairs and interested themselves in the game. Finally one of the players asked a spectator to play the hand for him until he returned.

The spectator took the cards, whereupon the first player left the room. Pretty soon the second player followed the example of the first. The two substitutes played for some time, when one of them asked the waiter where the two original players were.

'They are playing cards in the next room, sir,' was the waiter's reply.

### TRUE POLITENESS

A country gentleman, happening to put Peter the Great of Russia under an obligation, was invited by the King to dine at the palace. Of course, his unrefined country manners did not pass unnoticed among the courtiers, and when he finally poured his tea into a saucer to cool it they openly expressed their mirth, forgetting that by so acting they forfeited their claim to the title of gentlemen far more than the poor man, who, merely through ignorance, violated the arbitrary conventionalities of society.

The king, however, with the true instinct of a gentleman, immediately poured his own tea into a saucer, seeking thereby both to put his guest at ease and to reprove his courtiers' discourtesy.

### NO USE FOR IT

Judge Parry says in his book that the uneducated man in the street is a better witness of out-door facts than a clerk or warehouseman, having a more retentive memory. He tells a story of a blacksmith who went to the farriery classes held by the Manchester education authorities. The clerk in charge gave him a note-book and a pencil.

'Wot's this 'ere for?' asked the blacksmith.

'To take notes,' replied the clerk.

'Notes? Wot sort o' notes?'

'Why, anything the lecturer says which you think important and want to remember you may make a note of it,' said the clerk.

'Oh,' was the scornful reply, 'anything I wants to remember I must make a note of in this 'ere book, must I? Then what do you think my yed's for?'

### DULY APOLOGISED

On one of the Highland passenger steamers the sailor in charge of the passengers' luggage was having a hot time. One old lady especially so needlessly worried the seaman that at length, in exasperation, he gave her a cordial invitation to go to Jericho.

The indignant old dame stalked to the captain and breathed forth threats about headquarters knowing, and so on. The captain advised the sailor, for his own good, to apologise. After some persuasion the Highlander sidled up to the aggrieved passenger and, looking sheepishly at her, said in his imperfect English:

'Are you the old lady that was told to go to Jericho?'

'Yes,' she replied.

'Well'—with a gulph—the captain said 'you, needn't.'

### SMART JOHN

A Yorkshire youth on a visit to London happened to be staring with open mouth wondering at the display of confectionery in the window of a large Bond street establishment, when two young Cockneys came upon him, and thought to have a little fun at his expense.

'Here, Johnnie,' said one of them, 'go in and fetch me sixpennyworth of stare and gape.'

'Reight, pals! Let's have yer tanner.'

Into the shop went Johnnie, much to the amusement of the practical jokers. In a short time he emerged with a large paper bag in his hand.

'Did you manage to get it?' asked one of the Cockneys.

'Noa,' replied John; 'but I've gotten sixpen'orth of sweets, and you can stare and gape till I've eaten them all.'

### HE GOT THE JOB

Merchant: Aren't you the boy who was in here a week ago?'

Applicant: 'Yes, sir.'

Merchant: 'I thought so. And didn't I tell you that I wanted an older boy?'

Applicant: 'Yes, sir; that's why I am here now.'

### NOT VERY COMPLIMENTARY

Once whilst travelling, a well-known irascible scientist was exceedingly annoyed by a pedantic bore who forced himself upon him, and made a great parade of his learning. The scientist stood it as long as he could, and at length, looking at him gravely, said:

'My friend, you and I know all that is to be known.'

'How is that?' said the man, pleased with what he thought a complimentary association.

'Why,' said the scientist, 'you know everything except that you are a fool, and I know that.'

### IT PAYS IN THE LONG RUN

Abe Lincoln once asked an easy-going man: 'I say, Bill, how is it you seem to have so little trouble in your domestic arrangements and Sam here is always in a stew?'

'Well, I'll tell you, Abe,' replied Bill. 'Sam's trying to do too much. He's a-running the farm. He's a-running the household. He's a-running the kitchen and the kids, and blamed if he hasn't got it in his head to run his wife. Now, you know, all that together is too much for one man.'

'Well, what's your system?' asked Lincoln.

'I run the farm and myself, Abe,' replied Bill, 'and I let the missis run the house and herself. It's hard to be the bully in both places!'

### FAMILY FUN

Trick with a Plate.—Here is a way to balance a china plate on the point of a needle, and even to cause it to spin steadily upon this delicate support: Cut two corks down the middle, and in the ends of the four halves thus obtained insert forks, inclined to the smooth sides of the corks at a little less than right angles. Place these four corks around the rim of the plate at equal distances from one another, and see that the teeth of the forks are in contact with the rim, to prevent them from swaying. With a little care this plate can now be balanced on the point of a needle whose eye has been buried in the cork of an upright bottle. By giving it a gentle rotary motion the plate may be made to spin around, which it will do for quite a long time.

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