

MISSING

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

October 7, Sunday.—Eighteenth Sunday after Pentecost.
The Holy Rosary.

„ 8, Monday.—St. Bridget, Widow.

„ 9, Tuesday.—St. Denis and Companions, Martyrs.

„ 10, Wednesday.—St. Francis Borgia, Confessor.

„ 11, Thursday.—St. Canice, Abbot.

„ 12, Friday.—St. John Leonard, Confessor.

„ 13, Saturday.—St. Edward, King and Confessor.

St. Bridget of Sweden, Widow.

St. Bridget, the foundress of an Order of religious, was born about the year 1302 of the royal family of Sweden. The state of marriage which she embraced by the advice of her parents did not cause her to lose her fervor for the pious exercises she had shown from her tenderest years. After having become a widow (1343) she consecrated herself entirely to works of charity and to exercises of piety, and founded the Monastery of Wadstena (1344) on the shores of Lake Vettern. The Order was confirmed, under the title of 'Order of the Saviour,' by Urban V., in 1370. The religious followed the rule of St. Augustine and the particular constitutions which their holy foundress is said to have received by divine revelation.

St. Denis and Companions, Martyrs.

St. Denis, the first Bishop of Paris, and one of the most illustrious writers of the early Church, is believed to have been identical with Denis, the Areopagite, converted by St. Paul. He was martyred, with several companions, on the hill of Montmartre, in Paris, about the year 119.

St. John Leonard, Confessor.

St. John was born in Lucca, in Italy. As a priest, he effected such a complete reformation of morals in Lucca that its inhabitants rivalled the early Christians in fervor. He himself seemed to have imbibed that burning zeal which caused the apostles to traverse the world in order to convey to all nations the teachings of Christ. Anxious for the propagation of the true Faith, and unable himself to leave Italy, he devoted his time and abilities to the training of suitable young men, who were destined, after their ordination, to proceed as missionaries to heathen and heretical countries. He died in 1609, at the age of sixty-five.

GRAINS OF GOLD.

AVE MARIA!

Hail, Holy Mother, full of grace!
The light that shines from out thy face
Tells of a love divine.

Give me a spark of that same fire,
Give me the grace to lift me higher
To share thy trust sublime.

The look the Child gives back to thee,
Oh, may He give it once to me,
And may He too be mine!

'Ave Maria.'

Every revelation of a secret is the fault of him who first told it.

If thou wouldst have a brother frank to thee, be frank to him.

Where secrecy or mystery begins, vice or roguery is not far off.

Knowledge of the world consists in respecting its futilities.

We know that beautiful acts make a beautiful life. What you preach or say does not affect your character much; but the instant you do a thing it becomes a part of your very self and colors your life.

There is such a thing as a man having in this world spiritual possessions as well as material possessions, and being thus possessed he can look through the shadow and see the substance, he can reach out and touch vanished hands, see the faces of those whom he has loved and lost, can come into close fellowship with God and being pure in heart can see God.

The Storyteller

THE STORY OF GLORIANA

For three weeks we had advertised for a cook—in vain. And ranch life, in consequence, began to lose color and coherence. Even the animals suffered: the dogs, the chickens, and in particular the tame pig, who hung disconsolate about the kitchen door watching, and perchance praying, for the hired girl that was not.

'This,' said my brother Arthur, 'spells demoralisation.'

He alluded to the plates that lay face downward upon the dining-room table. We had agreed to wash up every other meal, saving time at the expense of decency. One plate did double duty, for we used the top for breakfast and the bottom for dinner. Before supper we scrubbed it thoroughly and began again.

'And this bread of yours,' I retorted warmly—the plate labor-saving scheme was a happy thought of my own—'spells dyspepsia.'

'True,' he admitted forlornly, 'I can make, but not bake bread. In a domestic crisis like this many things must be left undone. We must find a cook. I propose that we ride to the village, and rope some one.'

We discussed the propriety of such a raid with spirit. I contended that we might have reason to regret, at the end of another rope, so high-handed a proceeding.

'You are right,' said Arthur. 'However, it's always darkest before dawn, and I've a feeling in my bones that the present state of affairs cannot last. Something will turn up.'

He proved a true prophet. That very afternoon Gloriana turned up.

We were sitting upon the verandah oppressed with the weight of beans, bacon, and sodden biscuit. As we smoked in silence our eyes rested gloomily upon the landscape—our domain. Before us lay an amber-colored, sun-scorched plain; beyond were the foot-hills, bristling with chaparral, scrub-oaks, pines, and cedars; beyond these again rose the gray peaks of the range, pricking the eastern horizon. Over all hung the palpitating skies, eternally and exasperatingly blue, aquiver with light and heat.

'Somebody's coming,' said Arthur.

The country road, white with dust, crossed the range at right angles. Far away, to the left, was a faint blue upon the pink hills.

'It's no wagon,' said Arthur, idly, 'and a vaquero would never ride in the dust. It must be a buggy.'

Five minutes later we could distinguish a quaint figure sitting upright in an ancient buckboard whose wheels wobbled and creaked with almost human infirmity. A mule furnished the motor power.

'Is it a man or a woman?' said Arthur.

'Possibly,' I replied, 'a cook.'

'She is about to pay us a visit. Yes, it's a woman, a bundle of bones, dust, and alpaca, crowned with a sombrero. A book-agent, I think. Go and tell her we have never learned to read.'

I demurred. Finally we spun a dollar to decide upon which of us lay the brutal duty of turning away the stranger at our gates. Fortune frowned on me, and I rose reluctantly from my chair.

'Air you the hired man?' said the woman in the buggy, as I looked askance into her face.

'I work here,' I replied, 'for my board, which is not of the best.'

'I'm a book-agent.'

'I'll call my brother,' said I.

After he came we listened patiently as she read half a page from the volume she was selling. Her voice rose and fell in a sing-song cadence, but certain modulations of tone lent charm to the words.

'That is very nice indeed,' said Arthur. 'But I have something to ask you. Do you make twenty dollars a month at this business?'

She shook her head sorrowfully.

'This is September,' said Arthur, 'and within six weeks the rain will begin. What will you do then?'

She regarded him wistfully, but made no reply.

'Your mule,' continued Arthur, 'is about played out—poor beast. Will you stay here this winter and keep house for us? I daresay you can cook very nicely; and next spring, if you feel like it, you can start out bookselling again.'

'My cookin' is sech as white folks kin eat, but—'

'We will pay you twenty dollars a month.'

'The wages are more'n enough, but—'

'And the work will be light.'

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'I ain't scar't o' work,' she retorted valiantly, 'but—'

It's settled, then,' said Arthur, in his masterful way. 'If you'll get down I'll unhitch the mule and put him in the barn. My brother will show you the house.'

She descended, protesting, but we could not catch the words that fell from her lips.

'You must tell us your name,' said Arthur.

'It's Gloriana,' she faltered.

'Gloriana! Gloriana—what?'

'Jest—Gloriana.'

'She is a type,' said Arthur a few days later.

'A type of what?'

'Of the women who suffer and are not strong. I'd like to hear her story. Is she married or single? old or young? crazy or sane?'

'Gloriana,' I answered, 'satisfies our appetite, but not our curiosity.'

As time passed, her reticence upon all personal matters became exasperating. At the end of the first month she demanded and received her salary. Moreover, refusing our escort, she tramped three dusty miles to the village post-office; and returned penniless but jubilant. At supper Arthur said:

'It's more blessed to give than to receive—eh, Gloriana?'

She compressed her lips, but her eyes were sparkling.

During the month of October she spent all her leisure hours locked up in her own room. We often heard her singing softly to herself, keeping time to the click of her needle. When pay-day came she demanded leave of absence. The village, she told us, was sadly behind the times, and with our permission she proposed to drive her mule and buckboard to the country seat—San Lorenzo.

'I've business of importance,' she said proudly, 'ter transack.'

She returned the following evening with a 'larger parcel than the first.

'I've bought a bonnet,' she confessed shyly, 'an' trimmin's.'

We prevailed upon her to show us these purchases: white satin ribbon, jet, and a feather. The 'locating' of this splendid plume was no easy task.

'Maxims,' sighed Gloriana, 'is mostly rubbish. Now, fine feathers—an' there ain't a finer feather than this in San Lorenzy county—don't make fine birds. A sparrer is always a sparrer, an' can't look like an ostridge noway. But, good land, feathers is my weakness.'

She burned much oil that night, and on the morrow the phoenix that sprang from the flames was proudly displayed.

'I bought more'n a bonnet yesterday,' she said, with her head on one side and a slyly complacent smile on her lips. 'Yes, sir, stuff ter make a dress—a party dress, the finest kind o' goods.'

Arthur stared helplessly at me. The mystery that encompassed this woman was positively indecent.

'An' shoes,' she concluded. 'I bought me a pair, hand-sewn, with French tips—very dressy.'

Later, inspired by tobacco, we agreed that the problem was solved. Our head vaquero, Uncle Jap, gaunt as a coyote, and quite as hungry, had fallen a victim to Gloriana's charms as a cook.

The November rains were unusually heavy that year, and confined us to the house. Gloriana had borrowed a sewing-machine from a neighbor, and worked harder than ever, inflaming her eyes and our curiosity. We speculated daily upon her past, present, and future, having little else to distract us. We waxed fat in idleness, but the cook grew lean.

'You are losing flesh, Gloriana,' said I, noting her sunken cheeks and glittering eyes.

'In a good cause,' she replied fervently. 'Any ways, ther ain't a happier woman than me in the State o' Californy! Well, I'm most through with my sewin', an' I'd like ter show yer both what I've done, but—'

'We have been waiting for this, Gloriana,' said Arthur tartly. 'As a member of the family you have not treated my brother and myself fairly. This mysterious work of yours is not only wearing you to skin and bone, it is consuming us with curiosity.'

'Ye're jokin', Mr. Arthur.'

'This is no joking matter, Gloriana.'

She blushed and glanced indecisively at two solemn faces.

'Ye've bin more'n good ter me,' she said slowly, 'but a secret is a secret till it's told. I hate ter tell my secret, an' yer both young unmarried men. It's reely embarrassin'.'

'Your secret is no secret,' said my brutal brother. 'Somebody, Gloriana, is about to get married—eh?'

'Good land! How did ye come to guess that?'

'Uncle Jap has not said a word.'

'Well—why should he?'

'He's as close as a clam—the old sinner. So we can congratulate you, Gloriana?'

'Ye kin, indeed.'

We shook hands, and she led the way to her room. There, spread upon her bed, lay some dainty garments, exquisitely fashioned—a regular trousseau! Even to our inexperienced eyes the beauty of the workmanship was amazing.

'A woman,' she murmured, 'likes ter look at sech things. An' I do think these air good enough.'

'Good enough!' we repeated. 'They're fit for a queen.'

'An' a queen is goin' ter wear 'em,' said Gloriana proudly—a queen of beauty.'

We stared blankly at each other.

'They air ter Miss Miriam Standish, who was queen o' beauty at the San Lorenzy carnival. Miss Standish is the granddaughter of Dr. Standish. Ye've heard o' him, of course.'

She glanced keenly at Arthur, who rose to the occasion with an alacrity that I trust the recording angel appreciated.

'Of course,' he said hastily. 'Dr. Standish is a man of mark.'

'And his granddaughter,' said I, 'is about to marry—'

'Mr. Hubert Leadbetter. I should say Professor Leadbetter, who keeps the biggest drug store in town.'

We had bought drugs from the professor, and were happily able to testify to his personal charms. Gloriana beamed.

'There ain't a finer young man in the land,' Mr. Arthur.

'You are going to attend the wedding?' said I, thinking of the wonderful bonnet.

'If you please,' said Gloriana. 'I jest couldn't stay away. Why, I've made things for Miriam Standish ever since she was born. That is how I learned ter sew as few women kin sew.'

Arthur touched one of the garments lightly.

'This work will bring you many shekels, Gloriana. I had no idea you were such a needlewoman as this.'

'What,' she cried, her face crimson, 'do you think I'd take money from Miriam Standish? Why—'

She stopped short in confusion, and covered her face with her trembling hands.

'I beg your pardon,' said Arthur gravely; 'I wouldn't hurt your feelings, Gloriana, for the world.'

She looked up, irresolutely.

'I reckon I've said too much or too little,' she said slowly. 'Ye're both gen'lemen, an' ye've been awful kind ter me. I kin trust ye with my secret, an' I'm going ter do it. The Standishes air high-toned an' mighty particular. I come from Wisconsin, an' it was in Wisconsin that I first met Dr. Standish. I lived there with—with my sister. She, my sister, was a real pretty girl then, but of a prettiness that soon fades. The doctor was a good man, an' a kind one, but she paid back his kindness by runnin' off and marryin' his only son.'

'Surely,' said Arthur gently, 'the son was also to blame?'

'No, sir, my sister was ter blame, an' she knew it. He died, an'—an' my sister died, an' nothin' was left but the sorrow an'—Miriam.'

The name fell softly on a silence that we respected.

Presently she continued:

'Dr. Standish offered to take the child, an' I dared not keep her. His terms were awful hard, but just. He told me he'd take Miriam ter Californy, bring her up a good Catholic, but that she must never know the story of her mother. That was right, Mr. Arthur—eh?'

'I don't know, Gloriana. Go on.'

'I promised him never ter speak ter the child, an' I've kept my word; but he let me make her things. That was kind of him—very kind.'

'Very kind indeed,' said Arthur.

'I followed 'em ter Californy, an' worked out, an' sold books, an' peddled fruit, but I've kept track o' little Miriam.'

'You have never spoken to her, you say?'

'Never. Dr. Standish kin trust me. He's posted me too. He tole me o' the wedding. I got word the first night I went ter the village.'

Arthur began to pace up and down the room. His fists were clenched. I felt certain that he was about to interfere in matters that did not concern us.

'Miss Standish should be told the truth,' he said at last.

'No, no,' she exclaimed. 'I done wrong in tellin' the secret, but yer sympathy jest twisted it outer me. Promise me, Mr. Arthur, that ye'll never give me away.'

We pledged our word and left her.

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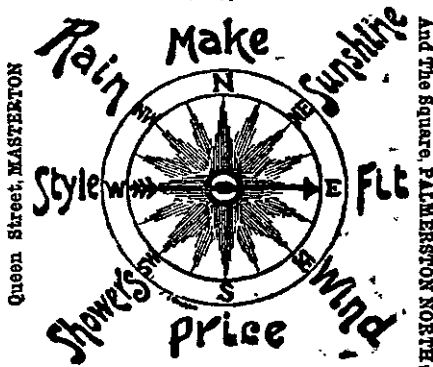
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'Gloriana's dun days must soon come to an end,' said Arthur to me upon the eve of the wedding. 'Why shouldn't she marry Uncle Jap? The old chap wants her. He informed me this afternoon that a double team travelled farther than a single horse. And he bangs about the kitchen door all the time.'

'Tell him to propose.'

'I'll have to do it for him,' replied the brother.

'Uncle Jap has not the gift of tongues.'

We accompanied Gloriana to San Lorenzo; as we feared to trust our friend—for so we had come to regard her—with the mule, a mischievous beast, spoiled by prosperity. Arthur drove a skittish pair of colts. Gloriana and I occupied the back seat of our big spring waggon.

'My brother is not Uncle Jap,' said Arthur, as soon as the colts had settled down to business, 'but he'll tell you all the pretty things the old man says about you.'

'Uncle Jap is puffedly ridiculous,' replied Gloriana gaily. 'His love is cupboard love.'

'He is set on matrimony. You are the one woman in the world for him. Take him, Gloriana; and then we'll all live together for ever and ever.'

She laughed.

'Mr. Arthur—you'd sooner joke than eat.'

'I'm not joking now. Uncle Jap is an honest man, with money laid by. He would make you comfortable for life, and such a marriage might pave the way to—a better understanding with Dr. Standish.'

Her face flushed at these last words, and fire flooded her eyes. Looking at her, I realised that long ago this worn woman must have been a beautiful girl.

'No,' she answered steadily, 'I wouldn't say Yes to an angel. Uncle Jap and I would make a balky team. He's obstinate as my old mule, an' so am I.'

My brother had tact enough to change the subject.

'Gloriana,' said Arthur, after a pause, 'Will you allow my brother, who is a grave and learned signor, to plead your cause with Dr. Standish? I know what lies nearest your heart.'

In this impudent fashion he laid a grievous burden on me; for I have no stomach for other folk's pastry, yet the hope that glistered upon Gloriana's face whetted a strange appetite.

'I'll speak to him—if you wish it,' said I.

'No,' she returned, her eyes giving the lie to her lips, 'It wouldn't be right.'

But a woman's brain is a sorry advocate against her heart. Arthur, as I expected, put her scruples to rout. It was agreed that I should carry, as credentials, Gloriana's present—the parcel she hugged to her bosom, weighty with love and linen; that the interview should take place after dinner; that the recognition of Gloriana as Miriam's blood-relative should not be demanded, but suggested with all deference. The Standishes boarded at the Hotel Buena Vista, where we always stayed; Gloriana was set down at a modest house, some three-quarters of a mile distant.

As the hour of meeting the doctor approached, my courage oozed out from every pore, distilling a malignant dew of distrust that not even the optimism of Arthur could dispel. As we sat at dinner I noticed with apprehension the stern features of Standish, who occupied the adjoining table. He ate sparingly, as became an old man. His granddaughter, a charming girl, with eyes that reminded me of Gloriana, chatted gaily to him, but he replied in monosyllables. Doubtless he was thinking of the parting on the morrow. Half an hour later he received me in his room, and asked courteously in what way he could serve me. I laid my credentials upon the table.

'This,' I began lamely, 'is a present from your housekeeper, Gloriana, to your granddaughter. She asked me to deliver it into your hands.'

'I thank you, sir,' he said stiffly. 'You say this—er—woman is your housekeeper?'

'Our housekeeper—and our friend.'

'Indeed. Well, sir, I am obliged to you. Good-night.'

'A present,' said I, 'demands an acknowledgment.'

'An acknowledgment? You look at me very strangely, young man.'

Upon this I spoke; explaining, in halting sentences, my mission. He listened attentively, a frown upon his somewhat narrow forehead.

'How dare you interfere in such matters!' he asked, in a voice that quivered with suppressed rage. 'What right have you to come between me and an ignorant woman; whose very presence is contamination?'

'Ignorant, illiterate—yes; but a braver, truer, more loving spirit never breathed, I count it a privilege to know her.'

'My life has been poisoned,' he muttered. 'It has been my one object to keep my granddaughter and this woman apart. I allowed her to work for the child, but the clothes she has been sending I have given to—others. Already, despite my efforts, she suspects that there is some unhappy mystery about her birth. Leave me this moment, sir.'

Arthur met me on the threshold of the hotel parlor, and listened confounded to my story. As we sat smoking and talking, the bell-boy ushered in Gloriana. When she caught sight of her precious parcel she gasped with satisfaction.

'I'm most choked,' she panted, 'in trying to get here in time. I reckon I run most o' the way. Ever since ye set me down I've bin studyin' and worryin'. I don't want ye,' she turned an anxious face to mine, 'fer it might unsettle Miriam. Good land o' Peter, how short my breath is! You see, there couldn't be room in the child's heart: jest now for me and the Professor. An' when that there idee took a holt it seemed as if I couldn't rest until I saw ye. I'm mighty glad I was in time.'

The words fell from her lips in sobs and hoarse gasps.

'It's all right,' said Arthur. 'Sit down, Gloriana. You deserve a scolding.'

As she spoke she sank upon the couch, and tugged convulsively at the white linen band round her throat.

'She is ill,' whispered Arthur. 'Run for assistance—quick!'

I chanced to meet the bell-boy, and despatched him in search of a physician, and the youth summoned Dr. Standish, in hot haste. His granddaughter, learning that a woman was in sore distress, accompanied him. They entered the room together. The doctor motioned back the girl, but she hastened forward, and looking with infinite compassion into the poor twisted face, took Gloriana's hands in hers. Some one administered brandy and spirits of ammonia.

'How did this happen?' said the doctor aside to me.

I spared him nothing in the recital, and his stern features softened as I emphasized Gloriana's anxiety to save Miriam from worry. As I finished the faithful creature opened her eyes, which rested naturally upon the face of Miriam.

'Why—it's my little girl!' she said faintly.

Dr. Standish bent forward.

'If she mistakes you for one of her own kin, don't deceive her. Play the part.'

Miriam nodded, and kissed the frail hands that fluttered round her head.

'Gimme my parcel,' she said presently, in a stronger voice. 'Mercy sakes! I'm awful weak; but I'd like to show my little girl the things I made for her.'

The parcel was brought and untied. Gloriana touched the garments tenderly.

'Nothin', she murmured, 'kin come closer to ye than these pretty things, excep' the love I stitched into 'em. When you wear 'em you'll think o' me, Miss Standish.'

At the sound of her name the girl started, and looked askance at her grandfather, who turned his head aside.

'Who is this woman?' she asked in a trembling voice.

The answer came from Gloriana, slowly and distinctly.

'I'm—nothin'—to—ye; but ye've bin the world an' all ter me. Well—I said I'd never go ter my little girl, because I wasn't fit, but I always thought that the Lord in His mercy would bring her ter me. Ye wore the clothes I sent, an' maybe ye wondered who made 'em. 'Twas the happiness o' my life sewin' on 'em, an' ter think you was wearin' 'em. I've worked awful hard, but I lin take it easy—now. I feel real sleepy, too. Good-night, my pretty, good-night!'

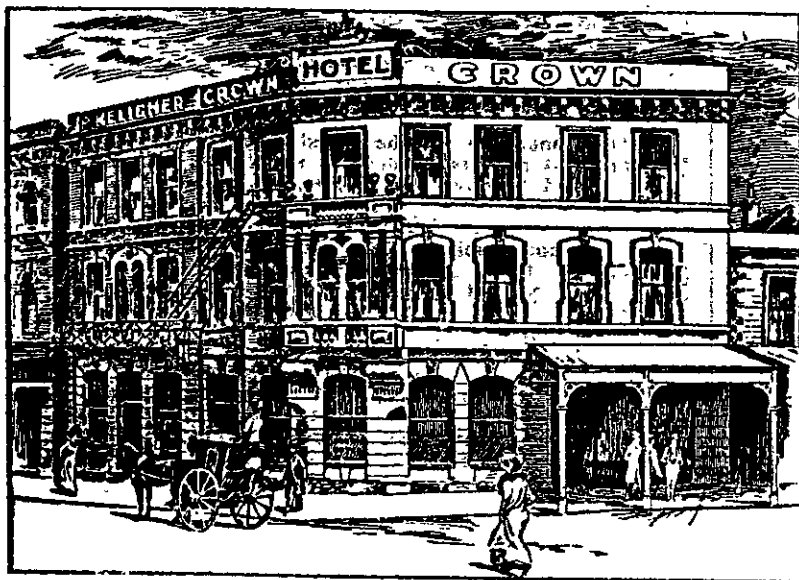
We were quite unprepared for what happened, believing that our poor friend was merely overwrought and weary. But as the words 'Good-night' fell softly upon our ears Gloriana sighed peacefully—and died.

'Who is this woman?' said Miriam for the second time, thinking that Gloriana had fallen asleep.

The doctor was not so deceived. He pressed forward and laid his trembling fingers upon the wrist of the dead, and then bent his head. When he confronted us the tears were rolling down his face.

'May God forgive me!' he cried, falling upon his knees. 'This woman, Miriam, was your mother.'—*Ben-ziger's Magazine.*

An important notice with reference to the value of Dr. Ensor's Tamer, Juice as a remedy for all 'de-rangements of the liver and kidneys, appears in this issue....



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Current Topics

False Pretences

Hatred and calumny are mother and daughter. Both are lineal descendants of Beelzebub, whose features they inherit. They mask their hideousness as did the veiled prophet of Khorassan, with a glittering veil of virtue—justice, zeal for religion, love of 'civil and religious liberty', and the rest. The mask and veil are vice's tributes to virtue.

The Quackery Bill

Mr. Hornsby's Quackery and Other Frauds Suppression Bill was last week talked to death—slain by the favorite weapon of Samson. This was done, not because of any objection to the principle or even the details of the Bill, but for a political purpose quite apart from the merits of the measure. The law has recently been (metaphorically) giving the rinderpest to some smooth-tongued quacksalvers who, with the brains of a protozoon and the audacity of a Cagliostro, have been defrauding the simple-minded and the unwary in southern New Zealand. But it leaves these unprotected against many of the most dangerous classes of 'medical' mountebanks and their 'remedies'. We hope to see a Bill on lines similar to that of Mr. Hornsby's pushed in due course through both Houses as a Government measure.

Catholic Press Association

Bogus Vatican 'news'; malevolent, mendacious, or misleading anticlerical despatches from Paris; sham Irish agrarian 'outrages'; and the rest of the fraudulent 'Catholic' items that are sent to the ends of the earth by the cable-demon: we have had a surfeit of them for some months past. Catholics have thus been made to bitterly realise the extent to which the fastest-flowing channels of newspaper information in Europe have been captured and held by agencies hostile to the Ancient Faith. A thoughtful lay writer in the latest issue to hand of the Adelaide 'Southern Cross' advocates, in substance, the adoption of our scheme of a Catholic Press Association. By the same mail we received from an eminent Australian Prelate the expression of an earnest hope that Catholic newspapers in these countries would make a united effort to promptly expose those lying cable-messages that so often are dumped upon our shores from anticlerical and Masonic and other such-like hostile sources in Europe. Another devoted Prelate—poor as to shekels, but a Croesus in zealous and successful effort for the Kingdom of God—offers the munificent contribution of £10 a year to a live Catholic Press Association. There is in this matter the sluggard's tendency to patch our grief with the comforting proverb that 'hard words break no bones.' But are we to wait to be beaten black and blue by the cable agencies before we take steps for effective self-defence? And how long shall we continue to let the cast mud dry and harden upon the fair face of our Mother, the Church, before we raise a hand to wipe it away? Grate misrepresentation by cable would be mended or ended by an active, well-equipped, and well-organised Catholic Press Association, working in, as to these countries (if that could be arranged), with the secular agencies, and with the various Catholic Truth Societies and such organisations as the *Auskunftstelle der Katholischer Presse* of Germany. We have for years advocated this means of meeting and worsting careless or malevolent European cable-agents on their own ground. And we are confident that such an organisation will be in beneficent operation before many years are past.

Slanderers in Broadcloth

You can satisfy the cravings of a hungry tiger or a famished shark. But three things you can never

sate: ambition, avarice, and hate. With them, 'l'appétit', as the French say, 'vient en mangeant'—every mouthful serves only to whet the appetite. Witness, for instance, the devouring hate with which a few Australian Orange clerics have been for some years past gnawing at the good name of devoted Catholic Sisterhoods whose shoes they are not fit to shine. These half-dozen clergymen engaged in this campaign of unmanly calumny against women are doing more injury to religion than twice their number of infidel lecturers, and more harm to the peace and good order of society than ten times their number of criminals at large.

Is it Bashfulness?

'There is,' says the Philosopher of the Sandwich Islands, 'this difference between bashfulness and modesty: the one soon wears off, the other never does'. Is it bashfulness, or modesty—or is it the repentant publican's humility, or fear of earthquakes—that keeps so many young men glued about the church doors at the Sunday Masses? Here is the 'S.H. Review's' point of view on the subject: 'If some able-bodied young men were as coy about entering a bar as they seem to be about entering a church, there would be a great advance in sobriety. One would imagine from the bashfulness and timidity displayed by some stalwart specimens of masculinity about entering within the portals of the church, that something terrible were likely to befall them if they got in any further than the door. The Catholic who is content to hear Mass kneeling on one knee, and without the remotest chance of seeing the altar or of hearing a word that the priest says, is not a very valuable member of the Church'.

'Concilio!'

The 'message of hope' recently given to Ireland by Sir Antony MacDonnell and Mr. Bryce recalls to mind the noble speech on 'conciliation' delivered by Mr. Gladstone in the House of Commons. At the death of the Grand Old Man in 1898, the Rev. Joseph Dawson (a Protestant clergyman) wrote for a Scottish paper a parody on Longfellow's 'Excelsior'. The writer, however, retained the solemnity of character of the original—a trick which few parodists 'learn'. 'A few stanzas may be appropriately quoted at the present juncture:—

'The hearts of men were failing fast,
As to his place the old man passed,
And raised, 'mid Tory snow and ice,
A banner with the bold device,
"Concilio!"

'As on the session dragged, and still
'Contention did St. Stephen's fill,
Above the clamor raging there,
A calm voice smote the weary air,
"Concilio!"

'Amazed, the country gathered round,
As triumphs new his efforts crowned,
Till proud and high his banner waved
O'er Erin, wooed, and won, and saved—
"Concilio!"

'Beside his grave two nations stand,
Linked heart to heart, and hand in hand;
And from the sky, serene and far,
A voice comes like a falling star,
"Concilio!"

It was a bold stretch of poetic fancy that made Gladstone live to witness the triumph of his conciliation policy—to see 'Erin wooed, and won, and saved,' and the two nations linked like sisters 'heart to heart, and hand in hand'. But

'We call those poets who are first to mark
Through earth's dull mists the coming of the dawn'.

So let us read the parting stanzas as the prophecy of things to come—of a dawn that is near at hand.

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The Demon Mirror

In one of his fairy tales, Hans Andersen tells the story of a mirror-hobgoblin—or rather demon, for he was one of the worst of his class. Once upon a time this demon made a looking-glass which had the power of making everything good or beautiful that was reflected in it shrink almost to nothing, while everything that was worthless and had looked increased in size and worse than ever. It made the most beautiful landscapes look like boiled spinach, it made the people appear to be hideous monsters, without bodies, and standing on distorted heads; it made the smallest freckle look as if it were a cancer spread all over the face. The demon kept a school. Those who frequented it waxed enthusiastic over the distorted mirror. 'Now,' said they, 'we can see what the world and mankind are really like.' They walked up and down the earth, till there was not a land or a people that had not been looked at through the demon's lying mirror. Then, like Alexander, they sighed for other worlds to conquer. So up they flew to see the angels of God in the goblin's glass. 'But the higher they flew the more slippery the glass became, and they could scarcely hold it, till at last it slipped from their hands, fell to the earth, and was broken into millions of pieces.' But things then became worse than ever. The fragments flew all over the world. Some were large enough to turn into window-panes; others were made into spectacles. But most of them were mere atoms. These floated about in the atmosphere. Many of them got into people's eyes, 'and from that moment they saw everything through a distorted medium, or could see only the worst side of what they looked at; for even the smallest fragment retained the same power which had belonged to the whole mirror'. Sometimes a bit of the demon glass worked its way to the heart, which then 'became cold like a lump of ice'. People who looked through pane, or spectacles, or atom of the bewitched glass could see nothing as it really was. Everything was distorted. And at all this the wicked demon 'laughed till his sides shook—it tickled him so to see the mischief he had done'.

The obsessed atoms are still flying in our atmosphere. Some of them have taken lodgings in the eyes and hearts of certain over-eager Orange clerics beyond the Tasman Sea, to whom reference is made in a preceding paragraph and in our news columns. Even without the demon glass, these poor men's evil yellow eyes would look with suspicion and hate upon God made Man if they caught Him smiling approval at a work of charity, however noble, if done for His dear love and in His sacred Name by a little Catholic Sister who gave up all to follow Him. But with the hard fragment of 'yellow' prejudice to still further distort their vision, the wicked hobgoblin in whose school they have learned the ungentle art of misjudgment and hate, has made them perform strange and fantastic tricks indeed before high heaven. For he has added a new refinement of diablerie to his demon glass: he does not merely make it appear to diminish good and magnify evil; but he even makes sweet charity—the noblest of the blessed three—appear to be tyranny, persecution, cruelty, and all manner of abomination. It is as when the evil ogre of the fairy tale turns the beautiful young princess into a hideous toad or a deformed and loathsome poison-snake. Our news columns contain a wholly satisfying exposure of the latest of the long series of attempts to blacken the reputation of our noblest institutes of charity in Australia. Happily, the vast body of the public have not got fragments of the yellow demon mirror in their eyes. They can see normally. The work of exposure has thus been in every case complete, not alone as to the question of fact, but also as regards its acceptance by the public. And now at last it seems as if the law is to step in and shake salt on the yellow 'tale'. That is, after all, the most effective

way of dealing with this unchristian and unmanly clerical campaign of vilification of women whose sole offending is the faith they profess and the good they do for Christ's sweet sake, without earthly fee or reward. Envy of such noble self-sacrifice is far easier than imitation. And rough-tongued calumny of the fee-faw-fum order seems rather a roundabout way for ministers of the Lord to lead their flocks to heaven by.

Such methods, however, overreach themselves. No cause but Satan's is served by the methods of Hans Andersen's wicked goblin. And the prompt and deadly exposures of the calumnies of the little knot of Orange clergy have already produced a healthy reaction in Australia and added to the laurels of the pious and noble-hearted women whose good name the evil tales were invented to tarnish. Kingsley—himself a devourer of 'Rome'—tells in his 'Miscellanies,' vol i, pp. 235-6, how Protestantism is injured and 'Popery' benefited by the tactics of the 'yellow plague':—

'The time, we think, for calling Popery ill names is past. . . . The truth is, Protestantism may well cry: "Save me from my friends!" We have attacked Rome too often on shallow grounds, and, finding our arguments weak, have found it necessary to overstate them. We have got angry and caught up the first weapon which came to our hand, and have only cut our own fingers. . . . We have been too proud to make ourselves acquainted with the very tenets which we exposed, and have made a merit of reading no Popish books but such as we were sure would give us a handle for attack, and not even then without the precaution of getting into a safe passion beforehand. We have dealt in exaggerations, in special pleadings, in vile and reckless imputation of motive, in suppressions of all palliating facts. We have outraged the common feelings of humanity by remaining blind to the virtues of noble and holy men, because they were Papists, as if a good deed was not good in Italy as well as in England. We have talked as if God had doomed to hopeless vileness in this world, and reprobation in the next, millions of Christian people, simply because they were born of Romish, and not of Protestant, mothers. And we have our reward: we have fared like the old woman who would not tell her children what a well was, for fear they should fall into one. We see educated and pious Englishmen joining the Romish communion. . . . and we have no talisman wherewith to disenchant them. Our medicines produce no effect on them, and all we can do is, like quacks, to increase the dose. Of course, if ten boxes of Morrison's Pills have killed a man, it only proves that he ought to have taken twelve of them. We are jesting, but, as an Ulster Orangeman would say, "it is in good Protestant earnest."

We commend these words to the 'yellow' clergy who conduct this unmanly and deplorable campaign against women. If they paste this extract of Kingsley's inside the crown of their hats, it may possibly serve as a talisman to eject the ogre's vitrified yellow prejudice from their eyes, and enable them to see normally and judge like rational beings.

The Annual Epidemic

The Wellington 'Free Lance' applies, in its latest issue, a fly-blister of sarcasm to the Bible-in-schools epidemic, that breaks out sporadically with the flowers that bloom in the spring—tra-la! The complaint has pretty well run its course. Barring some of the clergy, most of our population is now immune from its attacks. The malady (says the 'Lance' in an article on the recent deputation to the Premier) 'appears in the spring, dies away when the weather gets warm, and reappears when the roses bud again'. Here is how our Wellington contemporary 'sizes up' the leaders of the dead or moribund movement—'the biggest sufferers from the spring epidemic', who annually wake up and somnolently declare that unless 'something is done'—of course by somebody else—the rising generation will become 'frankly pagan': 'The "party" are so anxious about the matter that their anxiety breaks out once every twelve months. In the meantime, the poor heathen child has become more

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"A E guid turn deserves anither." You are delighted with Cook o' the North; then tell your friends.

"frankly pagan," and the Bible-in-schools party's only suggestion, as of old, is, not that the party shall do anything, but that the State shall do what the party are too tired to do—which has been the fault of the party all the time. They see what they think is an enemy. They are too tired or too frightened to tackle him. Let the other fellow tackle him. We will stand by and "sool" him on."

THE CHURCH AND MODERN IDEAS

(BY HIS GRACE THE ARCHBISHOP OF WELLINGTON.)

Most of what goes by the name of 'Modern Ideas' may be condensed into the well-known formula, dating from the French Revolution, and to-day inscribed with bitter irony, alas! on most public buildings in France: Liberty, equality, and fraternity. Now it can be irrefragably proved (1) that the ideas of liberty, equality, and fraternity are by no means irreconcilable with Christian dogmas, nay, that they were brought into the world by the Church; (2) that they cannot subsist without the Church.

I.

(1) Liberty is a magic word. It stirs the soul to its deepest depths! All men thrill at its name, all men respond to its appeal. So proud is man of his liberty that he prizes no good, unless he has liberty prior to it. So zealous is he of it that he will not lose a particle of it, and he regards any attempt against his liberty as an attempt against himself. And he is right; for it is liberty that enables him to put forth all his energies, and imparts to him his strength, greatness, and moral value.

Now, on the first appearance of the Church in the world these sentiments of liberty so human, so deeply rooted in our inmost nature, were unknown. First, there was in regard to the bulk of mankind, no individual liberty, the most elementary and indispensable of all; which consists in man having the enjoyment of his body, person, and life; in his having the right to possess the fruits of his labor, to found a family, to make a home. In the heathen world, despite its great advance in civilisation, mankind were divided into two classes: on the one side a few millions of freemen, on the other hundreds of millions of slaves. And this division was held to be a law of nature. 'It was nature,' said Aristotle, 'that, with a view of preservation, made certain beings to command, and others to obey. It willed that the being endowed with foresight should command as a master, and that the being, capable, by its bodily faculties, to execute orders, should obey as a slave.' But Jesus Christ came upon earth and said: 'The truth shall make you free.' (John viii., 32); and, on the strength of these words, the Church broke off the fetters of slaves and restored to them their human liberty.

Next, there was no political liberty, because it supposes equality, and equality was as much unknown as liberty; as we shall shortly see. Again, there was no religious liberty. The State, whether in the form of a republic or an empire, was the arbiter of the conscience and the destinies of mankind, the absolute master of bodies and souls. But one day Jesus uttered these pregnant words: 'Render unto Caesar the things that are Caesar's, and to God the things that are God's.' (Luke xx., 25). The Church took up these words and caused them to penetrate and leaven society, at the cost of the death of myriads of her children; for, after all, it was to establish religious liberty, the liberty to believe and worship according to conscience, and not according to Caesar's behests, that myriads of martyrs shed their blood. Henceforth the Church and the State were distinct; obeying Caesar, was not identic with obeying God. Thanks to Christ, thanks to His Church, human conscience was freed from

The Yoke of Governments.

But if the Church liberated human conscience from the yoke of Governments, was it in order to bend it under another yoke, to hold it captive under its own domination? No. Here we touch the grave and irritating question of liberty of conscience—the liberty to think, the liberty to act. No question in our day has raised such clamor and hatred against the Church as this. Let us attempt its solution, in the light of reason and history, as briefly as possible, but also as completely as possible, on account of its importance.

This solution, it seems, will not be hard to find if we make a necessary distinction between liberty and right. God in creating man gave to him the sublime and kingly privilege of liberty. Man is free; that is a fact. He can choose between truth and falsehood, good and evil. But does it follow that he can determine himself indifferently, according to the whim of the moment, either to truth or falsehood, good or evil? By no means; if he has the liberty to do so, he has not the right. He CAN physically, but morally he MUST not. Our reason, indeed, informs us that our liberty of action has necessary limitations, which are honesty, morality, the liberty of others, which we have no right to infringe; which, are, in a word, the limits of the rights of God and the rights of man. But as our reason is fallible, and our will weak, society comes to our help and takes its precautions against them by putting necessary barriers to our liberty, which prevent its abuse and keep it within the bounds of right. Thus civil society by its code of laws puts salutary and indispensable restrictions to our liberty, as, for instance, when it forbids us to excite others to debauchery, or rebellion, to desertion, or provocation to desertion, etc. Nor does the religious society, called the Church, proceed otherwise when she says to us: You ought to do that because it is good, you ought to avoid this because it is bad. By enacting these principles of morality she is only conforming to the essential laws of reason; she points out where good is; she regulates and directs; she does not destroy our liberty of action.

It is just the same with the liberty of thought. We have radically the liberty of remaining undecided and wavering between error and truth; nay, more, we have the liberty to prefer error to truth. But we have not the right to do so, and here, too, our reason protests and cries out that our liberty dishonors itself when it does not choose what it knows to be true, and that no interest, however sacred and lawful, can allow man to sacrifice truth to error.

There is such an adaptation of our intellect to the truth, such an equation between reason and truth, that we are shocked when we perceive a disjunction between these two terms. Hence it happens that in ordinary life we maintain even trivial things which we think true, with an obstinacy and an intolerance which will not give way; so true it is that we feel that truth has imprescriptible rights and is unyielding. Hence it has been aptly said: 'Error has no claims to liberty.'

But who can flatter himself that he has the truth? Only the Church. She does not teach the opinions more or less sure, more or less disputed, changing and reformable, of human sciences; she teaches the doctrine of Christ. Who said: 'I am the truth.' Jesus Christ has committed to her the guardianship of this truth, and she has never failed in her mission. This sacred deposit she keeps most precious, never allowing a syllable to be added to or taken from it. For its perfect preservation she has never ceased, in the course of ages, to point out error and deter from it the souls entrusted to her charge, with superhuman energy, like a mother defending her offspring. In matters of doctrine the Church is superbly intolerant—and she glories in it—because she is the truth, as the sun is intolerant of darkness because it is the sun. But, in practice, in her relations with souls what tolerance she exhibits! And of whom has she learnt it? Of her Founder, Jesus Christ. Christ did not employ force, but persuasion. Remember His words: 'If any man will come after me.' It is an invitation, not a restraint. Remember that beautiful scene in the Gospel: Christ had sent His apostles to announce the good tidings to the Samaritans, who refused to hear them, and sent the apostles away. Angered by this check and this resistance to grace, James and John came to our Saviour and said: 'Wilt thou that we bid fire from heaven to fall upon these men and consume them?' How did Christ answer this appeal to force? Listen to His words and retain them for ever. In a tone of severe reproach He said: 'You know not to what spirit you belong. The Son of Man came not to slay men but to save them.' It was also persuasion and not might that He put into the hands of His apostles when, about to leave the earth, He sent them to conquer the world. 'Go, and teach all nations. . . . When you go into a house salute it saying: peace be to this house. And if they do not receive you nor hearken to your words, go out of that house—and shake off the dust from your shoes.' No violence, you see; liberty is respected.

That is All the Gospel.

But has the Church continued the Gospel? Yes; that is certain. Observe that we are not speaking of Christian kings and princes, nor of people belonging to the Church; they are not the Church, and the

"A SORROWFUL heart is drouthy; but a cup o' genuine 'Cook o' the North' will quench ony."

"A toom haun is nae lure for a hawk," but a cup o' Hondal-Lanka's a temptation for anybody!

Church cannot be answerable for their errors and sins, which are explained, though not excused, by the manners of the times, or by statecraft. If you wish to know the tenets of the Church on this matter you should peruse the books which contain her authentic teaching. It is all comprised in one principle not presently invented to plead her cause, since it goes back to the thirteenth century, to medieval times, when the Church, having supreme sway, could easily have appealed to might; it was formulated by St. Thomas, the Philosopher of genius and the prince of theology. Here it is: 'The civil government ought to imitate God's government. Now God suffers, tolerates, permits errors and vices on earth, because in His goodness and justice He can draw from them a greater good; in like manner the Government ought to be tolerant for the greater good of its subjects.'

Such is the Doctrine of the Church,

her authentic doctrine, what she always taught prior to St. Thomas, what she always practised. Let us illustrate these principles by citing some examples, which we shall borrow from certain facts on which the Church nowadays has been most fiercely and wantonly attacked. When Charlemagne waged those well-known sanguinary wars with the Saxons to force them to embrace the Christian religion, one of his courtiers, a monk of wide renown, Alcuin, rose to remind the monarch of the rules of the true apostolate. 'Truth,' said he, 'is an act of the will, and not of restraint. You attract men to the faith, you cannot force them. Let the propagators of the faith be instructed by the example of the apostles; let them be preachers and not plunderers.'

After the massacre of Protestants called in history the 'Saint Bartholomew,' Pope Gregory XIII. had the Te Deum chanted and ordered processions by way of thanksgiving. Intolerance, cruelty! you exclaim. No; a mere mistake, a mistake shared in by the other European courts; for King Charles IX. had by his ambassadors spread the news of a conspiracy which he had escaped. When the Pope learnt the truth he 'shed tears,' says Brantome, both regarding his mistake and this abomination. And when, later, the Cardinal of Lorraine presented to the Vatican, Marceuilles, the very man who had slain Coligny on the 22nd of August, Pope Gregory exclaimed: 'He is an assassin!'

Now listen to the words uttered by Pope Innocent XI., when he heard of the constraint put on the consciences of Protestants under Louis XIV., which prepared the fatal and impolitic 'Revocation of the edict of Nantes': 'Christ never employed that method; men must be brought, not dragged, into the Church. Such has been the invariable policy of the Church. When the Jews, pursued and persecuted in all directions because of their exactions, were at a loss to find a refuge, they found protection in Rome, the city of the Popes; there, under the aegis of the Popes, they freely practised their religion. Like Christ, the Church stretches out her motherly hands to all men, invites them all, proposes the truth to all, but imposes it on none, out of respect for liberty.'

(To be concluded in our next issue).

'ORATE FRATRES'

AN ARTICLE FOR THE LAITY

(BY THE REV. J. GOLDEN, KAIKOURA.)

In the Old Dispensation there were whole burnt offerings, sin offerings, thanksgiving offerings, peace offerings. The Book of Leviticus abounds with directions respecting these different kinds of sacrifice. 'If his offering be a holocaust.' Again: 'And if his oblation be a sacrifice of peace-offerings, and he will offer of the herd.' 'Once more: "These are the sacrifices which you shall offer." In Ecclesiasticus we read: "Do not offer wicked gifts."

Sacrifices were offered to Almighty God from the very beginning. 'Abel also offered of the firstlings of his flock, and of their fat, and the Lord had respect to Abel and to his offerings (Gen. iv., 4). St. Paul, in treating of the fruits and efficiency of faith, refers as follows to the sacrifice of Abel the just: 'By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained the testimony that he was just, God giving testimony to his gifts. The expression under review is consonant with altar and sacrifice. 'And he (David) built there an altar to the Lord, and he offered holocausts and peace-offerings' (i Paral. xxi). In Exodus we read: 'These are the sacrifices which you shall offer.' And again: 'So

Jethro the kinsman of Moses offered holocausts and sacrifices to God.' 'Rising early in the morning, the Israelites offered holocausts and peace-offerings.' And the people of God were forbidden under penalty of death to offer their children to 'the idol Moloch.' This was an 'abomination which the Lord abhorreth, offering their sons and daughters and burning them with fire' (Deut. xii, 31). Those who were guilty of such heathenish abominations, 'dying let them die: the people of the land shall stone them.' One quotation more. This illustrates the ancient doctrine and practice of making oblations for the happy repose of the faithful departed. The valiant Jewish captain, Judas Machabeus, making a gathering, sent twelve thousand drachms of silver to Jerusalem for sacrifices to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. 'It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from their sins' (ii. Mach., xii).

To sum up what has been so far advanced: The word 'offer' harmonises exactly with the idea of priest, altar, sacrifice. It is of ancient usage. It is the very best conceivable. Another

Apt and Time-honored Expression

is 'celebrate,' which comes in as a valuable auxiliary to express a definite meaning of its own. The priest has celebrated Mass is an orthodox expression. But a sacrifice is 'offered.' How forceful and appropriate are these terms in contrast with the bald expressions, 'read,' and 'said.' It follows that the sound and logical words should be carefully cultivated, while the objectionable modes of expression should be ruled out of court.

When we consider the nature of the Adorable Sacrifice offered on our altars, and when account is taken of the reverence, attention, and devotion required on the part of the congregation, how weak and inapt the common expression, 'hearing Mass.' Evidently 'assisting at holy Mass' and 'attending at holy Mass' are far better phrases, being more consonant with the obligation of the people. They harmonise with the meaning of Sacrifice and offering, as well as with the close connection existing between the congregation and the officiating priest. This intimate relation has already come under brief review. It is expressively set forth in the 'Orate Fratres' of the priest: 'Pray, brethren, that my Sacrifice and yours may be acceptable to God the Father Almighty.' The writer in the 'Ecclesiastical Review' bans the expression 'hearing Mass.' Enough has now been advanced to show that he is amply justified in condemning this phrase. But a more suitable mode of expression he does not supply or suggest. We venture to offer 'attending' and 'assisting' as far more becoming and logical phrases.

We now come to a brief notice of other modes of speech respecting holy Mass, but which 'Layman' has not mentioned. Possibly America is not afflicted with them. Perhaps they are peculiar to this country. At all events, they are unknown in the land of St. Patrick's inheritance. We venture to say they are never heard of in any Catholic country. But they are abuses of language very rife in this fair Colony. It is self-evident they are not of Catholic growth or origin. They are aliens of a most undesirable nature. No Catholic should admit them into his vocabulary. Those who have adopted them should take and expel them forthwith. They are the offspring of an irreligious world and generation. Let them be cast forth to their owners.

Here are some specimens to illustrate our contention:—(1) 'Church is in'; (2) 'Church is out'; (3) 'Late for Church'; (4) 'Missed Church.' If by the word 'Church' is meant the people, surely the expression is most unsuitable. The people or the congregation are not known by the name 'Church.' The phrases 'Church is in' and 'Church is out' are flippant modes of speech, bald attempts at expressing the proper thing. What is this proper thing? It is that the determined hour for holy Mass has arrived, or that Mass is concluded. Why not say, 'It is time for Mass'; 'The people are in the Church'; 'The priest is on the altar'? Instead of 'Church is out,' why not use the natural expression, 'The people are out of Church'? or again, 'Mass is finished'? Instead of 'late for Church,' why not say 'late for holy Mass'? Instead of the slipshod phrase, 'missed Church,' why not employ the more apt and correct expression, 'lost Mass,' or 'neglected Mass,' or 'late for Mass'?

In the sense we are considering, 'Church' is neither the sacred edifice nor the congregation. And surely the Holy Sacrifice cannot be designated by the term 'Church.' Neither is it apt or proper to call divine worship by the meaningless name of 'Church.'

'Church' is neither 'in' nor 'out,' 'late' or 'early.' The expressions have no definite or correct meaning. They are altogether devoid of the fragrance of proper Catholic expressions. 'Mass time,' and 'late for Mass,' and 'lost Mass,' and 'neglected Mass' are Catholic expressions. They convey correct ideas and meanings. They are dignified and respectful to religion. But the floundering and cant expressions we have pointed out should be utterly discarded. They are un-Catholic modes of speech, devoid of common-sense and good taste, and lacking in reverence to the Adorable Sacrifice. They are a debasement of religious ideals, and calculated to lead to indifference. They weaken the idea of duty and obligation on the part of the people.

Is it not, then, the height of folly to exchange our proper and hallowed modes of expression for the empty and un-Catholic phrases we hear so often? Surely it is high time to enter a strong protest against them. They are of recent origin, and are begotten of an unwholesome atmosphere. They have sprung up in an irreligious age, which has lost reverence for hallowed and sacred things. The free-thinking world ignores all duty to God and invents words and phrases to suit its vitiated taste. Way-faring man needs wholesome doctrine and true worship to attain his destiny, and both doctrine and worship are sustained by their own time-honored modes of speech, which go to the very heart of religion. Alien words and phrases are unsuitable, misleading, and dangerous. They engender false ideals and debased conceptions of divine faith and its obligations on mankind. The venerable Sacrifice of the Mass is not 'Church.' Catholic worship is not 'Church.' The faithful are not 'Church.' The expression is out of 'all harmony with the heart and soul of religious teaching and practice.

In the second Epistle to the Thessalonians, the great St. Paul exhorts his converts in the following terms: 'Brethren, stand firm; and hold the traditions which you have learned, whether by word, or by our epistle.' Similarly may our people be admonished to stand fast by

The Language and Traditions

of the Church of ages. The sound words and phrases she has sanctioned by ancient usage are some of the safeguards of faith. Such expressions the catechism, works of instruction, and prayer books supply in abundance. They are taught through the medium of sermons and lectures. They abound in Catholic literature. Why go beyond them to express our thoughts respecting Catholic doctrine and usage? Why employ strange and unsound and jingling modes of speech? Principle is at stake; truth is at stake. The honor and reverence due to religion and its sacred rites are involved. There is question of Holy Mass, the central worship of Christianity. There is question of its celebration, and of the obligation devolving on the faithful to assist, from beginning to end, with proper dispositions. The deposit of faith is concerned. 'Sound words' are a safeguard of sound faith. Every stronghold of faith, worship, and religious usage should be 'held fast.' The language of unbelief is grating and offensive to ears attuned to fine ideals. The Church has given her children the genuine coin of her realm—the Kingdom of God upon earth. She has supplied her adherents with words and phrases that bear the stamp of her authority, and which express her mind, as no other language can express it. These are forceful and true; brimful of religious thought; worthy of zealous cultivation; and, therefore, of vital interest to the faithful. The constant and reverent use of them very materially helps to maintain the faith and to cherish religious fervor. May our faithful people guard themselves against un-Catholic and illogical, flippant and irreverent modes of speech respecting faith and practice.

THE LATEST ORANGE CALUMNY

ANOTHER SENSATION EXPOSED

The Orange campaign of calumny against Catholic Sisterhoods in Australia goes recklessly on. The slanderers (clergymen all) seem to be undeterred and unashamed by the repeated exposures that have been steadily following their unmanly efforts to blacken the character of those devoted Catholic women who have given their lives to the arduous work of reforming the fallen and bringing up orphans in the love and fear of God. During the past twelve months we have given detailed exposures of a number of wild anti-convent stories. The latest and most sensational was given to the world by a Methodist clergyman (a prominent Orangeman) in Melbourne. The story met with a most complete and satisfying exposure at the

hands of the Archbishop of Melbourne. Speaking to a packed congregation in St. Patrick's Cathedral on Sunday, September 16, his Grace said in part (we quote a portion of the 'Advocate' report):—

If anyone should guard against the appearance of uncharitableness more than another, a minister of religion is specially bound to do so, for his own sake and for the sake of the example he gives to others.

But the opportunity was not to be lost. A blow was to be struck at Catholic institutions. Public prejudice was to be aroused, and here was the occasion for accomplishing so meritorious a purpose. On the first available Sunday, and before a hostile crowd, the great revelation was made, with all the controversial tricks and innuendoes of the professional petty pleader. These innuendoes suggest to the public that a dreadful and unheard-of thing had happened; a girl had actually 'escaped' from a convent home, where she had been confined, detained, and imprisoned. Her convent and convict number was 66, she had jumped three fences, and police, priests, and nuns were called out to hunt her down as if she were a wild animal; and, when the chase became too hot, she was secretly brought to Melbourne, and fell, by a special providence, into the hands of her clerical champion. Her time at the convent home was for long, dreary hours spent in laundry work, and terrible penances, including 'twenty Masses, thirty-three Glorias, and a long silence.' No wonder that she was ignorant, and could neither read nor write. How could she, when she was 'drafted for laundry work at the age of 11' from the South Melbourne Orphanage to Rosary-place, where at that tender age she was worked unmercifully? And this was a fair sample of the other prisoners. Now, under the skilful tuition of a prodigy of ten years—a little thing, but mine own—she 'was making as good progress as could be expected under the circumstances, etc., etc.

'Oh, the satire of it!' But the satire of it is in the concoction, and not in the reality.

In addition to the sensational manner in which the incidents of this 'escape' were reported, three definite charges of a serious nature have been made, each of which, it will be shown, rests on the foundation of falsehood and innuendo, unsupported by one single shred of evidence.

Not Penance, but a Spiritual Bouquet.

(1) It has been stated that her penance for August was:—'Twenty Masses were heard, and 33 Glorias, and a long silence.' In whatever way we take this statement, it has no foundation in fact. The word 'penance' is defined by Webster as 'pain, sorrow, suffering, a means of repairing a sin committed and obtaining pardon for it, consisting part in the performance of expiatory rites, partly in voluntary submission to a punishment corresponding to the transgression.' Penance, then, presupposes the idea of sin or transgression, so that from the 'neatly typed card' of Lucy Penderthy the public would draw a conclusion as unjust to the girl herself as to the convent authorities, viz., that she was suffering punishment inflicted on her for some crime.

But what is the meaning of that card 'neatly typed'? When we remember the relations that exist between the Sisters of the Good Shepherd and the girls committed to their care, we can easily understand how, on the occasion of the feast of the Sister who is in charge of the class, the children, recognising her care and attention to them, would wish to make her some offering. And what means have they to carry into effect this sense of gratitude? Like St. Peter and St. John at the Golden Gate in Jerusalem, they can say in truth:—'Silver and gold I have not, but what I have I give unto Thee.' They have not the goods of this world to offer Sister, if Sister would accept such an offering, but they can make an offering which any Religious will prize beyond all earthly goods—they can offer her the gifts of heaven. For this purpose the children of the class combine among themselves on the approach of the Feast Day of her whom they look up to and call Mother, and they determine, in addition to their ordinary devotions, to say some private prayers, and to do some little acts of self-denial for the mistress of the class, and to make their united offerings to her on her Feast Day. This practice has the effect of increasing the spirit of piety and developing the sense of gratitude in the individual soul, besides offering some recognition to her who has abandoned the pleasures of the world and devoted her life to the service of others. Nor is this spiritual bouquet, as it is called, confined to children and nuns. I myself on several occasions have received from school children and others a presentation of a similar character, and I assure you no offering I receive gives me greater pleasure.

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A meaning has, then, been attached to the word 'penance' which it will not bear. Nor is this all. It is said:—'Twenty Masses were heard.' The truth is that the girl got this 'neatly typed' card on the fifth of August, and she left the institution that same evening, so she had no opportunity of hearing a single Mass. This 'penance' alarm is branded with falsehood in substance and in detail.

The Girls' Orphanage, South Melbourne.

(2) The charge made against the Girls' Orphanage at South Melbourne is of a far more serious character still. Here we are assured, on the same authority, that the education of this girl was so completely neglected that now, at the age of 17 years, she has to be taught how to read and write her own name by a 'little girl of ten.' The whole of Lucy Penberthy's school years were spent under the care of the Sisters of Mercy at South Melbourne Orphanage. That institution has a school attached, and the orphans are placed on the same level as the children attending of the Catholic schools in the Archdiocese. The Inspector of Catholic schools, Mr. Cook, makes an annual visitation to this school, and on the occasion of his last visit, in April of this year, he reported most favorably both of the quantity and quality of the knowledge imparted. He singles out for special commendation the reading and writing of the orphans. I now make this offer:—That if the Government, who have an interest in the orphanage, wish to send any of the State school inspectors to examine this school, without a moment's notice to the Sisters, I have no doubt but he will find that, taking into consideration the class of children being educated, it is fully equal to any primary school in Victoria.

Lucy Penberthy attended this school till she was twelve years and eight months. The school rolls show that during the last nine months of her schooling years she was absent only twelve days; and the fact of her not making the same progress as the other children is explained by the Sister in charge:—'Through bad sight she was under Dr. Kenny's care and forbidden school work; but on the whole she received more years of regular education than the generality of children. She was an extraordinarily wayward child, and at times not considered accountable for her actions. The effort to gain her attention and keep her out of mischief required a greater strain than the care of a large class of children.'

That same character she has fully sustained since she left the orphanage. But, in the face of those huge difficulties, was there no progress made with her education? Is she so completely ignorant of secular knowledge as to require a 'little girl of ten' to teach her how to write her name or read ordinary print?

This, charge, like the others, is built on the foundation of falsehood. I hold in my hand a scrap of her writing, which she left after her in the convent at Bendigo. Her signature, Lucy Gabriel, to this writing would do credit to many ladies in society; and the composition itself, although not perfect, is wonderfully good, considering the mental condition of the writer. It reads:—'Make our dear Lord in the Blessed Sacrament your constant thought, recollect that He is your friend, tell Him all your sorrows, go often in the day, if only for a few minutes, to relieve your mind in trouble, and you will find that the hardest trials will seem to pass away in a moment.'

This, then, is the poor, hunted, uneducated orphan who, we are asked to believe, is being taught how to write her name by the 'little girl of ten.'

A More Definite and Glaring Falsehood.

(3) The third charge hurled against the Catholic charities is one of so grave a nature that the author of that calumny is likely to hear more about it. This girl is said to have been 'drafted for laundry work to Rosary-place, Albert Park, at the age of eleven.' Here two institutions are assailed—the one which acts in loco parentis sending away a child to hard work during school years, and the other enriching itself by child labor. If parents sent a child of eleven years to hard work they would be justly considered unworthy of the charge committed them by God; if the proprietor of a laundry accepted the labor of a child of eleven, what would be his position? Yet both those acts of cruelty would be contained in the charge I have quoted, if that charge were true.

Fortunately, however, this charge stands on the same foundation as the others, except that the falsehood here is of a more definite and glaring character.

But what are the real facts of the case, as opposed to the libellous slander and the fiction with which it is supported?

The birth certificate of Lucy Penberthy shows that she was born on August 28, 1889. On the recommendation of the late Father Moriarty (whose letter is still at the orphanage), of Kororoit, she, with her sisters, was admitted to the orphanage on April 5, 1891. The books both at Rosary-place and at the orphanage show that she was transferred to the care of the Good Shepherd Sisters on January 8, 1903—that is, in her fourteenth year. This, then, is the girl who, we are assured, was 'drafted to laundry work' at 11. As a matter of fact, she never did laundry work in the ordinary sense of the term. In reply to inquiries I have made both at Rosary-place and at Bendigo, I am told that she was employed at 'any light duties of which she was capable—at one time for a couple of hours in the packing room, at another, in the flower garden; then, again, assisting in the house work.' And the Prioress of the Bendigo Orphanage writes: 'Some days of the week the girls here have not three hours' steady work. Lucy Penberthy never did a day's work; and as she was inclined to distract other girls, she was 'merely kept in the packing room to keep her out of mischief.'

A Cowardly Defence.

There is one, and only one, defence that can be set up by defeated bigotry in the face of those facts. It is the cowardly defence set up by Adam after his deliberate sin: 'The woman whom thou gavest me to be my companion gave me of the tree and I did eat.'

The fruit—the story in this case—was fair to the eyes and delightful to behold, and the bigot did devour it with a relish. But he may now, like a coward, say that the woman deceived him. If so, what are we to think of his injustice in not inquiring, or his credulity in believing such perversions of facts? Adam forgot his duty to God, to the human race, and to his own conscience. The man who publishes false testimony to the injury of others, and on insufficient evidence, and then blames his informant, imitates the sin of Adam. But if she were capable of deceiving him, or if she were so defective in intellect as to believe the stories he has published on her authority, we can well understand how such defects of mental fibre would result in the position in which she is now placed.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

September 29.

On Saturday evening at the concluding meeting of the Victoria College Debating Society it was announced that the Union prize, awarded for the best debater during the session, had been won by Mr. H. O'Leary. Messrs. E. J. Fitzgibbon (who acted as chairman of the society during the year) and H. O'Leary will represent the College in the inter-university college debate to be held next Easter at Auckland.

A wedding of more than ordinary interest took place on Thursday last at St. Mary of the Angels' Church, Boulcott street, where Mr. Harold Oakes, well known in musical circles here, was married to Miss Mabel Wilson, of this city. The ceremony was performed by the Rev. Father Venning, assisted by Rev. Father Kimbell. Miss L. Wilson, sister of the bride, was bridesmaid, and Mr. R. White acted as best man. As the bridal party were leaving the church, the 'Wedding March' was played by the Rev. Father Kimbell. Among the wedding presents received was a silver salver, the gift of the employees of Mr. George Godber, for whom Mr. Oakes is foreman.

Mr. L. Reichel, who recently returned from a trip to the Old Country, delivered an interesting lecture on his travels before the members of the Catholic Young Men's Club on Thursday evening. The lecture was illustrated by a large number of lantern views, Mr. Missen manipulating the lantern. Mr. Reichel, who succeeded admirably in sustaining the interest of his audience, referred to incidents he had experienced and scenes he had observed on a journey that was taken via Australia, Ceylon, Suez, and Brindisi to England; thence to Germany, back to Ireland, and home to New Zealand by way of Cape Town, Hobart, and Sydney. A hearty vote of thanks was accorded the lecturer at the conclusion of his address.

The mission which was to have begun on Sunday last at St. Joseph's had to be postponed owing to the indisposition of the Very Rev. Father Clune. It is to be opened to-morrow.

A very pleasant evening's entertainment was provided at South Wellington on Friday evening, when a progressive euchre tournament and concert were held in the schoolroom in aid of the Children of Mary's library funds. The first part of the programme consisted of vocal items, contributed by Misses Lawless, Bennett, Barton, Leydin, and McMahon, and Rev. Father Ainsworth, S.M. Mr. B. J. Fitzgibbon gave a recitation. The euchre tournament resulted in the lady's prize going to Miss Lawless, and the gentleman's to Mr. John Guthrie, sen. As usual, the ladies of the parish provided a very dainty supper, and, under the energetic leadership of Mrs. Riddler, did all that was possible to ensure the enjoyment of a very large number of guests.

New Plymouth

(From an occasional correspondent.)

At the theory examination held in connection with the Trinity College of Music the following pupils were successful:—Stratford Convent—Senior pass, Mary Callaghan 60. Intermediate honors, Annice Curd, 81. Intermediate pass, Agnes Blair, 74; Ida Bleasel, 70; Lena Bleasel 68; Junior honors, Kathleen Sexton, 96; Alice Watkins, 93. Preparatory division, Violet Miscall, 88; Mary Kerpell, 87; Katie Cannell, 86; Winnie Fitzgerald, 72. New Plymouth Convent—Junior honors, Elsie Bennett, 92; Ida Henderson, 89; Olive Skelton, 89. Preparatory division, Topsy Guerin, 87; Rita Sole, 85; Phyllis Sheffield, 83; Clara O'Brien, 68.

The following is the list of successful candidates at the local examination in connection with the Associated Board of the Royal Academy of Music, held at New Plymouth on September 22:—Advanced division (minimum marks 100), Gwendoline Evans (Stratford Convent), 111; Helen Middleton (Opunake Convent), 107. Higher division (minimum marks 100), Kathleen Bennett (New Plymouth Convent), 130 (distinction); Elsie Bennett (New Plymouth Convent), 116. Lower division (minimum marks 100), Clara O'Brien (New Plymouth Convent), 124; Alice Scandlyn (New Plymouth Convent), 116. Elementary division. (minimum marks 100), Irene Connell (New Plymouth Convent), 119; Gladys Fraser (New Plymouth Convent), 118; Daisy Fussell (New Plymouth Convent), 112; Aileen McClelland (New Plymouth Convent), 105; Olive Skelton (New Plymouth Convent), 105; Mary O'Grady (New Plymouth Convent), 103; Doreen Healy (New Plymouth Convent), 101. Primary division (minimum marks 100), Kathleen McClelland (New Plymouth Convent), 113; Brois Kelsey (New Plymouth Convent), 111; Maisie Grant (New Plymouth Convent), 108.

Wanganui

(From our own correspondent.)

September 29.

An interesting debate was held on Tuesday, 25th inst., between the Palmerston North and Wanganui Debating Unions. The latter was led by Mr. T. C. O'Brien (St. Mary's Catholic Club). After a spirited debate on the proposition that 'The present jury system be abolished' (which Palmerston North affirmed and Wanganui negated), the judge, Mr. J. H. Keesing, gave the following decision: Wanganui team 559 points, Palmerston North 555 points. Subsequently a social was held.

It is with great regret I announce the sudden death of Mr. Thos. O'Shannessey, who died on September 19 at the Waipukurau Hospital, where he had undergone a serious operation. The deceased was highly esteemed by all who knew him. To his sorrowing wife, children, and relatives we tender our sincere sympathy in their sore bereavement. His remains were interred in the Wanganui Cemetery on Saturday, the 22nd. Very Rev. Dean Grogan referred to the sad event at both Masses on Sunday.—R.I.P.

On Sunday the Very Rev. Dean Grogan announced to the congregation of St. Mary's that the plans for the new church at Aramoho were now ready. A meeting was held after Vespers, at which the plans were exhibited. The Dean explained to the meeting that he had certain funds in hand, but more would be required before he could commence the work of building. Money is wanted to erect a fence around the site for the new church, and for that purpose a committee of ladies and gentlemen was appointed to raise funds. It was decided to hold a social in the Drill Hall on Thursday, October 18.

One of the staunch supporters of the St. Mary's Catholic Club, Mr. Peter Hartshorn (vice-president), has left Wanganui for Wellington.

Two more of our respected parishioners have departed this life. I refer to Mrs. D. Cronin, who lived to the advanced age of 75 years, and Mr. Michael Whelan, who succumbed to that fell disease, cancer, in the local hospital, also at an advanced age.—R.I.P.

A meeting, which was convened by the Mayor for the 21st inst. to consider suggestions as to the form the Seddon national memorial should take, lapsed, not merely for the stereotyped 'want of a quorum,' but because not so much as one individual attended to keep the solitary Mayor company. The hitherto loyal supporters of the late Premier, who would have rallied by the score a few brief months ago, are to-day too busily engaged in the worldly affairs of life to be bothered about perpetuating the memory of him who so recently was their political hero and patron. Sic transit gloria mundi.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

October 1.

On Wednesday of this week a bazaar is to be opened at Lincoln to raise funds for the payment of a presbytery which the Rev. Father Richards is erecting there. The need of a central residence for the priest in charge has been long felt, and an effort is now being made by the parishioners to supply it. Extensive preparations have been made for the opening of the bazaar. It will remain open each evening during the week, and promises to be a financial success.

In the Cathedral at Vespers on Sunday night last the Ven. Archdeacon Devoy preached, his text being the words of our Lord in instituting the Blessed Eucharist, on which he delivered a very fine sermon. After dwelling on and refuting the objections by non-Catholics to the Real Presence, he pointed out that there were no means more effective for advancing in perfection, nor for living saintly lives, than the frequent reception of Holy Communion.

At Addington on Friday night last a progressive euchre party and a musical entertainment were held. It was the last of a series held there during the winter months, with the object of raising money to liquidate the church debt, and to meet the expenses of the school, which is very efficiently conducted by the Sisters of the Mission. The entertainments have been a great success, the debt has been considerably reduced. The Rev. Father Peoples, to whose efforts much of the success is due, is greatly pleased at the result.

The quarterly meeting of the St. Patrick's branch of the H.A.C.B. Society was held on September 24. There was a large attendance of members, including the Rev. Father J. O'Connell (chaplain). Sick pay to the amount of £11 1s 4d was passed for payment. Two members were initiated, and three candidates were nominated. The question of taking charge of a stall in the bazaar in aid of the Cathedral funds was unanimously agreed to, those present forming themselves into a committee to carry out the desired object. The following resolution was also carried: That immediate steps be taken to amend the constitution in order to secure uniformity of contributions and sick benefits throughout the society, and that the necessary steps be taken to have the question dealt with at the triennial meeting to be held in February next. It was decided to open a subscription list on behalf of the Seddon memorial fund, and the sum of £2 15s was collected in the room. A very interesting account of the last D.M. was received from our delegate, Bro. D. Flynn, P.D.P., and the secretary was instructed to convey the thanks of the branch to 'him' for acting as representative of the branch. It has been decided to form a cricket club in connection with the branch, and a number of members are very busy making the preliminary arrangements. The support being given to the project augurs well for the success of the club. The thirty-third anniversary of the branch will be celebrated on October 4 by a progressive euchre party. Bro. M. Mannix, assisted by a strong committee, is making the necessary arrangements. It was announced that the amount realised by the late entertainment in aid of the ladies' branch of St. Vincent de Paul Society was £19 2s 6d. The receipts for the evening amounted to £99 18s 1d. At a subsequent meeting of the bazaar stall committee an executive committee consisting of Bros. J. Power, R. O'Shaughnessy, T. Pender, J. R. Courtney, G. J. Sellers, L. Haughey, D. F. Dennehy, and F. J. Doolan was elected.

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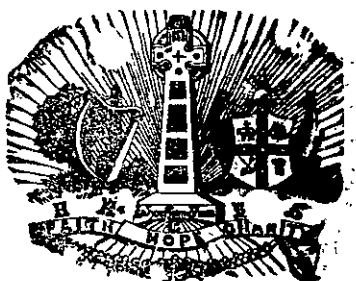
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PRODUCE.

Wellington, October 2.—The High Commissioner, under date London, September 29, reports:—Mutton: The market is firm, and the demand is getting better. Light weights, Canterbury brands, are quoted at 3½d, and heavy at 3¼d. For North Island brands the average prices are 3¾d and 3½d for light and heavy weights respectively. Lamb: The market is steady, and fair business is doing at the same prices that ruled last week. Beef: The market is firm. Hindquarters are quoted at 3¾d and forequarters at 2¾d per lb. The butter market is very firm. There is a good demand for all descriptions, and prices are advancing. Choice New Zealand makes are nominally quoted at 118s per cwt. There are no supplies on hand. Cheese.—The market is firm, with improved demand. Canadian makes are quoted at 64s per cwt. There is no change to report in the price of hemp.

Invercargill Prices Current:—Wholesale—Butter, (farm), 9d; separator, 11d. Butter (factory), pats 1s 1¾d. Eggs, 8d per dozen. Cheese, 7d. Hams, 9d. Barley, 2s to 2s 6d. Chaff, £3 5s per ton. Flour, £9 10s to £10. Oatmeal, £11 to £11 10s. Bran, £4. Pollard, £4 10s. Potatoes, £10. Retail—Farm butter, 11d; separator 1s 1d. Butter (factory), pats, 1s 4d. Cheese, 9d. Eggs, 10d per dozen. Bacon, 9d. Hams, 9d. Flour—200lb, 21s; 50lb, 5s 9d; 25lb, 3s. Oatmeal—50lb, 6d 6d; 25lb, 3s 6d. Pollard, 9s 6d per bag. Bran, 5s. Chaff, 2s. Potatoes, 12s per cwt.

Messrs. Donald Reid and Co. (Ltd.) report:—

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue was a full one, and, as nearly all lots on offer met with good competition up to valuations, a clearance was effected at satisfactory prices. Values ruled as under:

Oats.—Vendors have not been holding quite so strongly, and in consequence shippers have been able to operate more freely. The quantity on offer locally is not large, but in view of quotations at Lyttelton, Timaru, and Bluff it has been impossible to put business through above late values. Quotations: Seed lines, 2s 4d to 2s 9d; prime milling, 2s 2½d to 2s 3d; good to best feed, 2s 1d to 2s 2d; inferior to medium, 1s 11d to 2s per bushel (sacks extra).

Wheat.—The condition of the market is unchanged, and there is no alteration in values to report. Fowl wheat, which is practically the only class meeting with any demand, continues to move off at late values. Quotations: Prime milling (nominally), 3s 5d to 3s 6d; medium to good, 3s 3d to 3s 4d; best whole fowl wheat, 3s 1d to 3s 2d; broken and damaged, 2s 9d to 3s per bushel (sacks extra).

Potatoes.—The demand for seed lines is not so strong, many growers' requirements being now supplied in this respect. Considerable quantities of Australian potatoes continue to arrive, but do not affect the market for prime table sorts to any extent. Late quotations for the latter are well maintained, while for inferior quality, small potatoes, and seed lines prices are slightly easier. Quotations: Best seed lines, £11 10s to £12 10s; choice, to £13; medium to good, £10 15s to £11 5s; best table sorts, £10 to £10 12s 6d; medium, £9 to £9 15s; small an inferior, £3 to £8 per ton (sacks included).

Chaff.—The market is still well supplied with chaff of medium quality, which has only moderate attention. Prime bright oat sheaf has been selling readily on arrival, and very little is now offering. Prices for this class show an improvement of 2s 6d to 5s per ton. Inferior quality is unsaleable. Quotations:

Prime oat sheaf, £4 to £4 2s 6d; choice, to £4 5s; medium to good, £3 10s to £3 17s 6d; light and inferior, £3 to £3 5s per ton (bags extra).

Straw.—Quotations: Oaten, 45s to 47s 6d; wheat, 32s 6d to 35s per ton (pressed).

Turnips.—No supplies came forward for Monday's sale. Late consignments were quoted at 15s to 16s per ton loose (ex truck).

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

Oats.—There is a fair inquiry for oats for shipment, and present quotations are as follow: Seed lines, 2s 5d to 2s 9d; prime milling, 2s 2d to 2s 3d; good to best feed, 2s 1d to 2s 2d; inferior, 1s 10½d to 2s per bushel.

Wheat.—There is very little business passing, and present quotations (nominal) are as follow: Prime milling, 3s 5d to 3s 6d; medium, 3s 3d to 3 4½d; best whole fowl wheat, 3s 1d to 3s 2d; broken and damaged, 2s 8d to 3s per bushel.

Potatoes.—There is a fair inquiry for prime table sorts, but medium and inferior are much harder to place. Quotations: Seed lines, £11 10s to £12 10s; prime table sorts, £10 to £10 10s; medium do, £8 10s to £9 10s; inferior and small, £3 to £7 per ton.

Chaff.—Prime samples are readily disposed of, but medium has not the same inquiry. Quotations: Prime oaten, £4 to £4 2s 6d; medium, £3 10s to £3 17s 6d; discolored and light, £3 to £3 5s per ton.

WOOL

London, September 28.—The wool sales included the following clips:—Greenhills, 21d; Waipaoa, 14½d; Peninsula, 12¾d.

There is a strong sale, and prices are unchanged.

London, September 30.—At the wool sales the Longburn clip realised 11¾d.

The amount catalogued to date is 54,706 bales; sold, 47,518 bales. There is keen competition and an upward tendency.

London, October 1.—The wool sales are brisk, the highest prices of the series being obtained.

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

Rabbitskins.—We offered a large catalogue at Monday's sale, when prices were much about the same as those ruling last week, viz., summers to 7½d, autumns to 13½d, second winters to 14d, winter bucks to 16d, winter does to 14½d, fawns to 13½d, black to 16d, and horsehair made up to 19½d.

Sheepskins. We submitted a large catalogue at our sale on Tuesday, when competition was good, and prices were a shade firmer than those ruling a week ago. Merinos made up to 9d, crossbreds to 8½d, fine do to 9½d, and halfbreds to 10d per lb.

Tallow and Fat.—No change to report; all coming forward meeting with a ready sale.

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

As was only to be looked for after the previous day's successful spring sale, the entry for our weekly sale on Saturday was small. However, the quality of the horses on the whole was decent, both in draught and light sorts. The attendance, too, was unusually good, being much larger than is customary after a special sale, and it included a number of buyers who did not get their wants supplied the day before. Draughts suitable for the requirements of these clients sold readily at prices ranging from £40 to £48, the latter price being obtained for a rather nice five-year-old gelding. There was also a keen inquiry for light harness sorts if young and reliable, and a few found new owners at up to £20. We quote: Superior young draught geldings, at from £15 to £52; extra good do (prize takers), £55 to £60; superior young draught mares, £55 to £65; medium draught mares and geldings, £30 to £40; aged do, £15 to £25; well-matched carriage pairs, £75 to £100; strong spring-van horses £25 to £30; milk-cart and butchers' order-cart horses, £18 to £25; light hacks, £10 to £15; extra good hacks and harness horses, £20 to £25; weedy and aged do, £5 to £8.

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HOKITIKA

(From our own correspondent.)

The results of the Trinity College, London, examination in musical knowledge (theory) attained by the pupils of St. Columbkille's Convent, which was held on June 13, are as follow (Except where specially mentioned the pupils were from Hokitika):—Senior, Una Sullivan, 75; Intermediate, Mary Flaherty, 77; Violet Wright, 73; Henry Hills, 67; Victor Toomey, 65. Senior honors, Mary Fahey (Kumara), 95; Nora Donnelan, 93; Esmonde Downey, 93; May McDonald (Kumara), 91; Maude Rooney, 83; Celeste St. George, 83; Maisie Williams, 80. Senior pass, Nellie O'Connor, 74; Katie McManus, 72; Emmie Schroder, 62; Annie Martin, 50. Preparatory, Myra Davies, 98; Gussie Rogen, 98; Marie Jones, Jessie Franks (Kumara), Mary Devaney.

The following are the results of the examination in practical music conducted by Mr. Charles Edwards, representative of Trinity College, London, at St. Columbkille's Convent, on September 27:—Professional, Aileen Daly, Higher Certificate. Schools examination—Senior honors, Una Sullivan (Hokitika), 88. Senior pass, Nora Moye (Ross), 69. Intermediate honors, May Sullivan (Hokitika), 90. Intermediate pass, Kathleen St. George (Hokitika), 68. Junior honors, Maude Rooney (Hokitika), 90; Mary Flaherty (Hokitika), 84; May Williams (Hokitika), 84; Nellie Hannan (Hokitika), 81. Junior pass, Eileen Hatch, violin (Rimu), 75; Emma Schroder, piano (Hokitika), 73; Bertha Harrop, piano (Hokitika), 67. Preparatory, Nellie O'Connor, violin (Hokitika), 67. Mr. Edwards expressed himself highly pleased at the results achieved by the candidates, and said he considered the centre equal to any in New Zealand. He referred especially to the quality of tone and sympathetic playing of those presented. Mr. Edwards recommended Miss Una Sullivan, who is only thirteen years of age, to study for higher examinations.

Late Burnside Stock Report

Per favor Donald Reid & Co.

Fat. Cattle.—113 head yarded. As this number did not prove sufficient for requirements prices advanced from 10s to 15s per head. The yarding was made up principally of medium to good bullocks, with a pen or two of extra prime. Best bullocks, £10 10s to £11 15s; extra heavy, up to £13; medium to good, £8 5s to £9 15s; light, £6 10s to £7 10s; best cows and heifers, £7 15s to £9; medium to good, £6 10s to £7 10s.

Sheep.—1261 yarded. This number was not up to the usual average, but owing to last week's large yarding and to the fact that a number of butchers had supplies on hand, prices only firmed to about 1s per head. Best wethers, 22s to 24s; extra heavy, up to 25s; medium to good, 19s to 21s; light, 17s to 19s; best ewes, 18s to 22s; light, 14s to 17s.

Lambs.—32 penned, and these sold at reduced prices. Best lambs, 20s to 21s; medium to good, 17s to 19s.

Pigs.—130 yarded, the bigger proportion of these being porkers and small sorts. Suckers and slips were firm at late rates, whilst porkers and baconers sold at an advance of 1d per lb on last week's prices. Suckers, 11s to 15s; slips, 17s to 20s; stores, 23s to 28s; porkers, 34s to 40s; light baconers, 43s to 47s; heavy do, 50s to 56s; choppers, 65s to 69s.

Nine Chinese arrived at Wellington from Sydney last week. Five of the arrivals were required to pay the poll-tax; the remainder had previously resided in the Colony.

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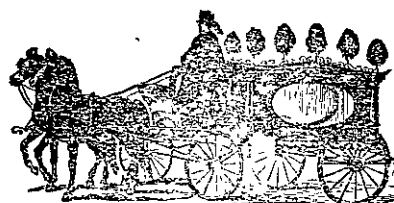
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PRIZE.	NO.	
1st ...	214	M. Qualtrough, Hantapu
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3rd ...	2841	Edward Haurahan, Ashburton
4th ...	822	Mrs J. Gill, Darfield
5th ...	1028	C. L. Gregory, Matangi
6th ...	903	F. Pope, Hamilton
7th ...	2362	George Bennet, Annandale
8th ...	1917	Dwan Bros., Wellington
9th ...	2322	F. Rogal, Marshland
10th ...	147	Miss M. Carley, Cambridge
11th ...	590	J. Browne, Cambridge
12th ...	2555	Mrs. Kemp, Onehunga
13th ...	715	Miss G. Limmier, Te Kowhai
14th ...	167	H. Bell, Cambridge
15th ...	1257	J. Hogan, Cambridge
16th ...	286	Miss F. Sinclair, Cambridge
17th ...	828	Sarah Gill, Darfield
18th ...	1072	N. D. Clifford, Tirau
19th ...	124	Jno. M. Jefferson, Cambridge
20th ...	2021	Jacob Walder, Hautapu
21st ...	1595	C. Dodd, Ponsonby
22nd ...	1821	Mr F. Peachy, Auckland
23rd ...	904	Bert Jackson, Frankton
24th ...	157	Master H. Wilson, Addington

JOSEPH C. DARBY,
St. Peter's, Cambridge.

Sept. 22nd, 1906.

EDITOR'S NOTICES.

Send news **WHILE IT IS FRESH.** Stale reports will not be inserted.
Communications should reach this Office **BY TUESDAY MORNING.** Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.
ADDRESS matter intended for publication 'Editor, TABLET, Dunedin,' and not by name to any member of the Staff.
ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.
Write legibly, **ESPECIALLY NAMES** of persons and places
Reports of **MARRIAGES** and **DEATHS** are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d. is made.

MARRIAGE

COGAN—HICKEY.—On September 26, at St. Patrick's Basilica, South Dunedin, by the Rev. Father Howard, Michael Cogan, of Patearoa, to Sarah, daughter of Henry Hickey, South Dunedin.

DEATH

MILLER.—On 29th September, at Cross' Creek, Wairarapa, Emily, youngest daughter of Michael and Catherine Miller; aged 3 years.—Thy Will be done.

IN MEMORIAM

BROSNAN.—In ever-loving memory of Annie Brosnan, who died at Blue Spur, October 6, 1905.—R.I.P.

ROSSITER.—In loving memory of Eliza Rossiter, who died at Christchurch, September 30, 1900; aged 67 years.—R.I.P.

Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best,
Good night!

Calm is thy slumber, 'as in infants' sleep,
But thou shalt wake no more to toil and weep;
Thine is a perfect rest, secure and deep—
Good night! Good night! Good night!

—Inserted by her loving husband, sons, and daughters.

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, 1906.

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, 1906.

LEO XIII., Pope.



THURSDAY, OCTOBER 4, 1906.

'NEWS' FROM FRANCE



RICARDO the economist once said what is in a sense all too true:—'Die Lüge ist eine Europäische Macht'—Falsehood is one of the European Great Powers. General Sir William Butler and 'Smiler' Hales and other war correspondents, gave striking testimony regarding the brazen and unconscionable cable-lying that was carried on from the Cape just before and during the South African war. In that case the cabled falsehood was ultimately based on no worse a passion than greed. But where greed lies under its breath, hate lies with the voice of an archangel's trumpet. 'One of the great conditions of anger and hatred,' says Thackeray in his 'Vanity Fair,' 'is, that you must tell and believe lies against the hated object, in order to be consistent.' Falsehood is in the atmosphere in all great movements that profoundly stir the passions of men. But in no case is it so rampant as in wars against religion. The French Revolution (as to one of its phases) was a case in point. So is the present bitter and long-drawn political campaign in France for the purpose (as some of its leaders declared) of banishing 'le bon Dieu' (God) from the country and completing the triumph of 'the secular idea' over every form of religious belief. Byron said you might as well in the North

'Seek roses in December, ice in June,
Hope constancy in wind, or corn in chaff,'

as trust the caprice of the critics of his day. But even less may one look for fair judgment on religion from its sworn enemies in France: from men engaged in a war of proscription and spoliation against helpless women whose devotion to the poor was the head and front of their offending; from men who have no faith in an all-seeing Judge or a moral order, and who recognise no higher 'sanction' than brute force; from a Cabinet that entered into a traitorous conspiracy with a dark-lantern fraternity to 'break' or penalise every officer of the army (the nation's last resource) whose wife, or children, or cousins, or aunts, or personal friends were guilty of the heinous crime of going to church, or speaking to a priest, or bestowing an alms upon a Catholic charity, or possessing a prayer-book, or practising any of the religious duties of a Christian man or woman.

The garotter, the forger, the meanest sneak-thief enjoys before our laws the privilege of being heard in their own defence. This elementary citizen and natural right is practically refused to the Church in

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France by the cable organisations with which we in these countries are so far as the Old Faith is concerned—so abominably served. The channels of testimony are seized and held by the enemy. Only the case for the prosecution is allowed to filter into these colonies through the electric wires. For years this ding-dong of fact-suppression, unfair innuendo, open misrepresentation, and outright and malevolent lying has been going on. During the past few weeks we have had wholly misleading messages regarding the substance of the papal encyclical; the hot-shot opinions of Combes (the pigmy Nero who so long strutted in tragic buskins many sizes too large for him); the bitter perversions of 'Le Temps' (an anti-religious organ); the interested misrepresentations of Sarrien and Clemenceau; and the echoing yaps of minor anti-clericals who

'Like to village curs,
Bark when their fellows do.'

We have had during the past few years the cabled legend of the monastic 'milliard'—but not the sequel; the gross misrepresentations of the Sisterhoods at Aix and Nancy—again without their sequels. There has been a cable conspiracy of silence regarding the expulsions, the confiscations, and the colossal conspiracy between the Government and the Masonic lodges. And cable misrepresentation has had all its irons in the fire to distort the truth of the whole situation between Church and State, between the Papacy and France, ever since the Bill was introduced for the abrogation of the Concordat. Of the following and other vital facts, there has come over the cables no whisper—not a breath: (1) That the Pope's recent decision in regard to lay control was no mere proprio motu imposed upon an unwilling Church, but a confirmation of 'the almost unanimous decision' arrived at beforehand by the French episcopate in council assembled; (2) that public worship has been placed outside the common law; (3) that the proposed 'associations for religious worship' objected to by the Pope and the hierarchy are lay organisations, independent of ecclesiastical authority, having by law complete control of churches, of church funds, of the regulation of religious worship, of the celebration of ceremonies, religious propagandism, the payment of salaries and pensions to members of the clergy, the recruiting, teaching, and education of future ecclesiastics, and so on; (4) that these associations are under the thumb of an aggressively atheist Ministry; and (5) that the control of public worship and the determining of disputes do not rest with the spiritual authority, but with the (at present bitterly hostile) Council of State.

Had even these few outstanding facts of the situation been stated, Australian and New Zealand readers would have been able to see for themselves that the so-called Law of Separation is a blow aimed at the very constitution of the Church—that it violates or denies the rights of the episcopate; that it is an invasion of principles that are of the very life of the faith. The new law (as Clemenceau gleefully pointed out in the 'Aurore') would be a blow at papal authority; and (he added) 'from the rivalries of associations for worship to schism, is but a step'. The intent of the new law is too plain to be mistaken by any but the wilfully blind.

The cable news from France furnishes a capital instance of the need of a well-equipped Catholic Press Association. To this we have referred elsewhere on the present issue. The outcome of the war between Religion and the Lodge in France is in the hands of God. The 'Birmingham Daily Post' of August 17 hazards the following prediction:—

There are statesmen in the Vatican as well as in Paris, and the masters of statecraft there have much experience of crises of this kind. Even Bismarck went to Canossa, though he stoutly declared that nothing should induce him to yield. It is to the advan-

tage of France that she should find some means of making peace with the Church. Republics and Sovereignities come and go, but the Church endures. If the quarrel is pushed to extremes, French Society will be cleft to its foundations. That is not a state of things which it is to the advantage of any Government to bring about, and between now and December 11 the Ministry may modify their present declarations that at all costs the law shall prevail, and find means (to quote the encyclical) 'of organising religious life in France in such a way' as to protect the Church from injury and injustice.

'France', says the 'Post', 'is still Catholic at heart'. The Lodge (or 'machine') that 'Tammanies' the country has declared war upon the Church. The Church—placed with her back to the wall—has had to accept the gage of battle. But the Lodge may yet follow the Iron Chancellor to Canossa.

Notes

'Entirely Right'

'Our Roman Catholic friends,' says the 'Churchman' (an American Protestant Episcopal paper), 'are entirely right when they insist on the paramount importance of what they call "atmosphere" in a school. The spiritual nature of children, chameleon-like, changes its color with its food, its environment.'

The Townshend Case

The sensational Townshend case has closed in England—and the lid falls upon some sadly battered lay and clerical reputations. To the section of the public who look beyond the mere social sensation of the affair, the case presents a curious anomaly of the British Constitution. The Marquis Townshend—while declared by the jury to be neither a lunatic nor an imbecile—is nevertheless pronounced mentally unable to take care of his property. Yet he is deemed to be quite fitted to sit in the Gilded Chamber to legislate for the nation, and (in easily possible circumstances) to record a vote upon which the fate of the Empire might depend. Many of our readers will recall the manner in which the lame, the blind, the halt, and even titled imbeciles, were raked together from all parts of Europe and drafted into the House of Lords to defeat Gladstone's second Home Rule Bill in 1893.

'To mould a mighty State's decrees', and shape the destinies of an Empire, at least normal mentality should be required, and a decent capacity for managing one's own affairs. Artemus Ward's suggested Parliament of showmen would probably represent a much higher average of legislative capacity than did a jolt-head section of the gilded aristocracy who swelled the big majority that kicked conciliation out of the House of Lords in 1893. Conciliation went out by the window then. It is now about to come in by the door.

History Repeated

Prohibition and non-prohibition are questions on which Catholics are free to hold such opinions as their observations of fact and their powers of inference may seem to them to warrant. In some at least of these countries, it is the fault or the misfortune of the prohibition movement that it is in part captained by men who regard Catholics as outside the protection of the Ten Commandments, and who, after having outraged our most cherished religious sentiments for thirty-five months, greet us with a passing smile on the thirty-sixth—for the sake of the voting power which we exercise. These extremists are in part responsible for the antecedent distrust with which many Catholics view the movement. And they are wholly accountable for the fact that convinced prohibitionists of our faith find it difficult to take a public and prominent part in the movement. This remark applies with especial force to the clergy, who are naturally loth to hob-

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nob on public platforms with men who calumniate and defame us in so reckless a manner, and who, on occasion, make themselves the bear-leaders of such noxious creatures as Margaret Shepherd and the Slaterys.

The experience of New Zealand Catholics in this respect is being just now repeated to our co-religionists in South Australia. The elections are approaching. Sundry enthusiasts are setting their caps to catch the Catholic vote, and smiling the customary evanescent smile at the people whose feelings they have been trampling upon in season and out of season during the past three years. A Protestant clergyman (the Rev. Mr. Nield) has strongly deprecated, in the Adelaide secular press, the systematic vilification to which Catholics have been subjected by some of his fellow-workers in the prohibition movement. It was, perhaps, unfortunate that his protest was directed against such attacks, not on account of their unfair and unchristian character, but on account of the votes which are thereby lost to the cause which they advocate. With him and with the bulk of temperance workers (says Father McInerney in the same paper) Catholics have no manner of quarrel. 'But,' he adds, 'we can hardly be expected to stand upon the same platform with the cranks who keep assailing us all the year round, in the wanton and unchristian fashion with which your readers are familiar. If mean and malicious falsehoods are constantly being told about Catholics and their religion by persons who are prominently identified with the temperance party, that party can scarcely hope to secure the votes of the general body of Catholics. Will the alleged panacea of the temperance reformers prove really effective for the prevention of drunkenness? . . . On questions such as these, as far as I am aware, most Catholics have an open mind. They regard them as highly debatable questions, with much to be said on both sides. Still, I venture to say that the vast majority of Catholics are in hearty sympathy with the ultimate aim of the temperance party—namely, the suppression of drunkenness. Many Catholics may be somewhat sceptical as to the wisdom of the specific measures proposed by the Alliance, but I think I am right in saying that most of them would support the temperance party by voice and vote were it not for the rabid bigotry of a small section of that party. . . I have no fear that any right-thinking person will blame the Catholics for acting thus; it was their way of protesting against the malevolent and unchristian attacks made upon them by a small but noisy section of the temperance party.'

DIOCESE OF DUNEDIN

The devotion of the Forty Hours' Adoration at St. Joseph's Cathedral begins to-morrow (Friday) morning.

In a private letter received in Dunedin Dr. Arthur J. Hall intimates that he is shortly to leave London for New Zealand, and expects to arrive in Dunedin early in December. Prior to writing he had been working for some time in the Royal Ophthalmic Hospital.

As will be seen from a notice elsewhere in our columns, Messrs. J. A. Hally and J. A. Geerin have entered into partnership as auctioneers and land agents in Dunedin. Both gentlemen have had considerable experience in the business, Mr. Hally having held a responsible position with Messrs. James Samson and Co. for several years, whilst Mr. Geerin had been connected with the firm of Messrs. Park, Reynolds, and Co., for a lengthened period. That they are held in high esteem by their respective employers was evidenced on severing their connection with the firms in question. Mr. Geerin, in addition to receiving a letter in which his services, covering a period of eight years, are referred to in most flattering terms, was handed a cheque for a very handsome sum. From the wording of the letter it is evident that Mr. Geerin has enjoyed the full confidence of his employers. Mr. Hally, who has been with the firm of Messrs. Samson and Co. for the extended period of 16 years, received a telegram from the senior member of the firm, Mr.

James Samson, in which that gentleman expressed regret at losing Mr. Hally's services, and wished him every success and prosperity in his new undertaking. Later in the day Mr. Hally had handed to him by Mr. Samson, jun., a very handsome gold medal bearing the inscription, 'Presented to Mr. John Hally by James Samson and Co., on the occasion of his leaving their employ after 16 years' faithful service. On the other side of the medal was Mr. Hally's monogram.

Death of Father John Ryan

Shortly before going to press with the present issue we received the painful intelligence that the Rev. John Ryan had passed away at the home of his friend, the Rev. John F. O'Donnell, at Queenstown (Lake Wakatipu). The deceased priest was born in Roscrea, County Tipperary, Ireland. His early ecclesiastical training was received in the great monastery of Mount Melleray. From there he passed to Carlow College, where he studied philosophy and theology with much distinction. He was raised to the priesthood in June, 1892. Some months later he came to the diocese of Dunedin, and was stationed in Milton, Dunedin, and Mosgiel (as first Vice-Rector of Holy Cross College). In 1901, on account of failing health, he took a trip to his native land. He returned to Dunedin in



The Late Rev. J. Ryan, R.I.P.

the following year. His health was still in an unsatisfactory state, and he was appointed to the pastoral charge of Cromwell, where it was hoped the dry, bracing air would restore him to his former vigor. Pulmonary consumption had, however, got a firm grip upon him, and, after a stay of some months in the Nordrach Consumptive Sanatorium, he, at the invitation of Father O'Donnell, took up his residence in the Queenstown presbytery in the first half of this year. Through the affectionate and watchful care bestowed upon him in that hospitable home, the thread of life was spun out to its last fibre. He died on Wednesday morning in the arms of his kind friend and host, and fortified by the rites of Holy Church.

The late Father Ryan was a gifted and excellent priest, well-read, endowed with a pleasant turn of wit, and with a happiness of disposition and a kindness of heart that captured the friendship of all who knew him. His death will be felt as a sharp personal loss to every Catholic priest in the diocese of Dunedin. A brother of his is a priest in the diocese of Pittsburgh (U.S.A.), and two younger sisters of his reside in Otago—one in Cromwell, the other in Queenstown. To them we tender our cordial sympathy. The funeral takes place in Queenstown on Friday.—R.I.P.

DIOCESE OF AUCKLAND

(From our own correspondent.)

September 28.

His Lordship the Bishop left last Tuesday for Gisborne. He expects to return at the end of next week, when he will leave on an extended visit to the Maori missions throughout the diocese, lasting probably five weeks.

This evening presentations from the laity and the local branch of the H.A.C.B. Society will be made to the Rev. Father Cahill. On Wednesday evening several handsome and useful presents were made by the Children of Mary to Father Cahill. He was in his new mission last Sunday. His departure from the city is deeply regretted.

A meeting held this week in connection with the mission to the sailors was attended by the Anglican Bishop of Auckland, Dr. Neligan, and numerous ministers of numerous denominations. Several of the latter indulged in some plain speaking, and said they objected to the Anglican body dominating the mission. To the sailors must be left the task of discriminating.

The annual social gathering, arranged by the ladies of the Cathedral parish, was held last Wednesday evening in the Royal Albert Hall. It was a great success. The hall was most tastefully decorated. The whole affair was well organised, and redounded to the credit of the committee. During an interval a presentation was made to Mrs. Lennardo, hon. secretary of the committee, on behalf of the Bishop, clergy, and laity of the parish. The presents were a beautiful gold bangle, and a gold Maltese cross. This lady thoroughly deserves the recognition here shown to her. For years she has labored incessantly in all the good works in the parish.

A presentation of a purse of sovereigns was made this afternoon to Miss Coleta Lorrigan by his Worship the Mayor, of Auckland (Mr. A. M. Myers) on behalf of the subscribers. Miss Lorrigan has for years assisted in our choirs and charity concerts in the city and province. This public recognition was well merited. Miss Lorrigan leaves Auckland next week, and intends to reside in Palmerston North, where she will be a valuable addition to musical circles.

A special meeting of the local branch of the H.A.C.B. Society was held in the branch room last Tuesday evening. The resignation of Father Cahill as chaplain was received with regret, and the appointment by his Lordship the Bishop of the Rev. Father Holbrook to the position was received with applause. The new proposal concerning the medical attendants was proposed and well considered. Bro. P. J. Nerheny, delegate to the Auckland Friendly Societies' Conference, explained in detail the proposed new scheme. Under it six doctors would be available to the Societies included in the Conference. At various hours of the day and evening each of the six doctors would in turn be in attendance at the rooms in the Friendly Societies' Dispensary. The charge would be per member 16s annually, and 4s to the dispensary. The doctors would be entitled to their private practice, and engaged to deal in medicines exclusively with the Societies' Dispensary. A private hospital is also to be started forthwith. The Hibernians heartily supported the new scheme, and directed their representatives to act accordingly.

Temuka

(From our own correspondent.)

October 1.

The Catholic presbytery is to be solemnly blessed and opened on Sunday next by the Ven. Archdeacon Devoy. The Very Rev. Father Le Menant des Chénais, V.G., and others of the clergy are expected to be present. The building is now completed, and, besides being an ornament to the township, will supply a long-felt want.

The Temuka Catholic Young Men's Club held its last meeting of the present session on Friday evening, when there was a large attendance of members. The programme for the evening was the oratorical competition which had been arranged by the executive of the Federated Societies, the subject being 'Mr. Seddon as a statesman and as a man.' The competitors were Messrs. D. O'Halloran, W. Clarke, D. O'Connell, T. Brosnahan, and T. Knight. The judges, Rev. Father Kerley, and Messrs. W. Barry and W. Hally, announced that they had come to an unanimous decision in favor of Mr. O'Connell. This gentleman is therefore the first in the Temuka Club to gain a diploma for oratory.

A list of winning numbers in the Cambridge Art Union appears in this issue....

Interprovincial

Correspondence for our next issue should reach us not later than Monday, as we will have to go to press a day earlier than usual, owing to the statutory holiday on Wednesday.

In opening the new post office at the Lower Hutt Sir Joseph Ward said that the New Zealand postal service, compared with similar services in the countries he had recently visited, was second to none.

We have to thank Mr. George Robertson, Wellington, for a copy of 'L'Indépendance Belge,' of August 11, which contains a very sympathetic and appreciative sketch of the life of the late Right Hon. R. J. Seddon, with an account of his death, and reference to the grief which that sad event caused in the Colony. The particulars are supplied by the Wellington correspondent of our Belgian contemporary.

The British Art Section will unquestionably be one of the most valuable and striking features of the Christchurch Exhibition. A very comprehensive and representative exhibit has been sent out which will be a treat to connoisseurs, and a very valuable education to local artists. The exhibit is composed as follows:—Oil paintings, 150; watercolors, 350; black and whites, 300; sculptures, 90; architecture, 200; arts and crafts, 800.

Writing of the Maketote Viaduct, the 'Taihape Post' says:—'The most formidable work of the kind now remaining to be done on the North Island Trunk line is supposed to be finished by June of next year, three years from the time when the contract was signed. It is 896 feet long and 9 feet wide at the top. It crosses the creek nearly 300 feet above the bed of the stream, and is supported on trestles narrowing from 84 feet at the bottom to 36 feet at the top, and resting on enormous blocks of concrete. One thousand tons of steel and 1000 tons of cement will be used in the work of erection.

Speaking at the luncheon which followed the opening of the Stoke bridge on Saturday, the Hon. W. Hall-Jones said that New Zealand had been extremely fortunate in its Governors. He had known four, Lord Onslow, Lord Glasgow, Lord Ranfurly, and Lord Plunket, and they all seemed to identify themselves with the interests of New Zealand as if they had been born in the country. During his recent visit to the Old Country he had had opportunities of seeing the good work that was being done at Home by the former Governors when any question affecting New Zealand came up for consideration.

WEDDING BELLS

COGAN—HICKEY.

A pretty wedding took place at St. Patrick's Basilica, South Dunedin, on September 26, when Mr. Michael Cogan, Patearoa, and nephew of Mr. John Cogan, the Serpentine, Central Otago, was united in the bonds of Matrimony to Miss Sarah Hickey, daughter of Mr. Henry Hickey, South Dunedin. The ceremony was performed by the Rev. Father Howard, who also celebrated the Nuptial Mass. The bridesmaids were Misses Sarah and Mary Monaghan and Miss Mackie, and Mr. James Herlihy, Patearoa, acted as best man. At the conclusion of the ceremony the wedding party adjourned to the residence of the bride's parents, where the breakfast was laid. The usual toasts were duly honored. The happy couple were the recipients of many useful and valuable presents.

St. Joseph's football team defeated St. Patrick's on Saturday by 16 points to nil. Tries were scored by Nelson (3) and Clarke, two of them being converted by Corcoran. For the winners, Garvey, Flanagan, Nelson, M'Padden, and M'Bride played well, and for the losers Casey, Drumm, and Heffernan showed good form. Mr. F. Foster controlled the game satisfactorily.

Persons requiring clothes cleaned or dyed should call on Messrs. Tudor and Hubbard, Princes St., South, and King St., Dunedin....

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Irish News

CAVAN—The Commission of the Peace

The Lord Chancellor has, on the recommendation of his Majesty's Lieutenant for County Cavan, appointed Doctor Patrick Joseph Dempsey, Kingscourt, to the Commission of the Peace for that county.

CORK—A Memorial

The Mandeville Memorial at Mitchelstown was to be unveiled on September 9. A notable Mitchelstown man, Mr. Edward, O'Meagher Condon, was expected to be present.

A Priest Passes Away

The death is announced of the Rev. Michael Cunningham, of Leap, which occurred at a private hospital in Dublin, where he had been under treatment for some months. About 52 years ago Father Cunningham was born at Sloughgriffin, in the parish of Clonakilty. Father Cunningham was called to the priesthood in 1881. Before entering the work of the ministry in his native diocese he spent some time in the mission in Ayr, Scotland, and was after a period called home to his native diocese.

The Queen's College

In his annual report, which has just been issued, Dr. Windle, President of Cork Queen's College, says it would be idle mockery for him to pretend that it is, or has ever been, anything like the success it might have been, and might be made, were the conditions under which it is placed of a more satisfactory character—with the college, in fact, as acceptable to the people of its district, as the colleges of the different English towns are to the inhabitants of the districts to which they belong. Twenty-two years ago Dr. Windle says he was connected with another Queen's College in Birmingham. It was under a form of government of a character—for religious reasons—antagonistic to the sympathies and wishes of the people among whom it was placed. It never succeeded for that very reason. Gradually the other faculties decayed and died until it consisted of a large and important medical school and a small theological department associated with the Church of England. At a later date another college was founded in Birmingham—the Mason College. It was placed under a kind of government which was acceptable to the people of Birmingham, and it rapidly became a great success. The medical school of the Queen's College was transferred to it, and the combined institution has now become the great and progressive University of Birmingham. Dr. Windle urges a similar change in Cork Queen's College, and is convinced that it could be made without doing injury to the feelings of any body of persons resident in Munster.

DUBLIN—The Horse Show

The number of entries for the Horse Show, which opened at Ballsbridge on August 28, showed an increase of 168 over that for last year, which was a record one in the history of the Royal Dublin Society's great carnivals.

Blackrock College

The results of Civil Service examinations held during the month of June, and which have just been published, show that the Blackrock students have maintained their usual standard of excellence. Mr. T. S. Casey obtained one of the eight places open to competition for the position of Assistant Accountant in the Army Accountant Department. Mr. M. Flanagan secured the second of six places for the position of Examiner in the Exchequer and Audit Department, scoring highest marks in Latin and in Greek, and second highest in French. Another student, Mr. J. Slattery, took a high place in the examination for Superintendent of Police, India.

FERMANAGH—Death of a Priest

The funeral of the late Very Rev. J. Shannon, P.P., V.F., Knockninny, County Fermanagh, took place on August 9, the interment being in Derrylin church. Father Shannon, who was in his 56th year, had been in failing health for some time past. His death, which occurred in Enniskillen after undergoing an operation, was deeply regretted by the clergy and parishioners.

GALWAY—Temperance Mission

A very successful fortnight's mission was conducted lately in Moylough and Mountbellew, County Galway, by two members of the Redemptorist Congregation, Father Coyle and Father Browne, the chief object of the mission being the advancement of the temperance cause.

Dedication of a Church

On Sunday, August 12, his Grace the Archbishop of Tuam dedicated the newly-enlarged and renovated Church of St. Joseph's, Leenane, County Galway, and preached the dedication sermon.

KERRY—Tenants Reinstated

In the early part of August the work of reinstating the tenants on the Warden estate, Sneem, evicted in the years 1894, 1895, and 1896, was carried out, and fourteen such tenants were put back in their former holdings. There are still about six evicted tenants not reinstated, but it is expected that an amicable arrangement will be arrived at very soon in these cases. In all cases where the farmhouses are tumbled the Estates Commissioners are going to rebuild them, and where repairs are needed these will be executed. The Commissioners are also going to supply stock for the tenants who are reinstated, and their inspectors have given the greatest satisfaction to the evicted tenants.

KILKENNY—A Bequest

The late Right Rev. Dr. Bellord, Bishop of Milevis, bequeathed the copyright of his 'Meditations on Christian Dogma' to St. Brigid's Missionary Schools for the training of aspirants for the religious life, attached to the Convent of Mercy, County Kilkenny. A new edition in two volumes has been issued by the Sisters.

LIMERICK—The Promotion of Temperance

A movement which may have an important influence on the social life of the Irish people has been started in Limerick. Its object is to promote habits of temperance by sending vans with tea, coffee, and solid foods to fairs, markets, and other gatherings. The idea is being taken up vigorously in Limerick, and is warmly supported by the Most Rev. Dr. O'Dwyer, Lady Dunraven, Lord and Lady Montague, Lord Emly, Lady Clarina, the Mayor of Limerick, and many others. Referring to it at a meeting the other day, Bishop O'Dwyer, said that to-day Ireland was at the turning point of her fortunes, and just now the greatest change in her social condition was being worked out. The ownership of the land was being transferred to the people, and in a few years the farmers would find themselves changed from a position little removed from servitude to a position of freedom in their own land. That change would let loose forces, and would work a fundamental change in the whole social conditions of our people, but it seemed to him perfectly evident that no change in the condition of the tenure by which the people held the land—no change in any law or all the laws—would ever regenerate the country until there was a thorough change in the drinking habits of the people.

MONAGHAN—A Distinguished Visitor

His Grace Archbishop Farley, of New York, visited Monaghan about the middle of August, and during his stay was the guest of the Most Rev. Dr. Owens, Bishop of Clogher.

ROSCOMMON—An Appointment

The King has been pleased, on the recommendation of the Lord Lieutenant, to approve of the appointment of Denis Charles Joseph O'Connor, commonly called The O'Connor Don, of Clonalis, Castlerea, Roscommon, to be His Majesty's Lieutenant of the County.

WESTMEATH—Sudden Death

While assisting at Mass at Fore Chapel, County Westmeath, on Sunday, August 12, and after receiving Holy Communion, a man named James Walshe, aged 90 years, became ill in the church and died. He belonged to an old and respected family.

GENERAL

The Government and Ireland

The forecast of the work to which Mr. Bryce and the Under Secretary will devote themselves during the recess (says the London 'Morning Leader') will be a thorough-going measure of reform, dealing in a wide spirit with the forty-one boards which Lord Dunraven has held up to such distinctive ridicule. It is difficult to think that this will really come as bad news to anybody. It is in the truest sense of the word continuity of policy, since it will give Sir Antony MacDonnell the opportunity of carrying into execution the ideas of government which he was undoubtedly invited to Ireland by Mr. Wyndham to initiate. Of course there will be enormous difficulty. The root of administrative reform in Ireland, as in most places, is economy. It is a characteristic paradox, but it is

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the fact, that until the financial relations of the country with the United Kingdom are revised Irish economy merely saves the British Treasury's money. University education is another difficulty. It tested Mr. Balfour. It will put a strain upon any new machinery set up in Ireland even if, as by the appointment of the Royal Commission, the solution is in some measure provided for by the Imperial Parliament. There is a new spirit manifesting itself in Ireland which will not allow itself to be ignored, and which will not without grave loss to the future be silenced. But it is in the working out of just such complications as these that 'the best Irishmen' will find a patriotic occupation that they have hitherto been denied. Of course reform will be opposed, not indeed by Ulster, but by a handful of Ulster members and a group of English peers. That is no longer a peril. There is just one danger in the possibility of disagreement between the Nationalists and some Liberals, not on Irish, but on English affairs.

Insurance Company Wanted

At a recent meeting of the Board of Guardians of North Dublin Union, on the question of the renewal of the fire insurance on buildings amounting to £81,750, Mr. Crozier said he thought it a pity that there were no Irish companies to whom they could give these important assurances. Mr. Sherlock said that a company on similar lines to the Irish Church Property Insurance, founded by Mr. Sexton, ought to find support from the public Boards alone, and if the Irish Boards agreed they could have a first-rate Irish company at once. A suggestion was approved that Mr. Crozier should call some members of the Board to confer with Mr. Sexton and other men of standing outside with a view to the formation of an Irish Insurance Company.

The Boycotting of Catholics

We are glad to see (says the 'Catholic Times') that the practice of boycotting Catholics in business, which has largely prevailed where Protestants have power in Ireland, is gradually disappearing. Thanks to the recent attitude of the Irish National Party in Parliament, the directors of the Irish Great Northern Railway have now thrown open vacant clerkships to competition by examination. 'How exclusive has been the policy hitherto pursued may be inferred from the following figures given at the annual meeting which has just been held. In the head department there are one hundred and five Protestants and four Catholics, and the salaries of the Protestants amount to over ten thousand pounds, whilst the Catholics receive only two hundred and sixty pounds. 'Such a disparity would not have been justifiable even if the Catholics had been but a minority of the population served by the railway, but they are actually in a majority and the greater portion of the revenue of the railway comes from them. Though the company have now adopted the principle of competitive examination, they reserve the right of a further and subsequent judgment in fitness as to manners and character. They will not, it is to be hoped, allow the formation of this judgment to be influenced by sectarian bias. The Irish Catholic public will, we may assume, exercise some vigilance in the matter.

Punctual Payments

A report which the Irish Land Commissioners have just issued is at once a testimony to the rapid growth of a national peasant proprietary in Ireland, and the punctuality and readiness with which the new tenant purchasers are paying their purchase instalments to the Government. The suggestion that the purchasers under any of the Irish Land Acts were deliberately falling back in their payments is altogether baseless, as the Land Commissioners show. On November 1 last the total amount payable in respect of advances under the Purchase Act of 1885 for the half-year's instalments, which had then become due, was £184,690, payable by about 25,380 tenants. On July 1 last year all this had been paid, except a sum of £2,829, which was still outstanding from 313 purchasers. With regard to the payments of the instalments payable under the Purchase Act of 1891 the amount receivable on November 1 last from 46,654 payers was £355,181. Of this sum £352,970 had been paid on July 1, leaving the small balance of £2,211, due by 273 tenants. Coming to the Land Act of 1903, it appears that of the instalments payable under the Act, the amount falling due from 19,065 purchasers was £199,095. This amount had been paid in full on July 1, with the exception of an outstanding balance of £813, owing by seventy-four tenants. This means that of an aggregate sum of £738,966 owing by 91,099 new tenant proprietors, the small sum of £5,854 only was outstanding on July 1.

People We Hear About

'I know London from the charcoal seller of the East End to the man on the throne,' said Father Vaughan, as he chatted with a correspondent in the parish house. 'I worked considerably in the East End,' he continued, 'and the pious poor is God's aristocracy on earth.'

Desiring a suitable inscription for the house in which Ambrose O'Higgins was born, and which Chili has undertaken to preserve, the Chilean Government has asked the men of letters (and women) of that country to submit MSS. in a competition. The winner will be awarded compensation.

Madame de Navarro, better known to the world as Mary Anderson, lives a life of great retirement at Broadway in Worcestershire, but she is entirely happy in this self-elected obscurity, which she will never forsake again for the flash of the footlights, for hers was a real retirement, not one of those designed in order that a triumphant return to the stage should be made.

General Lord Ralph Kerr, who entered on his seventieth year on August 11, is a brother of the late Lord Lothian, and heir-presumptive to the present Marquis. Lord Ralph, who served in the Afghan war, and is now Colonel of his old regiment, the 10th Hussars, retired from the army some years ago, and lives at Woodburn, a pretty place overhanging the River Esk, close to Newbattle Abbey, the family seat in Midlothian. Lady Anne Kerr, whom Lord Ralph married in 1878, is the youngest sister of the Duke of Norfolk.

Mr. J. M'Cann, whose memory will live in Ireland as the author of 'O'Donnell Abu,' sleeps his last sleep in Leytonstone Catholic Cemetery in East London. No storied urn or animated bust is there to mark the spot or tell his life-tale, and the London branches of the United Irish League are taking steps to erect a memorial. Most Rev. Dr. O'Donnell, Bishop of Raphoe, in sending a subscription towards the fund, writes:—'I gladly acknowledge the claim which the author of "O'Donnell Abu" has upon me. Who can count the men of our race whom that noble war-cry has roused to 'energy in the cause of Ireland?'

That the world does move (says a correspondent of the Boston 'Pilot') has received renewed confirmation by two occurrences in 'this Canada of ours' and in your own country. The son of the late Tireragh man, Mr. Nathaniel Clarke Wallace, in his life time Orange grand sovereign of British North America, has joined the Gaelic League 'of the city of (Orange) Toronto, recently founded as an outcome of the visit of Dr. Douglas Hyde. And now comes the announcement that among those who will deliver courses of lectures at the Catholic Summer School will be a son of the late William Johnston, of Ballykilbeg, also in his lifetime grand sovereign of the Orangemen of Great Britain and Ireland.

A particularly touching incident transpired in connection with the death of Mrs. Craigie. The famous authoress, who had been staying with her parents (Mr. and Mrs. Richards, Steephill Castle, Ventnor, Isle of Wight), travelled to London on Sunday evening, arriving at Lancaster-gate at nine o'clock. In accordance with her custom she desired to advise Mr. Richards of her safe arrival, and wrote the following telegram: 'Excellent journey. Crowded train. Arrived here by nine. Fondest love.—Pearl.' The local telegraph office being closed, Mrs. Craigie left the message with the servants to be despatched in the morning, with the result that it was received by Mr. Richards an hour or two after Mr. Craigie had actually passed away.

When the ex-Empress Eugenie visits Paris she almost invariably occupies a suite of rooms facing the Tuilleries Gardens. Much surprise has been expressed that she should take up her abode in such close proximity to the scene of her triumphs long ago (for, of course, the Palace of the Tuilleries was her home in the days when she ruled France through her husband), thereby invoking memories which could not be other than bitter. The subject was delicately broached in her presence recently, whereupon she said, 'It is perhaps the greatest happiness of my life to look upon the garden where my son played in his childhood—a sad pleasure if you will, but one I would not forego willingly.' The ex-Empress has just entered on her 81st year.

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The Catholic World

ENGLAND—The Late Mrs. Craigie

Mrs. Craigie, well known as a novelist and dramatist under the pseudonym of 'John Oliver Hobbes,' died suddenly on August 13 at her residence in London. The daughter of Mr. John Morgan Richards, she was born in Boston, Massachusetts, in November, 1867. She was received into the Catholic Church in 1892, when she added the names Mary Teresa to her Christian name, Pearl. One of the first gifts after her conversion was £1000 to Westminster Cathedral, a contribution which entitled her to be regarded as a founder. She was prominent at all Catholic gatherings in London.

Successful Catholic Colleges

The Liverpool City Council offer annually eight senior city scholarships tenable at the Liverpool University, of the value of £60 per annum for three years. St. Francis Xavier's College, Salisbury street, have won five of the scholarships as the result of the June examination, and the Sisters of Notre Dame at Mount Pleasant and Everton Valley have won two. The Catholics of the city have every reason to be proud of these notable successes.

The King and Queen of Spain

During the recent visit of the King and Queen of Spain to Portsmouth Mass was celebrated on the royal yacht 'Giralda' by the Rev. J. D. J. Murtough (East Cowes and R.N. College, Osborne). The altar was erected on the main deck, and the Mass was attended by all the officers and by the crew, part of which formed a guard of honor for the Mass, giving the royal salute with a fanfare of trumpets at the elevation. Father Murtough has been presented to their Majesties.

The Education Bill

A cable message received last week stated that the Archbishop of Westminster had issued a Pastoral Letter on the Education Bill in which the House of Lords is asked to amend the measure so as to prevent an injustice being done to Catholics should it become law. In connection with this matter the following remarks of the London 'Times' will be of interest:—'How far another powerful minority is from being satisfied we may see by Mr. Redmond's own admission that the Irish party find themselves actually looking for justice to the House of Lords, and by Mr. Belloe's declaration that no Roman Catholic could vote for the Bill as it stands. These sentiments were reflected in the division, in which the Irish vote was cast with the Opposition and against the Government. . . . That the Bill will ever become law in its present shape does not seem to be seriously believed on either side of the House of Commons. There are pretty clear signs already of the relief with which the task of amending it is being turned over to the Upper Chamber. The first principle of democracy is fairness, and now that the House of Commons has abnegated its democratic functions by failing to secure fair dealing in this Bill, we hope it will allow the House of Lords to play that part instead.'

The 'Smart Set'

A pleasant account of 'A Chat with Father Vaughan' appears in the 'Yorkshire Evening Post.' 'I wish with all my heart,' said the rev. gentleman, 'that it could be shown that my impressions are altogether wrong. A few people have told me so. I respect them. I think they must have lived very 'godly and secluded lives, and have been spared the pain of the knowledge of the sin around them that so saddens many of us.' The interviewer asked Father Vaughan if he had completed his series of sermons. 'I am not quite sure,' he replied. 'Probably I shall give just one more by way of a final.' 'And how is the book going on?' 'I am working at it as hard as I can,' confided Father Vaughan, 'but it is a hard task. It is all to write. I had none of my sermons written. I am an Englishman,' remarked the Rev. Father again with emphasis, 'and I believe in speaking simply and straight to my fellow-countrymen and countrywomen. If they do not like it I cannot help it, for I shall say what I honestly believe to be for their good. There are far too many essays read in the pulpit. There are too many who want to give their medicine in the form of gilded pills.'

FRANCE—Political Place-hunters

It is the ambition of all French politicians to become a deputy, to wear a scarf, draw a salary, and

travel free on the railways. But the position has its discomforts, and sometimes they are galling to a degree. Thus, M. Maurice Rey, Radical deputy for La Rochelle, speaking at a banquet given in that city in his honor, complained that during the few months in which he had been their representative he had received no fewer than five hundred requests that he would obtain places as Government functionaries for his constituents. France is already burdened with an army of people who live on the public funds and do little else than draw their salary. M. Clemenceau, as Minister of the Interior, has applied himself to the task of making the hordes of functionaries under him attend to such work as there may be for them to do, but not even he can do more than force the officials to go to their offices. He cannot find them with work. And this is the great charm of a snug little post under Government in France. Little work, small salary, assured position, everybody ambitions a post of that kind. And this fact helps us to understand how majorities in France are made up. The five hundred applications for places to M. Maurice Rey give some idea of the difficulty of getting French electors to vote in favor of any cause more sacred than that of their own interest.

GERMANY—Catholic Marriage Law

A recent decree of the Holy Father puts the whole of Germany in the same position as to marriage laws as Ireland. In Germany there are provinces as Catholic as Cork or Tipperary, and others more Protestant than Belfast. Yet in every part of the Empire from last Easter two Catholics could contract no true marriage without the presence of their parish priest.

INDIA—The Madras Mission

The Madras Catholic Mission was established by the Capuchin Fathers in 1642 and continued under their spiritual care until 1832. In the latter year an English Benedictine, Rev. John Polding, was nominated Vicar-Apostolic of Madras, but declined to take up the appointment. The Right Rev. Daniel O'Connor, an Irish Augustinian, was appointed in 1834, but owing to ill-health resigned in 1839. He was succeeded by his Coadjutor, Right Rev. Patrick John Carew, afterwards translated to Bengal in 1841. The next year saw the mission put on a firm basis, when the Right Rev. John Fennelly, Bursar of Maynooth College, and a band of Irish priests arrived at Madras. Dr. John governed the Vicariate till his death in 1867, and was succeeded by his brother, Stephen Fennelly, who directed the mission for 22 years. The Vicariate was raised to an Archbishopric in 1886, and the Most Rev. J. Colgan became its first Archbishop. This venerable prelate, who has reached the patriarchal age of 82, left Ireland as long ago as 1843, and celebrates the diamond jubilee of his priesthood on October 5.

ROME—An Anniversary

On Thursday, August 9 (writes a Rome correspondent), the third anniversary of the coronation of the Holy Father was celebrated with Pontifical High Mass in the Sistine Chapel. The Mass was celebrated by Cardinal Merry del Val, and the Holy Father himself assisted, and gave the Papal Benediction to all present at the end. All the Cardinals in Curia were present, many Bishops, the Ambassadors, and other representatives to the Holy See, besides very many others. Before Mass, and on his way from his apartments in the Vatican, the Holy Father gave a general audience to several persons.

The Holy Father's Health

Notwithstanding the reports which have been in circulation, the Pope is well (says the 'Catholic Times'). His Holiness on August 14, in an audience with the Prussian Minister to the Vatican, expressed regret that the French Government had rendered it impossible for the Church to avoid a conflict with the civil authorities. The Pope also received Monsignor P. G. Blanche, Vicar-Apostolic of the Gulf of St. Lawrence, and speaking about the Encyclical to the French Bishops, expressed the hope that it would have a salutary effect.

The American Pilgrimage

Before the stay of the American pilgrimage in Rome came to an end, the Pope presented valuable and historically interesting gold, silver, and bronze medals to Mr. McGrane, the organiser and leader, and his family. In this and other ways his Holiness displayed his satisfaction with the pilgrimage from the United States. He received from Mr. McGrane a gold pen set in diamonds of great size and beauty, and spontaneously promised that it would be his pen thereafter.

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

Special Facilities for Storage, &c.—We would remind Producers that we provide special facilities for the satisfactory storage and disposal of all kinds of farm produce. Our Stores are dry, airy, thoroughly ventilated, and in every respect admirably adapted for the safe storage of Grain, being conveniently situated, and connected to railway by private siding. Produce consigned to us is delivered direct into Store, and is saved the loss and waste incurred in unloading and again carting into warehouse.

Weekly Auction Sales.—We continue to hold the regular Weekly Auction Sales of Produce as inaugurated by us many years ago, and which have proved so beneficial to vendors; and owing to our commanding position in the centre of the trade, and our large and extending connection, we are in constant touch with all the principal grain merchants, millers, and produce dealers, and are thus enabled to dispose of consignments to the very best advantage, and with the least possible delay.

Account Sales are rendered within Six Days of Sale.

Corn Sacks, Chaff Bags, &c.—Having made advantageous arrangements to meet the requirements of our numerous Clients, we can supply best Calcutta Corn Sacks, all sizes, and at the lowest prices. Also Chaff Bags, Seaming Twine, and all farmers' requisites at the shortest notice, and on the best terms.

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17 Manse Street, DUNEDIN.

The Holy Father and Scotland

The Right Rev. Mgr. Fraser, Rector of Scots' College (writes the Rome correspondent of the 'Catholic Weekly'), will soon leave for Scotland. He will carry with him a letter from the Holy Father, which will be read at the great solemnities about to take place at the University of Aberdeen. The authorities of the University sent a message to the Holy Father, as was done from Glasgow University a few years ago, in recognition of the fact that the University was founded by a Pope, and was patronised by several Popes. There are many in England, Scotland, and Ireland to-day who cannot conceive a University unless there is Protestantism; or some sort of anti-Popery, mixed up in its curriculum.

The Society of Jesus

The Rev. Father Francis Xavier Wernz, who was elected General of the Society of Jesus a few weeks ago, was born in 1842, and joined the Society when only fifteen years of age. He has been rector of the Gregorian University in Rome since 1904, and is a member of several of the sacred congregations in Rome. It is remarkable that although the Jesuit Society was cradled in France no Frenchman has ever been at its head. St. Ignatius Loyola, who founded the Society of Jesus in 1534, was a native of Biscay, in North Spain, and his immediate successors were two countrymen—Father James Laynez and St. Francis Borgia.

UNITED STATES—The Church in San Francisco

In spite of many and grave inconveniences the work of the Church in San Francisco is proceeding without interruption. Places of worship have been hastily improvised in the most favorable locations where needed, and the usual services of religion are conducted daily as of old. The Sunday Masses are as numerous and as largely attended as they ever were, apparently. The work of permanent reconstruction of the material fabric of the organisation in the city will be pushed forward as rapidly as means and circumstances will permit. Thanks to the energy and enterprise of the ecclesiastical heads of the institution there, the generous co-operation of their brethren throughout the country, and the loyalty and zeal of the Catholic body of San Francisco and the archdiocese, the work of rehabilitation will suffer no serious delay.

GENERAL

Touching Scenes

Very touching are the accounts which appear in the Spanish and Italian papers of the scenes on the occasion of the disaster to the 'Sirio.' The Bishops and priests gave one another Absolution and then went round amongst the passengers giving them Absolution. Abbot Natter did this till the ship sank under him in the waves. He was a man of great courage as well as energy, and by his death the Order has suffered a severe loss.

Our Australian exchanges report that the Irish envoys, Messrs. Devlin and Donovan, had very successful meetings in various parts of Queensland. The Queensland tour was expected to be finished last week, after which they were to address meetings in the country districts of New South Wales up to the second week in November, when the final meeting in Sydney will take place at the Paddington Town Hall. The date of their visit to New Zealand is not yet known.

MYERS & CO., Dentists, Octagon, corner of George Street. They guarantee the highest class of work at moderate fees. Their artificial teeth give general satisfaction, and the fact of them supplying a temporary denture while the gums are healing does away with the inconvenience of being months without teeth. They manufacture a single artificial tooth for Ten Shillings, and sets equally moderate. The administration of nitrous oxide gas is also a great boon to those needing the extraction of a tooth.

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K. RAMSAY & CO., 19 Vogel Street, Dunedin,

Domestic

By "Maureen"

How to Clean an Enamelled Bath.

An enamelled bath is apt to get spotted and stained with rust and ingrained marks. A good method of remedying these is with dry salt applied with a flannel.

Sweeping Carpets.

Persons who are accustomed to use tea leaves for sweeping their carpets and find they leave stains, will do well to employ fresh-cut grass instead. Sprinkling salt over the carpet is also much better than tea leaves.

Stitching Thin Materials.

Such thin materials as chiffon, gauze, net, or fine lace, should be tacked on to a piece of paper, and the whole run through the machine, when the business of stitching will be rendered quite easy, and the shape of the article will not be distorted. The paper can be easily torn off afterwards.

To Renovate Black Ribbon.

Black coffee, that has been strained until it is quite clear and free from grounds, is a splendid thing for renovating black silk or ribbon. The ribbon should be well brushed, gently sponged with the coffee, and ironed carefully on the wrong side till dry, and then treated in the above manner.

How to Imitate Ground Glass.

If you have any view you wish to shut off you can do it cheaply and effectively in the following manner:—Dissolve in a little hot water as much Epsom Salts as the water will absorb, and paint this over the inside of the glass. You will then have a very fair imitation of ground glass.

To Eface Mildew.

Mildew on good linen is always a great source of annoyance to householders, and how to efface it is a desirable thing to know. A very simple means is to make a mixture of moistened soap and chalk, rub it well on to the mildewed spots, and expose to the strong rays of the sun; repeat if necessary, and the spots will disappear.

To Wash Ribbons.

There are always plenty of soiled ribbons about which are too good to throw away, and which, with a little care, can be made equal to new. Get the ribbons together and wash in the ordinary way, then iron when wet on the wrong side with a hot iron. When quite dry rub and knead all the stiffness out of them between the fingers, and iron again to take out the creases. The ribbons will then look almost equal to new ones.

New Brooms.

New brooms, they say, sweep clean, but they also snap clean owing to the brittleness of the dry fibres. To avoid this new brooms should always be steeped in warm water for a few minutes before using. This renders the fibres less brittle and unlikely to snap. For this reason it is advisable to repeat the process about once a week. Always keep brushes and brooms hanging up, they soon spoil if left standing on the floor.

Grease Marks on Books.

If the leaves of a book have become stained with grease, the spots should be damped with a little benzine. A sheet of blotting-paper should then be placed on either side of the page and a hot iron passed over the top. If necessary, this should be repeated once more till the stains have disappeared. It is well to remember that benzine is highly inflammable, consequently this operation should be done in the day-time, and the iron should not be very hot. Though constantly warned about the inflammability of benzine, people either forget or neglect the warning, consequently many serious accidents result from going near the candle or fire with articles steeped in benzine, even using too hot an iron on one of these articles has had serious results, so it is wise to be careful when handling benzine, which is really a very useful thing for cleansing purposes.

Maureen

PHOTOGRAPHIC GOODS.

Cameras, Magazine (hand), 1-plate, from 3s upwards.
Folding Hand or Stand Cameras from 22s 6d.
Half-plate Complete Sets from 87s 6d each.
Camera Cases, Canvas, 3s 6d and 6s each;
1-plate Magazine Camera size.
Calcium Tubes, 6 x 3, 1s 6d each.
Calcium Tubes, 10 x 4, 2s 3d each.
Carriers, 1-plate to 1-plate, 1s 6d each.
Clips, for Prints, Plates, or Films, Wooden, 9d dozen.
Cutting Shapes Glass, 1-plate, 9d and 1s each; 1-plate, 1s and 1s 3d each.

CHEMICALS (PHOTOGRAPHIC).
Acid Pyrogalllic, 1s 3d oz. Amidol 3s 3d oz.
Ammon. Sulphocyanide, 6d oz; 4s 6d per lb.
Formalin, 3oz 1s.
Gold Chloride (Johnson's), 2s 6d tube.
Hydroquinone, 1s 3d oz.
Metol, 3s 3d oz.
Potash Bromide, 3s 6d lb.
Potash Carbonate, Pure, 3d oz.
Potash Metabisulphite, 6d oz.
Silver Nitrate, 8s 6d oz.
Soda Carbonate, Pure, 9d lb; in bottles 1s per lb.
Soda Sulphite, Pure, 9d per lb; in bottles, 1s per lb.
Soda Hypo. (pea crystals), 3d lb; 5lb, 1s.
Soda Phosphate, 3d oz.
Other Chemicals at Equally Cheap Rates.
Developers, No. 1 and 2 Solutions, 10oz size, 1s 3d.
Tabloid Developers, B. W. and Co.'s Amidol, Pyro Soda, Metol Pyro, and Metol Quinol, 1s 4d each.
Compressed Developers, Powell's, Pyro Metol, Pyro Soda, and Metol Hydroquinone, 1s 4d each.

TONING TABLOIDS AND COMPRESSED TONING BATES.
Gold and Sulphocyanide, and Gold and Phosphate, 1s 4d each.
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Developing Dishes, Zylonite, strong 1-plate, with spout, 8d each; 1-plate, with spout and lifter, 1s each; 5 x 4 plate, with spout, 10d each; 1-plate, with spout, 1s each; 1-1-plate, with spout, 1s 9d each.
Developing Baths for Films, the Waverley, 5s 3d each.
Developing Dishes, semi-Porcelain, 8 x 10, 3s 6d each; 12 x 10, 6s 6d each; 12 x 15, 10s 6d each.
Developing and Printing for Amateurs done at Lowest Rates, and with utmost promptitude.

Draining Racks, Wooden, for Plates, 9d each.
Draining Racks and Wash Tanks, combined, 1-Plates, 9d; 1-Plate, 1s 6d.
Enlargers, 1-Plate to 1-1-Plate.
Enlarging Lanterns, for using with Camera, 27s 6d; enlarges up to any size.
Exposure Meters, Imperial, 1s 4d each.
Exposure Meter Refills, 8d each.
Ferrottype Plates, for enamelling 6d each.
Films, Kodak Roll, No. 1. Brownie, 10d; No. 2, Brownie, 1s 2d; 2 1/2 x 2 1/2, 2s 6d; 2 1/2 x 4 1/2, 3s 6d; 2 1/2 x 5 1/2, 4s 6d; 3 1/2 x 3 1/2, 3s 6d; 3 1/2 x 4 1/2, 4s 6d; 4 1/2 x 3 1/2, 4s 6d; 4 1/2 x 5 1/2, 5s 6d; 5 x 4, 4s 6d; 4 x 5, 4s 6d.

Ensign Films, 2 1/2 x 2 1/2, 9d; 2 1/2 x 3 1/2, 1s; 1-Plate, 8s 6d; Postcard size, 3s 6d; 5 x 4, 4s 3d.

Focussing Cloth, 1-Plate, 2s 6d each.
Focussing Cloth, 1-Plate, 8s 6d each.
Focussing Cloth, Waterproof, 7s 6d each.
Lamps, Dark, 1s 6d, 1s 9d, 2s, 2s 6d, 6s 6d, and 7s 6d each.
Measures, Graduated, 1oz, 9d each; 2oz, 1s each; 4oz, 1s 3d each; 10oz, 2s 3d each; 20oz, 3s each.

Mountant, Higgins, 3oz size, 9d bottle.
Mountant, 2oz size, 6d bottle.
Mountant, 4oz size, 9d bottle.
Mounts, Midget, from 6d doz, or 8s per 100.
Mounts, 1-Plate, from 8d doz, or 5s per 100.
Mounts, 1-Plate, circle, 1s doz, or 6s 6d per 100.
Mounts, 5 x 4 plate, from 8d doz, or 5s per 100.
Mounts, 1-plate, from 1s doz; 7s per 100.
Mounts, 1-1-Plate, from 1s 6d doz, or 10s 6d per 100.
Mounts, Cut-out, 1-plate, 1s 6d doz; Cabinet, 1s 9d doz.
5 x 4, 2s 3d per doz; 1-1-Plate, 7d each.
Large Size Mounts also stocked, in Plain and Cut-out.

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Wellington Ward, P.O.P., in Mauve, Matt, White, and Special Mauve, in 1-Plate, 5 x 4, Cabinet, 1-plate, and 1-1-Plate size, 1s per packet; 12-Sheet Rolls, 7s each.
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WELLINGTON WARD, Platino, Matt, Ennammo, Bromide Papers, 1-Plates, 5 x 4, Cabinet, and 1-Plate, 1s per packet; 1-1-Plate, 12 sheet, 2s packet; 8 x 10, 12 sheet, 3s 3d per packet; 10 x 12, 12 sheet, 4s 6d per packet; 12 1/2 x 15 1/2, 12 sheet, 6s 6d per packet; 17 x 23, 6 sheet, 6s 6d per packet.

Paget Prize Self Toning, Matt and Glossy, 1-Plate, 5 x 4, Cabinet, and 1-Plate, 1s per packet.
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Gaslight, 1-Plate, 7d per packet; 5 x 4, 10d per packet; Cabinet and 1-Plate, 1s per packet.

Ilford P.O.P., Matt, Carbon, White, and Mauve, 1-Plate, 5 x 4, Cabinet, 1-Plate, and 1-1-Plate, 1s per packet; 12 Sheet Rolls, 7s each.
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1-Plates, 1s 6d; 5 x 4 Plate, 2s 3d; Cabinet, 2s 9d; 1-Plate, 3s; 1-1-Plate, 5s 6d; 10 x 8 Plate, 7s 9d; 12 x 10 Plate, 6s (12 sheet).
Post Cards, Ilford and Wellington, P.O.P., 7d packet.
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Ordinary, Empress, and Special Rapid, 1-Plate, 1s dozen; 5 x 4, 1s 9d dozen; 1-Plate, 2s 3d dozen.
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Print Cutters, circular, 4s; cuts 16 different sizes. Extra Knives for same, 1s 6d each.
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View Finders, in Morocco Cases, extra quality, 7s each.
Vignettes, 1-Plate, Celluloid, 2s 3d set.
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Leviathan Colours, 2s 3d and 3s 6d.

WALLACE & CO.,
CHEMISTS.
Triangle, Christchurch.

HIS LAST.
Right Hon. Seddon, Auckland, May 1, 1906.
"Accept congratulations and good wishes on your Political Birthday."
"Look after yourself to retain position until you duplicate reign."
(Sgd.) P. VIRTUE.

P. Virtue, Auckland.
"Many and sincere thanks for your congratulations. I have only done my duty, and it is for the people to say How Much Longer the opportunity will be given to promote further effort in the cause of humanity and the good of the Colony."
(Sgd.) R. J. SEDDON.

Right Hon. Seddon, Wellington.
"No doubt about people keeping you where you are at present until you reach the careful age—seventy-five—if you train on "CHAMPION," and further, we may wait you to rally some 'Frisco Insurance Coy.'s on same able lines as you did B.N.Z., provided you don't collar cream business for your State Coy."
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MR. D. EDWIN BOOTH,

MASSEUR AND MEDICAL ELECTRICIAN,

X-RAYS OPERATOR (by Exam.), Member and N.Z. Representative of the Australasian Massage Association,

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"On the strong recommendation of a well-known priest, I consulted Mr. Booth for Neurasthenia. I have been in his hands now for about a fortnight, and I have to say that the treatment is delightfully soothing and pleasant, and the results already have far exceeded my most sanguine anticipations. For run-down teachers and brain-workers generally, I can imagine nothing more refreshing and invigorating than a course of Mr. Booth's treatment."—J. A. SCOTT, M.A.

DEAR ME! forgotten that SYMINGTON'S COFFEE ESSENCE, whatever shall I do? Call at the nearest Store you pass. They all KEEP IT

Science Siftings

By 'Volt'

The Age of an Egg.

A simple method of finding out the age of an egg is by means of the air space, which is situated towards the broad end of the shell. If the egg is held up between the hands before a light in a dark room, the air space can easily be discerned, and by its size the age can be determined. In a perfectly fresh egg the air space is very small, but as age increases it extends, until when the egg is three weeks old the air space occupies about a sixth of the entire contents. With practice the age can be told to within twenty-four hours.

Working Under Water.

In the interests of science men are greatly daring. Messrs. Leonard Hill and M. Greenwood, two well-known engineers, lately determined to investigate the effect of working under compressed air, but instead of collating experiences of others they made stays themselves in a cylinder loaded up to various pressures. They underwent a pressure of 92lbs above the atmosphere, corresponding to a head of 212 feet of water. They had one effect which workers would not suffer—neuralgic pains caused by their remaining quiescent; whereas it is of the utmost importance that every joint and muscle should be kept in motion, and the capillary circulation kept active. As a result of the experiments the two investigators have come to the conclusion that work may be safely carried out in 212 feet of water, or perhaps even 250. At 16 lbs air pressure the voice becomes metallic, and at 45 they found it impossible to whistle. Hearing was very acute, and after the nervousness had worn off there was no feeling of pressure during a fifty minutes' stay in the cylinder.

Devices for Catching Mice.

Not knowing what else to do with its vast accumulation of models, the Patent Office at Washington is about to disperse the collection. Under the patent law every applicant for a patent must submit a model of his invention. Of models of patent mouse-traps alone there are no fewer than 1810, and the hundreds of thousands of models of every conceivable invention have filled to overflowing the old Post Office buildings. It has been determined not to be worth while to erect new storehouses for the mass of material, the bulk of which is rubbish. The Government will preserve the models of really great inventions, such as the first sewing machine, the original telegraph instrument, or the first threshing machine, and similar devices that mark eras in the country's development, and many other models will probably go to colleges and technical schools. There is a fine chance for curiosity-mongers to pick up freaks of ingenious inventors, but the great mass of the models is doomed to a holocaust.

A True Clock.

The most mathematically exact thing created by man, and the perfection of accuracy in registering the flight of time is the famous Reifel clock, which has been installed in seven of the observatories of the United States.

This clock, which costs £200, is enclosed in an airtight case in a vacuum. It is wound up every seven minutes by electricity to keep it always under the same pressure, and has a nickel steel pendulum that does not expand or contract under the changing atmospheric conditions 51,000 of a degree of a second. The one at Washington stands in a room which is almost a dungeon, being heated by electric lights, so that there shall not be as much as a hairbreadth change in the temperature registered on the microscopic thermometer. And still this clock is not as perfect as one created ages ago, and which was known to earliest man—the earth is the only perfect clock. If we take the position of a fixed star at a certain moment of time to-night we know that exactly at that corresponding moment to-morrow the earth, in its revolution, will arrive at the same point, and will not vary as much as even 1,000,000 part of a second. And still, again, the earth is not wholly exact, as it has been estimated that our day is 1-84 of a second longer to-day than it was 2500 years ago. This is due to the tremendous effect of the tides in the revolution of the globe from east to west.

Intercolonial

The will of the late Mr. Frederick Michael Lynch, of Hawthorn (Vic.), who died on July 18, refers to estate valued for probate at £270,427, including £65,632 realty, and £4815 personalty. Mr. Lynch left the whole of his personal estate to his mother, who receives also part of the realty, and is to have an interest in the remainder of the realty for life. On the death of the mother, a piece of land in Glenferrie-road, Hawthorn, with the buildings thereon, is to go to the Society of Jesus, and the following distributions are to be made, in addition to legacies to relatives:—£1000 to Melbourne Hospital; £1000 to the Austin Hospital; and £500 each to the Little Sisters of the Poor, St. Joseph's Home (Surrey Hills), St. Vincent's Hospital, and Consumptive Sanatorium (Echuca).

The popularity of the Rev. T. P. Lynch, who was recently appointed to the charge of the Portland parish (says the 'Ararat Chronicle') was strikingly manifested on Thursday evening, September 6, when several presentations were made to him in St. Mary's Hall. The Very Rev. P. O'Hare, who presided, said he was delighted to see so many present to do honor to the Rev. T. P. Lynch, who no doubt duly appreciated the compliment. Mr. T. G. Grano, on behalf of the parishioners, presented Father Lynch with a gold watch, a purse of sovereigns, and a dinner set. The Very Rev. Father O'Hare also made presentations on behalf of the choir, the school children, and others, paying a well-deserved meed of praise to Father Lynch's labors in the parish, and to his popularity among all classes. Father Lynch was also the recipient of a silver mounted wallet from the local golf club, and of presents from the pupils of St. Stanislaus' School, the boarders at the convent, and others of a private nature.

The solemn blessing and opening of the new church of the Redemptorist Fathers, Waratah, took place on Sunday, September 9, the ceremony being performed by his Lordship the Bishop of Goulburn (Right Rev. Dr. Gallagher). There were also present the Coadjutor-Bishop of Maitland (Right Rev. Dr. Dwyer), Right Rev. Mgr. Hand, Very Rev. Father O'Farrell, C.S.S.R., Very Rev. Father Murray, C.S.S.R., and other members of the Redemptorist Order. The occasional sermon was preached by the Right Rev. Dr. Dwyer, who in conclusion said:—'He might, on behalf of all present, sincerely wish that the work of the Fathers of the Redemptorist Order, not only in Waratah, but throughout the Australian provinces, would be blessed by God, that it might be continued and increased.' His Lordship referred to the unavoidable absence of Cardinal Moran and Bishop Murray, who, though absent in the body, were present with them in the spirit. The offering realised £484 0s 6d. The church, adjoins the monastery, is designed in the Cistercian style, and is built of brick, with stone dressings. The outside appearance is very attractive, and inside the church is finished in an ornate manner.

In the course of an interview recently with a representative of the 'Raleigh Sun' (Bellinger River), Bishop Doyle told the story of how the diocese of Grafton was changed to the diocese of Lismore. His Lordship said it was a story with a moral in it:—'You have doubtless seen to-day (said the Bishop) that I am a good beggar for the Church, but I assure you that when it comes to a question of asking anything for myself, I am one of the most sensitive men alive. Years ago, at Grafton, I was in sore need, because, you know, Bishops require money like other men. Well, I was stationed at Grafton, and the church wanted beautifying and renovating, and I was without funds. I determined to ask the people there once, and once only, for help, and I did. I told them my position, and told them also that on the next Christmas Day I would expect their gifts. The day came, but not the gifts, which were less than they had ever been. I then reasoned that it was unfair that the people who enjoyed the honor arising from the Bishopric should possess it at other people's expense, and I cast about for the most suitable locality for a See along the North Coast. With a knowledge of the various districts I selected Lismore, and the result has justified my choice. I then visited Rome, and had the See proclaimed at Lismore. I foresaw that the town and district had a great future before them, and my foresight was warranted. This was many years ago, and I have never been disappointed.'

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SKINS, HIDES, TALLOW, HORSEHAIR, ETC.

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Receipt of Goods.

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P. DEVANE (late of Ashburton),

Having taken possession of the above centrally-situated Hotel
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ALL THE COMFORTS OF A HOME

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CONVENIENCES OF A FIRST-CLASS HOTEL.

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SHEEHY & KELLEHER (Successors to James Jeffs) Proprietors

Drags, Landaus, Waggonettes, Dog Carts, and Vehicles of every
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Parties. Horses Broken to Single and Double Harness, also to Saddle

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W A V E R L E Y H O T E L.

QUEEN STREET,

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MAURICE O'CONNOR (late of Christchurch and Dunedin) begs to
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Train and Wharf. Splendid view of Harbour.

Best brands of Wines and Spirits always on hand.

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THUS SAVING TIME & MONEY

All Ironmongers. Catalogue Free.
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DUNEDIN.**HUGH GOURLEY**desires to inform the public he still
continues the Undertaking Business as for-
merly at the Establishment, corner Clark
and MacLaggan streets, Dunedin.Funerals attended in Town or Country
with promptness and economy.**MASONIC HOTEL**

CHRISTCHURCH,

Visitors to the above Hotel will receive
Oad Mile Faltte from the Proprietor,**E. POWER**

Late of Dunedin.

MIDLAND RAILWAY HOTEL

TOTARA FLAT.

Mr. H. ERIKSON (late of Orwell Creek)
Proprietor.An Excellent Table kept. First-class Ac-
commodation. The Beers, Wines, Spirits,
etc., sold are of the very best. Refreshment
Rooms at Railway Station. Billiard-
Billiards, with an efficient marker.Mr. Erickson, having a thorough know-
ledge of the whole district, will be pleased
to give directions and other assistance to
travellers and persons interested in Mining"SPRING BLOSSOM OINTMENT" is a
Marvellous Remedy for Blood-poison-
ing, Poisoned Hands, Inflamed or Ulcerated
Wounds."SPRING BLOSSOM OINTMENT" cures
Chilblains (broken or unbroken),
Chapped Hands, Sprayed Skin, and all
Smarting Eruptions."SPRING BLOSSOM OINTMENT" cures
Eczema, Scaly Blisters on the Skin,
and Skin Affections generally."SPRING BLOSSOM OINTMENT" cures
Cancerous Sores, Boils, Burns, Scalds,
Ringworm, Cuts, Bruises, Sprains, and all
Glandular Swellings."SPRING BLOSSOM OINTMENT" cures
Ulcerated Legs caused by Varicocoele
Veins, Tender and Sweaty Feet, and Run-
ning Sores."SPRING BLOSSOM OINTMENT" cures
Sciatica, Lumbago, Rheumatism, Mumps,
Sore Throat, Pains in the Chest and Side."SPRING BLOSSOM OINTMENT" cures
Itching, Clears the Skin and Scalp
Cures Dandruff & Beautifies the Complexion."SPRING BLOSSOM OINTMENT," THE
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Sold everywhere. Price 6d and 1s box."BLOOMINE," the great Corn, Wart, and
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Mrs. L. HAWKINS, 106 George St., Dunedin**J. McCORMACK**

Melville Hill Shoeing Forge,

Wishes to thank his patrons for past sup-
port, and to notify them that he will in
future use his utmost endeavours to give
every satisfaction.

J. McCORMACK, Melville Hill Shoeing Forge.

Branson's Hotel,

Corner of KING and ST. ANDREW STS.

MR. CHARLES BRANSON,
who for many years was at the Grand,
has now assumed the Management of the
above Hotel, which is centrally situated at
the corner of Great King Street and St.
Andrew Street. At considerable cost the
whole building has undergone reconstruc-
tion. It has been greatly enlarged, furnished
and appointed, regardless of expense, making
it the most comfortable Hotel in town. It
comprises 18 bedrooms, bathroom, large
dining, drawing, smoking, billiard, and
commercial rooms. Fire escape and iron
balcony completely surrounds the Hotel,
giving the most ample security against fire.

Tariff—5s per day; 25s per week.

Permanent Boarders by arrangement.

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The Family Circle

THE LAND OF 'PRETTY SOON'

I know of a land where the streets are paved
With the things we meant to achieve,
It is walled with the money we meant to have saved
And the pleasures for which we grieve.

The kind words unspoken, the promises broken,
And many a coveted boon
Are stowed away there in that land somewhere—
The land of 'Pretty Soon.'

There are uncut jewels of possible fame,
Lying about in the dust,
And many a noble and lofty aim
Covered with mould and rust.

And, oh, this place, while it seems so near,
Is further away than the moon!
Though our purpose is fair, yet we never get there—
The land of 'Pretty Soon.'

It is further at noon than it is at dawn,
Further at night than at noon;
Oh! let us beware of that land down there—
The land of 'Pretty Soon.'

A BOY WHO HAD NO CHANCE

'You feel proud, don't you, Dick?'
'I feel glad,' said Dick, simply.
'Of course he feels glad. And proud too, if he felt
like owning it, but it's the right kind of pride. Here
is one that feels proud, and is quite ready to say
it.'

A plainly-dressed, sweet-faced woman was holding
Dick's hand in a close grasp. The kindly faces
surrounding her showed by their sympathy that 'they
warmly acknowledged her right to be proud, for most
of them knew through what struggles her son had
reached this day when he had stood as valedictorian
in the graduating class of the high school.

Herbert Barnes, the first speaker, stood a little to
one side, gazing on what was going on about him
with half indifferent amusement.

'It is a great thing for Dick,' he remarked to
companion. 'At least, he thinks so. He has a fancy
that a high-school diploma is an open sesame to all
the big things in the world.

'It's a good deal to help us, isn't it? I mean
the education that it stands for.'

'Oh, I suppose so—to boys who need that sort of
thing. Now, I don't, you know; I can get along
without it.'

'I dare say you can,' said the other, who knew
that Herbert had been quietly dropped out of the
school about six months before for poor scholarship.

'Yes, I'm in for business now, and Latin and
'ologies don't count much there. I have a good
chance ahead of me, you know. My uncle is going
to give me a clerkship in his big business. It's a fine thing
to have a 'pull.

Dick Woodbury had plenty of kind friends,
but the demand for intelligent employment was limited,
and he had a great desire to remain near his
widowed mother. So it came about that within a few
weeks after the proud commencement day Herbert
stopped in surprise to speak to a boy wrestling with
some heavy packing-cases at the alley entrance to his
uncle's store.

'You here, Dick?' he said.

'Looks like it, doesn't it?' said Dick, pausing to
take a long breath.

'You don't mean you are doing this kind of
work?'

'That's just what I mean. A fellow that can't
get what he wants must take what he can get.'

'But—isn't it pretty tough?'

'Rather, at first. But I'm going to give my
muscles a training now.'

'A porter, after all his fine study, and the fuss
made over his graduation,' remarked Herbert to the
young man near the desk at which he worked a little
and idled a good deal. 'Poor chap,' half
contemptuously, 'I'm afraid he's going to find, as I said
before, that it takes something besides a high-school
diploma to boost a fellow up.' Dick brought the same
earnest, conscientious effort to his subordinate position
that he had always given to his studies. At
first he ached cruelly under the unaccustomed physical
strain, but before long the rebellious muscles
obeyed the demand on them, furnishing a good bodily
foundation on which to build such mental effort as
might in future be demanded.

And the demand came in good time to the boy
who had no chance except that built upon faithful
effort.

'I am told there was a light in the basement all
night,' said Mr. Seymour, on coming to his place of
business one cold morning. 'Who knows anything about
it?'

He was referred to Dick Woodbury.

'A load of that tropical fruit came from the station
just as I was leaving,' explained Dick. 'I told
the drayman everything was locked up for the night,
and we couldn't receive it; but he said they
couldn't put it anywhere, it would freeze. So I got
into the basement and made a fire.'

'And you stayed here all night?'

'Yes, it needed an even temperature?'

Mr. Seymour had his own opinion of an employee
who, in the seeking of his employer's interest, did
more than he was hired to do. It was not long
after this that Herbert was surprised at seeing Dick
at one of the desks in the same office with himself.

There he remained for a long time—longer than
would suit the maker of sensational stories of the
rapid advancement of poor boys. In real life the
crowding for place is too pressing for rapid promotion.
But in the years in which Dick worked hard
for what might be thought moderate pay he was
steadily building up a character for integrity and reliability
which in time found the place of trust
which awaits the trustworthy.

Herbert still remains at his desk, relying on his
well-off father to supply him with what he cannot
earn, and the boy who had 'no chance'—except the
chance always belonging to energy, perseverance, and
right living—now in charge of an important branch of
the business, writes out the cheques for his monthly
pay.

A BOY'S OPINION OF GIRLS

Girlls makes me sick. i no a hull lots of girlls
besides haveing sum cisters what i wisht was brothers.
all that girlls is good fer is to go tatteling
when a feller does sum thin he don't want his mother
to no of, cisters especelly. all they think of is
dressis. they are all the time wanting noo dresses
and hats and other things to ware.

if i had to ware dressis like they do with things
on them that tuk about a nour to fassen, and had
hare that had to be braded evry nite and fixt about
a hunderd times dureing the day id rather be bald
heded.

also girlls thinks they are smart and go round
showin off how much more they no than there brothers
do. they aint so much thogh.

i no a hull lot more about girlls but i dasent tell
he caws its about my cisters and theyd go crybab-
bing to ma and ma would tell pa and pa would get
mad and do sum thing against his will. he always
says it is anny way but i guess he must have a
week will. i guess that is all for the presint as i
kant think of anny more to say.

BOY WISDOM

Bad habits grow without cultivation.

A good purpose leads to a good position in life.

Live each hour as though there were only thirty
minutes in it.

The word 'can't' sounds all right when it refers to
telling a lie.

The fellow who does nothing always gets tired the
quickest.

The cock crows early in the morning because he goes
to roost early.

Every boy should post himself—but not against a
street corner.

Practice makes perfect, except the practice of sin,
which makes imperfect.

A boy is never too young to begin to think of
what he will do when a man.

The telling of one lie is all that is necessary to
make you a liar. Likewise the stealing of one apple
will make you a thief.

CHINESE PROVERBS

Riches come better after poverty than poverty after
riches.

He who swallows quickly can chew but little.

Borrowed money makes time short, working for
others makes it long.

The gem cannot be polished without friction, nor
the man perfected without trials.

Some people's hearts are shrunk in them, like
dried nuts. You can hear them rattle as they walk.

A QUAINT BILL OF EXPENSES

A Scottish newspaper has unearthed the following quaint account far work done, which was presented to a public body in Scotland two centuries ago:—

- 'To filling up a chink in the Red Sea, and repairing the damage of Pharaoh's host.
- 'To a new pair of hands for Daniel in the lions' den, and a new set of teeth for the lioness.
- 'To repairing Nebuchadnezzar's beard.
- 'To cleaning the whale, varnishing Jonah's face, and mending his left arm.
- 'To a new skirt for Joseph's garment.
- 'To a new sheet anchor, a jury mast, and a long coat for Noah's Ark.
- 'To giving a blush to the cheek of Eve on presenting the apple to Adam.
- 'To painting a new city in the land of Nod.
- 'To making a bridle for the Samaritan's horse and mending one of his legs.
- 'To putting a new handle to Moses' basket, and fitting bulrushes.
- 'To adding more fuel to the fire of Nebuchadnezzar's furnace.'

ODDS AND ENDS

'Estelle, this is an abominably cooked steak. You can cook better than that.'

'Oh, but mother,' 'expostulated the young wife, 'if I cook my best Harold will eat it all and there will be nothing left over for croquettes and things.'

Jimmy had come to school with dirty hands. His teacher was shocked.

'Jimmy,' she said, reprovingly, 'your hands are very dirty. What would you say if I came to school that way?'

'I wouldn't speak about it,' said Jimmy. 'I'd be too polite.'

FAMILY FUN

Strange but True—

That a taut rope is none the wiser.

That, though night falls, day breaks.

That a pen has to be driven, but a pencil is lead.

That sailors never box the compass on the spar deck.

That the fellow with a literary bent is usually broke.

That a tree is cut down before it is easily cut up.

That improper fractions should figure in pure mathematics.

Here is a method of telling a person's age and the month in which he was born. It is a peculiar arithmetical puzzle. Ask the person whose age you are investigating to write down the number of the month in which he or she was born—thus January would be one, and June six, and so on. Then to double it, add five, and multiply by fifty; then to add their age and subtract 365. When this is done, ask for the result, and add 115. The total will give the required age, the first figure or figures being the number of the month, and the remainder the age. Suppose one is born in March and is twenty-five. The number of March is three, doubled is six; add five and you get 11; multiplied by 50, 550; add 25 and you have 575. Subtract 365, and the result is 210. When 115 is added the total is 325. The third month and twenty-five years.

For the trick of the enchanted ball a small lightweight rubber ball is needed. The performer picks it up with one hand, and holding his hands in front of his breast and about a foot apart, causes the ball to travel visibly from one hand to the other by simply blowing on it. After it has made the journey two or three times, it suddenly stops and remains in mid-air. Then it moves again from hand to hand, and finally stops once more when half-way across and falls to the ground. Anyone is at liberty to pick it up to see that it is not prepared in any way. The secret of the trick is that the performer has a loop of very fine black sewing-silk about fifteen inches long, stretched from an upper button of his waistcoat to a lower one. All that he has to do is to slip this loop over his forefingers, and move his hands apart until the loop is taut. The double line of silk forms a sort of trough in which the ball will move. By slacking the hands the ball will fall to the floor. Care must be taken that the loop comes far enough down so as not to show against the white shirt-front. To get a fine sewing-silk, the best plan is to buy the finest to be had, and unravel it. You will then have three strands of very, very fine silk.

All Sorts

The Leicester boot manufacturers complain that the bicycle and motor car have injured their trade.

The lighthouse at Corunna, Spain, is believed to be the oldest one now in use. It was erected during the reign of Trajan and rebuilt in 1634.

As St. Helena requires some £2000 in civil salaries to pay for ruling its 3500 souls, and as only forty vessels called at the rock last year, the discovery of large deposits of manganese is regarded as good news.

When things are in disorder they are often said to be turned topsyturvy; this expression is derived from the way in which turf used for fuel is placed to dry, the turf being turned downward; and the expression then means top-side turfway.

Rural France orders the feeding of her school children without much machinery. The village fathers make arrangements with some public eating place, set a money-box labelled 'cantine scolaire' on the mantelpiece, and the children go for their midday soup and pay a sou if they can. If they cannot, the money lacking is furnished by private subscription.

Although many French peasant farmers are compelled to live extremely thifty lives, barely making both ends meet, my experience in France (says Professor James Long in the 'Daily Mail'), extending over many years, and assisted by unusual facilities, teaches me that they are practically a prosperous people, and that, if they live simply and work hard their lives are examples of contentment and happiness, while they form the backbone of the nation.

It was in a railway carriage, and the company consisted of several commercial travellers and a staid and pompous old gentleman. Various efforts were unsuccessfully made by the knights of the road to draw their companion into conversation. At length one of them said:

'Come, sir, I know you are one of us. Tell us what you are travelling in.'

'Sir,' answered the old gentleman, facing his interlocutor calmly, 'I am travelling in very objectionable and inquisitive company, and the carriage is full of my samples.'

Before the so-called Reformation, the clergy used to walk annually in procession to St. Paul's Cathedral, London, on Corpus Christi Day. They mustered at the upper end of Cheapside, and there began to chant the 'Pater Noster,' which they continued through the whole length of the street, thence called Pater-noster Row, pronouncing the Amen at the spot now called Amen Corner; then, beginning the 'Ave Maria,' they turned down Ave Maria Lane. After crossing Ludgate they chanted the 'Credo' in Creed Lane. An old writer mentions Creed Lane, and remarks that Amen Lane 'is lately added thereto'; from which it may be inferred that the processional chanting ended at that spot. Amen Lane no longer exists.

Both the novelist and the inventor owe a good deal to dreams, which have given them many an idea. It has been affirmed that the inventor of the 'sewing-machine almost ruined himself before he discovered where to place the eye of the needle. His original idea was to follow the model of the ordinary needle, which has the eye at the heel. The plan would not do, and he puzzled and worked without success. Then one night he dreamed that he was taken prisoner in a savage country. He noticed, as he was being led to his death, that the warriors carried spears which were pierced through the head. He awoke, his mind filled with a great idea. Running to his workshop, he constructed a needle with an eye at the point, and found that a dream had solved his difficulties.

The woman who would avoid becoming a bore must remember that her personal affairs and petty domestic troubles are of no particular interest to any one except perhaps to spiteful neighbors, to whom they form food for gossip. If you meet or visit a friend there is no necessity to enter into the most minute details of your troubles or to bemoan your fate, which, after all, is but cowardly. Friends have quite enough trouble and worry with their own affairs without having to listen to a long recital of what does not concern them. Every woman, of course, is not a good conversationalist. In that case it is a good plan to talk as little as possible. A good listener is always appreciated. You cannot bore any one by listening, and are bound to win the good opinion of the talker.