

MISSING

PAGE

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PAGE

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

- November 11, Sunday.—Twenty-third Sunday after Pentecost. Patronage of the Blessed Virgin Mary.
 " 12, Monday.—St. Livinus, Bishop and Martyr.
 " 13, Tuesday.—St. Nicholas, Pope and Confessor.
 " 14, Wednesday.—St. Lawrence, Bishop and Confessor.
 " 15, Thursday.—St. Gertrude, Virgin.
 " 16, Friday.—St. Stanislaus Kostka, Confessor.
 " 17, Saturday.—St. Gregory Thaumaturgus, Bishop and Confessor.

St. Gertrude, Virgin.

St. Gertrude, who was a religious of the Order of St. Benedict, was born at Eisleben, Saxony, in 1264. She was a sister of St. Mechtilda. She wrote in Latin a book called 'Revelations,' in which she relates her communications with God.

St. Stanislaus Kostka, Confessor.

St. Stanislaus Kostka, who belonged to one of the noblest families in Poland, was born in the middle of the 16th century. His early studies were made at home, but at the age of 14 he was sent, with his elder brother Paul, to the Jesuit College at Vienna. At the age of 17 he set out for Rome, where he entered the Jesuit novitiate, where he died in the 18th year of his age.

St. Gregory Thaumaturgus.

St. Gregory, a Father of the Church, was from his extraordinary miracles surnamed Thaumaturgus (wonder-worker). He was born in Neo-Caesarea in Pontus, and was educated as a pagan until he came to Caesarea, Palestine, where he was converted to the faith by Origen. He passed five years in the school of Origen and three at Alexandria, during the persecution of Maximian. Gregory was made Bishop of his native city, which then numbered only 17 Christians; but at his death only 17 pagans remained.

GRAINS OF GOLD.

PRAYER-GIRDLED.

I hold him great whose soul is strong,
 Who forges onward in the fray;
 Disheartened not, though care and wrong
 Make dark his way.

And he is great whose heart is filled
 With love for all the passing throng,
 Whose words have many a sorrow stilled,
 And left a song.

But all unknown of heedless men,
 And all unheralded to-day,
 The greatest man of all our ken
 Who goes prayer-girdled on his way.

—'Ave Maria.'

Eloquence is the sound that issues from an impassioned soul.

We have not two lives—one for seeking truth, the other for practising it.

The time you give to friendship is not lost, and it will even count as regards Heaven.

Religion is to society what cement is to the building: it makes all parts compact and secure.

It is in difficult times that great nations, like great men, develop all the energy of their characters.

The folly which we might have ourselves committed is the one which we are least ready to pardon in another.

There are mysteries enough around us to make us realize the narrowness of our vision, the insufficiency of our knowledge.

He who knows only how to enjoy, and not to endure, is ill-fitted to go down the stream of life through such a world as this.

Nature is the most thrifty thing in the world; she never wastes anything; she undergoes change, but there's no annihilation—the essence remains—matter is eternal.

The Storyteller

A TANGLE OF CIRCUMSTANCES

I.

My brother Paul and I were the last of the Colerines of Laynham. Our father, the sixth Earl of Laynham, died when Paul was eighteen; our mother and five of our brothers and sisters had been summoned long before by Death, the insatiable.

Paul's enjoyment of the family title and estates had been hitherto tempered by the receipt of an exceedingly small yearly revenue, consequent upon inherited family burdens; and at twenty-two he was unmarried, and taking life rather seriously. As to marriage, it seemed at that time that he had set aside the idea for good, and it was this fact that gave me my greatest anxiety in life.

My own state was not likely to change. A constitutional lameness, added to my comparative poverty, had spared me, so far, from any offer of marriage, and at thirty-six I had every prospect of remaining Sara Colerne to the end of my days.

Our joint trouble came to us in this wise. A young girl of good family, bright, pretty, charming, and in every way a desirable match for Paul, came on a long visit to some friends in our neighborhood. Eve Delaval was an orphan with no near relatives, and had a considerable fortune of her own. Paul, a somewhat difficult youth to please, was at once captivated. Eve was in like manner attracted by him, and the result was an engagement between them, to my great joy and the satisfaction of everyone who knew them.

But there was one necessary factor to their happy union which had been strangely overlooked. Eve, like the friends with whom she was staying, was a fervent Catholic. I had become a convert a few years before, and it was this that led to the intimacy which had grown up between us and the Fenhams, and which had resulted in Paul's engagement. But, unfortunately, Paul was, in name at least—a Protestant. In reality, though always a good and upright fellow, he had, to my sorrow, very little, if any, religious belief. The beautiful Gothic chapel kept up by the Fenhams attracted him far more—while Eve worshipped there at least—than our little Protestant church at Laynham, which, for example's sake, he was accustomed to attend from time to time. Thus it came about that Eve, knowing me to be a Catholic, and seeing Paul in my company at Sunday Mass week after week, took for granted that we were all one in faith. But the awakening came when arrangements had to be made for the marriage; and Eve, learning the truth at last, in spite of the distress it cost her, resolutely refused to marry an unbeliever. The Fenhams, less unbending in principle, would have persuaded her to take Paul, trusting in his ultimate enlightenment; but this she would never consent to. So, to the sorrow of us all, the engagement was broken off.

To Paul the disappointment was intense. But the climax of his sufferings was reached a few months later, when Eve's forthcoming marriage to a young Catholic baronet was announced in the public journals. All prospect of happiness in life seemed from that day to have been destroyed within him. The high-spirited, lovable, handsome brother, of whom I had always been so proud, became moody, silent, and cold. Nothing interested him; his beloved sport was utterly neglected—neither rod nor gun had power to charm; a dense gloom enveloped him.

'I cannot bear this strain any longer!' he exclaimed one day. 'You will oppose it, I know, but the only thing for me is to go to the front with Kerr.'

His closest friend, Stephen Kerr, was on the eve of starting for South Africa at the head of a yeomanry corps, in the raising of which Paul had shown an interest. It was at the time when the whole country had taken the war-fever, and the flower of the nation was rushing off to combat the Boer.

'I shall certainly never favor such a project!' I cried in dismay. 'It would be rash in the extreme for you, the last of the Colerines, to risk death and the extinction of our name, as you must do in such a case.'

'All are not likely to be shot down,' he said obstinately. 'Thousands will come back unharmed.'

'Thousands will never come back at all! Think of the families we know who are already mourning for some one dear to them! Many more, of whom we know nothing, must be overwhelmed at this moment with a like sorrow. No, I cannot let you go. You have a sacred duty to preserve your life; to do as you propose would be utter madness.'

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BEST. It is put up in four
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packets, and 5lb. and 10lb. tins.

'I've lost everything. I care for except you,' he said with unwonted tenderness. 'I shall have to die some day, and in any case I may die before you. Who knows?'

That is possible. Thousands of young fellows die who never see a battlefield; that I grant. Should death come to you unsought, as it did to all our dear ones, I should bow to the divine will, I hope. But you have no right to court death. You have no right to tempt Providence by rushing into imminent danger. And surely some consideration is due to me, even if you value your life so cheaply.

'You are the one motive that holds me back. The trouble I might cause you is the only argument of any weight against my going.'

I could well understand how ardently he longed to get away from himself; yet the means he proposed terrified me. Every day the newspapers contained long lists of dead and dying. Paul was bent upon courting a like fate; for no soldier can count upon immunity from the danger which ever hangs over him when on the field of battle; and Paul, sick at heart, and disgusted with life's bitterness, would be impatient of precautions. My heart was torn with the dread of losing him forever. Not only did I grudge the sacrifice of the hope of our family, but still more the risk of a life so dear to me. The disparity in our ages had changed the character of my love for him; it was as a mother, rather than an elder sister, that I had cherished him since his mother was taken from him in early boyhood.

And yet I could not help seeing that the absolute change of life which his departure would involve—the unfamiliar hardships, the unwonted occupations, strange surroundings, unknown faces—promised a relief otherwise impossible. The very nearness of constant danger would tend to lift him up above mere selfish interests. He was young and he was impressionable; and, though his recent cruel disappointment must needs leave its traces upon his after-life, it might well be that so thorough a break with the past as this project involved would enable Time, the universal healer, to work an effectual cure.

Reflecting thus, I resolved to oppose no longer.

'I have had an anxious time, Paul,' I said, a few days later. 'My mind has been torn by fears and doubts on your behalf, but I have conquered them at last. I have come to the conclusion that there is such a thing as too much solicitude in a matter of this kind. After all, we can, none of us, reckon with certainty upon even one more hour of life. I will not try to keep you at home against your will. Go, if you wish, with Stephen Keri; and may God have you in His holy keeping!'

'Many thanks, Sally dear!' he said, as he brightened up. 'I know what a wrench it means for you. But peace comes through war, and I look to this war to bring peace to me.'

In less than a week from that day he was upon the ocean.

II.

Laynham was but a small country village, and posts were erratic. No newspaper ever made its appearance until late in the morning, when it was eagerly pounced upon for the latest war news. I never scanned the list of casualties without a sinking at heart, for dread of what tidings it might have for me. Yet I never failed to read it.

About a month after Paul's arrival at the seat of war, I opened the paper as usual. My eye caught at once the bold headlines: 'Important Engagement. Boers Swept Back. Heavy British Losses.'

Swiftly I glanced down the long list of names in the dreaded column. The very one I shrank from encountering seemed to leap out from the page to meet my gaze. There it stood, blazoned, as it seemed to me, in bolder type than all the rest—'Laynham.'

The letters burned themselves into my brain. What tidings had they to tell of him who was dearer to me than all the world besides? I pulled myself together, and tried to fix my eyes steadily upon the announcement. There, under the heading 'Killed in Action,' I saw the name 'Lieut. the Earl of Laynham.'

I can recall nothing of what followed. The room whirled round with me; then a dark curtain fell and cut off all sense of life. 'Long afterward I learned that the servants had discovered me lying unconscious, the fatal newspaper still firmly grasped in my hand. The shock brought on a long and dangerous illness.'

As to subsequent events, my memory can not help me. I am able to recall dimly a period of hideous nightmare, in which the forms of Paul and Eve Delaval are ever prominent. Over all there seems to hang the sense of some vague, overpowering calamity from which I strive in vain to free myself. Then come

more darkness and oblivion, to be followed by renewed nightmare; while all the time I writhe in a furnace of intolerable heat, from which there is no escape.

Then I am conscious of a cooler period, and of occasional gleams of brightness, glimpses of objects which seem familiar, and the sound of well-known voices. At length comes a more complete awakening, and I know that I am in my own room, and that some one (I can not distinguish who) is seated by my bed. The scent of violets is often wafted toward me, though whence it comes I know not, nor do I try to discover.

At last, on one memorable day, I open my eyes in full consciousness. I realise that I am weak and helpless; that the silent woman in the fresh, bright dress, who lifts me up so dexterously, yet withal so tenderly, is a nurse; and that Mrs. Fenham, a bunch of violets in the bosom of her dress, is standing by the bed.

I try to speak, but the nurse puts her finger on her lips and says in a quiet voice:

'No talking yet! You must rest and grow strong.'

Days of convalescence followed, during which strength returned rapidly. Pleasant days they were too, and singularly free from care. Probably it came from the very nature of my illness that the past troubled me not at all. The oppressive burden of undefined woe, which had weighed me down when the fever was at its height, had been lifted with the return of consciousness. I knew that Paul was absent, but somehow, the thought caused me no anxiety. All details of the events of the past few months had slipped from my memory, and I was too weak as yet to try to recall them, or even to wish to do so.

One day, as I awoke from my afternoon sleep, I caught sight of another figure standing in the light of the window, close by Mrs. Fenham, who was sitting there. I had just time to recognise Eve Delaval when the figure swiftly glided from the room. As Mrs. Fenham made no allusion to Eve, I began to persuade myself that the circumstance was but a lingering trace of my fever, and mere illusion. Nevertheless, it woke up in my memory faint visions of a past in which Eve had been connected with some trouble.

Next morning, when I woke, it was with full consciousness of my overwhelming loss. Paul had been taken from me, and my life stretched out before me drear and lonely. Tears flowed abundantly, as the bitterness of my grief made itself felt. Something like hatred for the girl who had been the cause of my bereavement rose up in my heart. But I prayed desperately against it, and grace conquered. I was still weeping quietly when a light footfall sounded outside, and I opened my eyes to see Eve standing by my bedside. My heart went out in a cry of pain.

'O Eve, how could you send him to meet his death—my Paul, my only brother?'

Tears started to her eyes too, but a smile broke out on her face.

'Dear Lady Sara,' she cried, 'Paul is not dead! He is alive and well, and is coming back to you and to me.'

III.

The astounding news which Eve had so suddenly revealed, far from having any ill effect, proved a most efficacious tonic. True, the nurse, who had come upon us immediately after the disclosure, had been horrified to find us both in tears and pouring forth mutual apologies, and had banished Eve from the room with little ceremony; but, in the end, she found it more prudent to yield to my earnest entreaties for a thorough explanation. So Eve was recalled, and Mrs. Fenham came too, and all that they had to tell gave joy to my heart.

It appeared that a telegram had arrived from Paul on the very day I had been taken ill; it was intended to correct the error in the newspapers regarding his death. As soon as possible after this a letter followed, explaining how the mistake had occurred. Owing to my unconscious state at the time, it had been impossible to communicate any particulars to me; although our lawyer, who had been appealed to, advised Mrs. Fenham, who had hurried from London at the first intimation of my illness, to open both telegram and letter.

'Let me see what Paul says!' I cried impatiently, as soon as all this had been explained to me. 'I want to know all particulars. It will do me good, Nurse—for that authority began to look doubtful of the consequences.'

My petition was granted, and the documents were produced. Eagerly I opened the little brown envelope.

'Not killed. Slightly wounded.'

'Paul.'

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(Late Ranfurly, Central Otago.)

Such was the reassuring message which had flashed across seas and continents for my relief.

The letter was still more precious to me. It ran thus:—

'Dearest Sally,—My wire will have set your mind at rest, I hope. Some stupid newspaper man, misled by a false rumor, which had originated in a certain resemblance in face and figure between me and another of our fellows, put my name in his list and wired off his message at once. He discovered his blunder very shortly after, and corrected it in the second edition of his paper. Had I got hold of him, he would have had a lively time; for I was in despair on your account when I heard what had happened.

I did not want to frighten you, but I was rather badly hit; and am still in hospital, though getting on famously. It is strange that I am thrown almost entirely among Catholics here. The fellow in the next bed is one. He knows heaps of our friends, and is a very jolly companion. The nurse is also a Catholic. The Catholic chaplain, who comes to visit my neighbor, is a great chum of mine, and we have had many a chat together. He was interested in hearing that I had a 'Roman' sister.

I suppose I am booked here for another month or so, but after that I expect to be sent home. So keep up your spirits, old lady, till we meet. I can almost hear you congratulating me upon my immunity from stray shots in the meantime.

Your ever loving

Paul.

'What splendid news,—what heavenly news!' was all I could say, and I repeated it many times. So Paul was alive and well, and coming back to me. 'Thank God,—thank God a thousand times!' sang my grateful heart.

'How grand it would be if he got the grace to become a Catholic himself!' I said later to Mrs. Fenham. 'I have prayed for it daily.'

She smiled mysteriously.

An hour or two later, she paid me another visit.

'You bore your good news so well,' she said, 'that nurse has given me leave to enlighten you still further. Your brother wrote to me, thanking me for coming to take care of you, and at the same time gave me news that astonished though it delighted me. Can you guess it?'

'Can it be that he has received the grace of faith?' I cried in amazement. 'Tell me—do not keep me in suspense.'

'He is a Catholic already,' she gleefully answered.

Besides the explanations she was able to afford, she had been keeping, until I seemed well enough to be permitted to open it, another letter to me from Paul. Its contents are too sacred to divulge. One thing alone gave me cause for regret. Had Eve been less hasty, Paul's happiness would have been perfect. But, after all—as I summed up when talking over matters with my dear friend,—one can not expect life to be a path of roses.

Mrs. Fenham received my confidence with less gravity than it deserved.

'My dear Sara,' she answered, laughingly, 'has it never puzzled you that Eve should venture to accompany me here, considering all that had happened?'

Light began to break in upon me.

Eve's words recurred to my mind: 'He is alive and well, and is coming back to you and to me.'

'Is she reconciled with Paul?' Can it be possible?

'It is an accomplished fact,' was her prompt reply.

'But what about her marriage with Sir James Stanmer? It was publicly announced as already arranged.'

And just as truly as that your brother was dead.

Then she proceeded to tell me that there had never been any engagement between Eve and the gentleman in question. The girl's guardian—a distant cousin, with whom she had lived from childhood—had set his heart upon the match; as soon as the engagement with Paul had come to an end; having always disliked the prospect of a Protestant husband for Eve. He was suffering from a dangerous illness, which had since carried him off; and Eve, by the advice of his doctor, had never expressed openly to him her refusal to meet his wishes with regard to Sir James. The old man had therefore jumped at conclusions, and had made a public announcement of the expected marriage. But both Eve and Sir James at once took steps to contradict the rumor. Paul's angry disappointment at the news had made him taboo newspapers for a time; thus the contradiction had never reached us through that channel, and our friends naturally kept silent on so delicate a subject.

'Your brother heard the real state of things from his new friend in the hospital,' she said in conclusion. 'He lost no time in telling Eve of his approaching reception into the Church, as you might expect; and they are now in correspondence once more.'

So my sacrifice had met with an abundant reward. Not only had my brother been spared to me in spite of ever-present danger, but other blessings—seemingly unattainable—had been granted by means of that very renunciation.

No wonder that the days flew by with the speed of lightning, while, in company with Mrs. Fenham and Eve—both dear to me now as sisters,—I awaited tidings of my 'warrior's return.'

Strength came back rapidly, after all the good news I had received of late. So true is it that peace of mind and joy of heart make for renewed health; from the very delight of living which is their natural outcome. And peace and joy were mine to the full. Daily, almost hourly, through my happy heart rang again and again, like the haunting burden of some well-loved song, the joyful refrain: 'My boy is coming back to me,—back from the gates of the grave!'—'Ave-Maria.'

Death of Father Farrelly, Kilmore

We have to record the death (says the Melbourne 'Tribune') of one whose name was a household word throughout the western district over forty years ago. Very Rev. Father Michael Farrelly, V.F., Kilmore, Victoria. Father Farrelly was born in County Galway in the year 1821, and came out to Australia about 1852. He was one of the first students at St. Patrick's College, Melbourne, and afterwards one of the earliest to enter the newly-formed Melbourne University, where he had a short but most successful career, taking honors in mathematics and classics. In 1857 Michael Farrelly was ordained priest by the late Most Rev. Dr. Goold (first Bishop of Melbourne), being the first priest ordained in Victoria, and was appointed to take charge of the extensive district extending from Toorborac to Hamilton. Here he worked for nearly fifteen years, his parish extending about two hundred miles, from one end to the other. In 1871 Father Farrelly was appointed parish priest of Kilmore. This was then one of the most important parishes in Victoria, and extended from a few miles north-east of Melbourne to near Benalla, and included a great portion of the Goulburn Valley, and much of the Mansfield districts.

As a priest Father Farrelly was remarkable for the unostentatious manner in which he worked. Anything in the way of praise or publicity he simply abhorred. Certain work was to be done. It was his duty to do it; he did it and that was all about it.

Socially, Father Farrelly was no ordinary man; wherever he went he succeeded in breaking down bigotry and ill-feeling among those who differed from him in religion. As a patriotic Irishman he said little, but did much; and from the first visit of the Redmond brothers to the recent visit of Messrs. Devlin and Donovan, no movement in Australia in aid of the Irish national cause had a more warm-hearted and practical friend than Father Farrelly. As a man lives so shall he die, and so Father Farrelly, having finished his work, passed quietly away at the ripe age of 85 years. He had been visited and consoled in his last moments by his beloved Archbishop; and a few—very few—personal friends were made acquainted with the fact that his end was so near.

His Grace the Archbishop of Melbourne, who presided at the Requiem Mass, referred in feeling terms to the great pioneer work done by the late Father Farrelly in various parts of the archdiocese, the various churches and schools founded by him standing as monuments of his zeal and devotion.

The funeral was the largest ever seen in Kilmore. His Grace the Archbishop officiated at the cemetery, assisted by a number of clergy. The ministers of the various Protestant churches in the town and district were present, and in the funeral procession the members of the H.A.C.B. Society, the Marist Brothers and their pupils, the girls of the Convent of Mercy, shire councillors and citizens took part.

Statesmanship seems conducive to longevity. Gladstone was eighty-three years old when he accepted office in his last Premiership, the only other octogenarian Premier, who died in harness, being Lord Palmerston, who was eighty-one at the time of his death. Several Prime Ministers, however, have lived to be octogenarians, notably Lord Sidmouth, who died when eighty-seven; Earl Russell, eighty-six; the Duke of Wellington, eighty-two; and Earl Grey, eighty-one.

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Current Topics

The Exhibition

The New Zealand International Exhibition at Christchurch is fairly and auspiciously launched upon its educational mission. For some months to come it will be the People's University. We hope shortly to wend our way thither for a little extra schooling.

Ourselves

The hopes entertained by us in enlarging the 'Tablet' and introducing certain new features into its columns, have found ample and gratifying fulfilment in the greatly increased and still increasing ranks of our supporters, not alone at home, but also beyond the seas that wash the shores of New Zealand. In its issue of September 15, the San Francisco 'Monitor' devoted its first editorial paragraph to 'The New Zealand Tablet', which it over-kindly describes as 'one of the most brilliantly edited Catholic newspapers in the world.' And by the same mail there came direct to us from an archiepiscopal reader—a great and learned American Prelate whose name is a household word among Catholics wherever the English tongue is spoken—this encouraging comment: 'The "Tablet", as I judge it, is an ideal Catholic paper'. Similar kindly and encouraging words have come to us from the British Isles and from every State in the Australian Commonwealth. It is no small thing 'laudari a viro laudato'—to gain the kindly commendation of men who stand among the vanguard of our Hierarchy and of Catholic journalism. But we cherish no illusions—knowing our ideals, feeling painfully how far we fall short of them, and realising the extent to which a Catholic paper for popular perusal must ever be an effort to compromise among a thousand incompatible tastes. Yet we thank our friends afar and anear that they are to the 'Tablet's' few journalistic virtues very kind, and to its larger catalogue of journalistic faults a little blind. Our cis- and trans-oceanic friends have furnished us with numerous much-needed pads and buffers against the onsets of the exacting and generally emphatic class of critics who regard the Catholic editor chiefly as a convenient punching-bag. For the which, and for all, thanks, and evermore thanks.

That 'Outfit'

New Zealand Catholics who were a few years ago lured by oily-tongued wheedlers into paying fancy prices for a 'sick-call outfit' may be interested to learn that the same article is being retailed through the ordinary channels of trade in Australia at about sixty per cent. less than was charged for it in this Colony. There are many ways of shearing sheep and plucking geese. One favorite method followed by slippery itinerant rogues was the simple one of securing recommendations—by an odd present of their wares to Catholic persons or institutions whose word would have some weight with possible purchasers. Well, the children of this world are generally wiser in their generation than the children of light. There are few indeed of the arts of imposture that are not known to the itinerant vendors who pawn off gaudy rubbish on too confiding Catholics at not more than six times its proper selling price. And one of these arts finds expression in the old motto: 'Steal the hog, and give the feet for alms'.

A Flank Movement

The following paragraph appeared a few days ago in a New Zealand daily contemporary: 'Through the donation of a sum approximating £400, the Director of Education in South Australia has been enabled to prepare a scheme for the distribution of free copies of the New Testament throughout public schools of the State.' The presumption is that the Testaments here referred to are copies of a sectarian version of the Holy Scriptures—most probably the grievously erroneous transla-

tion known as 'the Authorised' or 'King James'. How's this? The Bible-in-schools party were solidly defeated in their frontal movement for the sectarianising of public primary instruction in South Australia. Is this an effort on their part, or on the part of some of them, to capture the schools by a flank movement? And can it be that 'the Director of Education in South Australia' is officially turning himself into a colporteur, and converting his Department into an agency for the distribution of a sectarian and incorrect version of God's Good Book in State institutions? If there's anything in the statement quoted above, our alert and straight-hitting contemporary, the Adelaide 'Southern Cross', will, no doubt, have a tilt at it. On both sides of the Tasman Sea, the Party deprecate 'sectarianism' in the public schools. But the sectarianism that findeth not favor in their sight is 'the other fellow's' sectarianism. 'I differ with you; I am right and unsectarian; therefore you are wrong and sectarian. Jam res judicata est—judgment's passed, and the court has risen'. It is the good old rule, the simple plan of argument: 'my doxy is orthodoxy, your doxy is heterodoxy'—what is Catholic or Jewish is sectarian; what is Protestant is unsectarian.

The MacDonnell Letters

A long-drawn controversy has been for some time seething and bubbling all over the British Isles in connection with the appointment of Sir Antony MacDonnell as Under-Secretary for Ireland. The discussion has boiled over the boundaries of the Home Lands, and little spirits of it have trickled through the cables into New Zealand. Those not behind the scenes are sorely puzzled by the fact that an Irish Under-Secretary should have been placed in a position of independence of Prime Ministers, Chief Secretaries, and political parties. Sir Antony's marked Irish sympathies made him from the first the object of the special execration of the Ulster Orange Members of Parliament, who, if the opportunity offered, would cheerfully kick him south of the Tropic of Capricorn. There has been a general feeling that King Edward was the prime mover in Sir Antony's appointment. And it is commonly surmised that the mysterious reluctance to publish the correspondence in connection with the affair is due to a natural desire to keep the royal name out of the verbal melee that is whirling and eddying around Sir Antony's position. The 'Glasgow Observer' quotes from the London correspondent of the 'Daily Dispatch' the following paragraph which (it says) 'simply expresses publicly what everyone has been saying in private on the subject since the contention began': 'I have it on the highest authority that the difficulty in producing the much-talked-of letters does not rise from any objection on the part of Sir Antony MacDonnell or of Mr. Wyndham, but that all the statesmen interested are concerned in keeping the name of the Sovereign out of the affair. Sir Antony was not anxious to be appointed Under-Secretary. The Governorship of Bombay was at his disposal. The Irish appointment was only accepted by him at the earnest request of his Sovereign and under conditions which precluded the possibility of being thrown over by the politicians.'

A Precious Pair

A lank, pinched, sooty-handed philosopher of Laputa spent eight years upon a project for extracting sunbeams out of cucumbers. His task was labor-dire and heavy woe. But it was as easy as making an apple-dumpling compared with the hopelessness of any effort to extract the truth from those wandering pets of Ananias who, under the generally false designation of 'ex-priests' and 'ex-nuns', make a dishonorable livelihood by coarsely maligning the Catholic Church and body. Six years ago our 'Pink Pamphlets' chased out of New Zealand, Tasmania, and Australia a particularly odious pair of impostors—to wit, the Slatterys—and

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relegated them to the obscurity which they were so well fitted to adorn. Plausible liars need a good memory, the constructive faculty, a sense of proportion, and a nice perception of probabilities. Slattery and the female impostor who accompanied him were notably deficient in all these qualities. "They lie bravely", said we in one of our 'Pink Pills' (the name by which our widely-circulated pamphlets came to be popularly known); "but they lie so clumsily and inconsistently that they overstep the bounds of their art, and become, not so much relatively clever De Rougemonts, as vulgar, second-hand Munchausens—mere retailers of other impostors' wares".

This precious pair of low Zolaesque romancers appear to have once more emerged from their retreat and to have begun again preaching the sacrosanct gospel of assafoetida at the American equivalent of 'front seats one shilling, back seats sixpence'. 'Brann's Iconoclast' (a sprightly non-Catholic Texas journal) has taken the male fraud in hands, suspended the rules (as is fitting in dealing with such animals), and wiped the earth with him to the following lively tune (we quote from the San Francisco 'Monitor'): "There are three kinds of liars in the land: The harmless Munchausen who romances for amusement, and whose falsehoods do no harm; the Machiavellian liar, whose mendacity bears the stamp of original genius, and the stupid prevaricator, who rechews the fetid vomit of other villains simply because he lacks a fecund brain to breed falsehoods to which he may play the father. And Slattery's a rank specimen of the latter class. When he attempts to branch out for himself he invariably comes to grief. After giving a dreadful account of how Catholics persecute those who renounce the faith, declaring that they were a disgrace to the Church while they were within its pale, he produced a certificate from a Philadelphia minister to the effect that he—the Philadelphian—had visited Slattery's 'old parish in Ireland and the Catholics there declared that he was a good and faithful priest! What Slattery seems to lack to become a first-class fraud is continuity of thought. He lies fluently, even entertainingly, but not consistently.' The Genial Showman once said that 'it would have bin ten dollars in Jeff. Davis's pockets if he'd never been born'. It would have been dollars galore in Slattery's pocket if he had never bumped up against the 'Iconoclast' or the 'New Zealand Tablet'. Strewers of poisoned tinned-lacks cannot always safely waltz about barefooted. And wherever the Clifondale adventurers may stroll in search of filth-stained shekels, they will probably keep clear of our tight little islands.

Mrs. Eddy

'In the sweetest bud
The eating canker dwells'.

Mrs. Eddy is not exactly one of your sweet-bud maidens. She is 'of a certain age', as polite French people say. Beyond this, she is just a shrewd business woman who knows the money value of a 'fancy' new religion. She coined Christian Science (which is neither Christian nor scientific) into a bulky pile of shekels. And now the eating canker of decay has set its fangs upon her vitals; her Christian Science (despite its miraculous claims) has not induced it to relax its hold; and her generous and too trusting dupes are asking what has become of the millions that her 'scientific' financing rolled into her fob. The situation presents aspects of much interest to New Zealanders who remember the story of the Temple of Truth in Canterbury's capital.

A cardinal principle of Christian Science is its utter rejection of the aid of medical science. Yet (so runneth a stoutly contradicted cable story in our daily papers) Mrs. Eddy has been for some time under medical or surgical treatment for cancer. Whether the story be true or false, deponent saith not. But it seems that, in practice at least, Christian Science has its admitted

limitations as a cure of the ills that flesh is heir to. We have, for instance, read of some of its exponents who draw the line at broken bones. And did not the High Priestess herself somewhere make an exception in favor of contagious diseases—on account of the stiffness of neck and the hardness of heart of Public Health authorities? And, according to an American paper, two at least among her disciples chalked up the cure-line at lost molars. It happened thus: A few years ago, a well-matched pair of Mrs. Eddy's disciples paid (so to speak) a business visit to the Rev. Dr. Henson, a popular Baptist minister of Chicago. The callers, although Eddyites, retained their connection with Mr. Henson's congregation. Now it so happened that Mr. Henson (like Polyphemus and Lords Nelson and Wolseley) has only one good eye. His visitors (says the narrator) had felt for some time that their pastor would be much improved if his 'lame' eye could be made whole like unto the other. Why should not their pastor have two good eyes as well as one? So they went to see him about it. "We have been praying for you", they said to him, "that you may have two perfect eyes, and have now come to pray with you. Will you not ask the Lord right here and now to give you a new eye?" Dr. Henson's reply was somewhat disconcerting. "What kind of teeth have you?" he suddenly asked the male Eddyite. "Why—why, that's a strange question," he stammered, "but I don't mind telling you that my teeth are mostly false." "What kind of teeth do you use, sister?" he asked of the other. "Same kind," she frankly admitted. "Well, good friends", rejoined the Doctor of Divinity, "you go and ask God to grow some new teeth in your mouths. According to your theory, He will do it without delay. When you get your teeth, come round, and we'll see what can be done about that new eye". Well, the upshot of it was that those two good people are still grinding their Quaker Oats with artificial molars, and Dr. Henson still looks down on his congregation with (in the double sense, we hope) a single eye.

Salt to Shake

Catholics—especially those who confine their journalistic reading to the daily papers—would do well in these parlous times to carry about a peck of salt in their pockets. They will need it all if they are going to swallow the stories of papal and episcopal chuckle-headedness that ooze through the cables from antipierical sources in Paris, and of 'agrarian outrages' that are invented or 'adapted' in the interests of the anti-Irish Ireland that is 'yellow'. People that are otherwise reputable frequently do not resist the temptation to strengthen the lines and round the corners and embroider the details of their 'good' (or bad) stories, in order to heighten the effect. But in those regions of society where Christian ideals and principles prevail, the thorough-going falsehood—the lie of pure invention—is happily very rare. In the political world, however—more especially during periods of great ferment—outright lying is now probably much more a European Great Power than it was in the day when the economist Ricardo coined his historic dictum. A specially severe economy of truth is to be expected, as a matter of course, from politicians who (like those in France) have cast off the principles of supernatural faith and its moral restraints, and entered upon a fierce and unrelenting war against all religion. It is therefore no surprise to find that the steam-factories of the Political Fib in that lodge-ridden land are working over-time. "Never tell a lie", wrote Mark Twain in an autograph album; and then came the afterthought: "P.S.—Except to keep in practice". There is no danger that political prevaricators, especially in France, will have lack of practice with their favorite weapon. They take their cue from Voltaire, the traducer of the saintly Maid of Orleans. For half a century, until death cut short his evil career, Voltaire waged war against the Church with a bitterness that assumed at last the proportions of a sort of obsession. Falsehood, satire, and ridicule were

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the horse, foot, and artillery of his fierce crusade. 'One is obliged to lie,' said he in a letter to Diderot. And in the eighteenth volume of his 'Oeuvres Complètes', we find the following Machiavellian 'wisdom' in the course of a letter to another collaborator, Thiriot: 'Lying is a vice only when it does harm; it is a very great virtue when it does good. Be, then, more virtuous than ever. You must lie like a devil—not timidly and for a time only, but boldly and always. Lie, my friends, lie. I will do a similar good turn when occasion offers.'

Voltaire's bones are mouldering into the dust beneath Tissot's great dome of the Paris Pantheon. Beside them is the dried skeleton of his friend and co-worker, Rousseau—cheat, thief, fibster, rouse (as he tells us in his 'Les Confessions'). Par nobile fratum! Their mantle has fallen upon worthy successors—as is evidenced by the flood of proven calumny that for some years past has been flowing out from the French anticlerical press against the Catholic ecclesiastical persons and institutions. The long-drawn onset culminated in a recent attempt of the 'Matin' and its foreign echoes to fix upon the Holy Father the stigma of having misrepresented the views of the French episcopate in regard to the proposed Associations of Worship. The attempt has failed—it is one of the failures that add a sauce to life. The 'Bloc' and its organs have learned the Voltairian lesson well. But

'Truth crushed to earth shall rise again;
The eternal years of God are hers.'

The Political Fib may for the moment strengthen the position of the evil cause against the just one. But time and progress work for the Church. She has been through all this full many a time since the days when her Divine Founder was accused of being in league with Beelzebub, and when her early martyrs were credited with devouring babes and adoring a donkey's head. Even French Freemasonry can tell us nothing new. 'The world,' says Newman, 'has long ago done its worst against us; long ago has it seasoned us for this encounter. In the way of obloquy and ridicule, it has exhausted upon us long since all it had to pour, and now it is resourceless. More it cannot say against us than it has said already.'

That indiscriminate Indian stork, the adjutant-bird, swallows with equal serenity a luscious frog or a ten-penny nail. And the Harlem goat is credited with an appetite for discarded hob-nailed boots and rusty kerosene tins. Apt figures of the omnivorous and indiscriminating gobemouche who is prepared to swallow at a gulp any and every story, however monstrous and impossible, that is to the discredit of Rome! Such people swallowed, without 'nosing' it, the portentous cabled story about the parish priest of Fan-geres, and the calumnies on the nuns at Aix, Nancy, and Paris. Until the wild Masonic-cum-'Bloc' campaign against religion in France is over, sensible and fair-minded people will at least suspend judgment on anti-Catholic stories coming from France—and not forget to make a generous use of that peck of salt.

CHRISTIAN BURIAL

(BY THE REV. J. GOLDEN, KAIKOURA)

(Continued from last week.)

What the custom was respecting the burial of the dead in the age of the early Doctors of the Church and what their belief regarding a middle state, we shall glean from a few apt quotations. St. Augustine records the usage and faith up to his time. 'The whole Church,' writes this illustrious saint and doctor, 'instructed by the tradition of its Fathers, takes care that, at the part of the Sacrifice in which the dead are mentioned, a prayer and an oblation are made for all those who have departed this life in the communion of

the Body of Jesus Christ.' The history of the age in question shows that the dead were buried in consecrated ground, that the burial was accompanied with the chanting of psalms and hymns breathing the aroma of hope and joy respecting the condition of the departed; that funeral orations came into vogue; that the Holy Sacrifice was offered on the day of the obsequies, and repeated on the third, ninth, and fortieth days; and that anniversaries of a solemn nature were observed in memory and for the relief of the deceased. St. Isidore, of Spain, is clear and emphatic regarding the honor paid to the departed. He testifies to the universal usage of offering prayer and sacrifice for their relief. 'Because the oblation of the Sacrifice and prayer for the repose of the faithful departed are made in the Church throughout the world, we believe that the custom has come from the Apostles.' The Church observes it in every place. If the Church did not believe that the faithful might thus obtain pardon for their sins, it would not distribute alms for the relief of their souls, or offer the Sacrifice to God for them. Once more. The illustrious Bishop, St. Cyril of Jerusalem, is no less emphatic and explicit touching the charity and mercy shown those who had died in the communion of the Church. 'We pray for our parents and our bishops, and in general for the souls of our departed ones, in the firm hope that they receive great consolation from the prayers that are offered for them in the holy and awful Sacrifice.'

It has been shown that the reverent burial of the dead has ever been regarded

A Sacred Duty.

It was observed by the faithful in the days of the venerable Patriarchs. It was observed by the Jews up to the coming of the Messiah. Joseph and Nicodemus embalmed the body of our Lord and laid it tenderly in in the tomb with the customary honors. The same usage continued in the Apostolic age, and even under the ten persecutions in the period of the Roman Caesars. The Catacombs and the early Fathers bear ample testimony to the same. The faithful of the Old Dispensation and the followers of Christ have moved in the same lines. There has been reverent burial of the dead, which has ever been regarded a work of mercy and charity. The Angel Raphael testified to the Divine acceptance of Tobias for the sepulture of the soul of his people. A solid and immovable hope in the future resurrection was the underlying ground for all of this.

'I know that my Redeemer liveth,' exclaimed the heroic Job; 'and in the last day I shall rise out of the earth; and I shall be clothed again with my skin, and in my flesh I shall see my God. . . . This my hope is laid up in my bosom.'

And the Prophet Isaiah foretells the resurrection in the twenty-sixth chapter of his book: 'Thy dead men shall live: my slain shall live again; awake and give praise, ye that dwell in the dust.' Ezechiel and Daniel announced the same doctrine. The New Testament abounds with it. The four Evangelists announce it. St. Paul follows them. In the beautiful dialogue between Jesus and Martha respecting Lazarus we read: 'Jesus saith to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection on the last day.'

Let these brief passages suffice. Those who have died in peace with God and in communion with His people, were the temples of the Holy Ghost, and are destined to a glorious resurrection. Christ their Chief, to Whom 'all power is given in heaven and on earth,' has triumphed over death and the grave. One day He will summon all the generations of mankind to the Valley of Josaphet, where

The General Judgment

is to take place. The voice of the angel and the trumpet shall be heard and obeyed throughout the limits of this planet. Then shall the Church, the elect of God, exult in her triumph and in her final glory. 'Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world' (Matt. xxv., 34).

The Catholic Church reveres her departed members. The body is honored with solemn and becoming obsequies. Nevertheless, the poor corpse must return to the dust, from which the mighty hand of God had formed and fashioned it. Yet this corpse is the seed that shall produce the glorified and immortal body, whereof St. Paul discourses so eloquently.

The soul, however, is the principal object of the Church's solicitude. The soul is never lost sight of until it has possessed the beatific vision. Purgatory is within the reach of Mass, prayer, almsdeeds, and indulgences. The abundant charity of the Church overflows to the holy souls that are enduring a process of purification for their final bliss. She restrains not her grace from the dead. She hearkens to their pleading voice: 'Have pity on me, have pity on me, at least you my friends, for the hand of the Lord is upon me.'

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She is the inheritor and custodian of a doctrine of a middle state after death. The same will she perpetuate for ever by her teaching and merciful ministrations. The souls in Purgatory are too dear to the heart of God and His Church to be forgotten for one single day. How consoling the thought that they are within the reach of succor! How cheering the reflection that we can contribute to their happiness! And this we can do without loss to ourselves; nay, with great and ever-increasing and ever-accruing gain, in exact proportion to the value of our services to the suffering souls. 'Blessed are the merciful; for they shall obtain mercy' (Matt. v. 7). And no mercy equals that extended to those who are out of the way of helping themselves. But never a soul in Purgatory but is helped by Holy Church.

Such is the Will of God,

Whose justice must punish only to reward, and Whose mercy places in His Church an infinite store of Divine treasures for her living and departed members. How wonderful the providence of God for His people! How ineffable His bounty and His mercy! How He enriches the Church with the merits of Christ for the living and the dead!

Solemn and touching indeed are the public rites and ceremonies for the departed soul. The body is reverently laid in the Church, where it had been regenerated and sanctified by the life-giving Sacraments. The draping of the altar and the catafalque denotes the sorrow of friends, while the lights that surround the corpse denote the light of faith and grace, which illumined the departed soul. The mournful dirge awakens feelings of sorrow blended with prayer for the soul now in eternity. The coffin and all its surroundings are symbols of death—the penalty of sin. They are eloquent reminders of the universal decree of death, which has passed over all mankind. The offices of the Church, the tears and heartfelt prayers of the congregation, the respectful demeanor of the assemblage, and the brief address of the officiating priest—all are in fine harmony with the solemnity of the occasion. How becoming for the devoted Christian to return once more to the temple of God, ere the grave has become his final sleeping-place!

To the great solace and edification of the pious mourners, the celebrant chants for the departed soul: 'Deliver me, O Lord, from eternal death, in that dreadful day, when the heavens and the earth are to be moved, when thou shalt come to judge the world by fire.' And this affecting prayer: 'Grant him eternal rest, O Lord, and let perpetual light shine on him.'

The funeral procession has reached the grave. At the entrance stands the priest to receive the remains and recite aloud: 'May the angels conduct thee into paradise; may the martyrs receive thee at thy coming, and lead thee into the holy city of Jerusalem; may the choir of angels receive thee, and mayst thou have eternal rest with Lazarus, who was formerly poor.'

At the Tomb

The corpse is sprinkled with blessed water; the crucifix is in evidence at the head of the coffin; solemn silence prevails, except for the voice of the celebrant, who chants aloud: 'I am the Resurrection and the Life: he that believes in Me, though he be dead, shall live: and everyone that lives and believes in Me shall never die.'

Over the open grave is now intoned that hopeful and triumphant canticle of Zachary: 'Blessed be the Lord God of Israel, because He hath visited and wrought the redemption of His people.' And once more: 'To give the knowledge of salvation to His people; for the remission of their sins.' The entire canticle is an eloquent and strenuous outburst of gratitude, from a heart glowing with love and illumined by the Holy Ghost. It is replete with faith and love and trust. How appropriate here at the open grave, in the hearing of the hushed multitude, and at the final view of the corpse! It takes the sting out of grim death, and is a song of triumph over the grave, which must one day give up its risen tenant. It elevates every heart and awakens the finest religious sentiments. It inspires all with hope in the salvation of the dear departed. 'Salvation,' it proclaims, 'from our enemies'; the coming of 'the Orient from on high'; the accomplishment of the primeval promise made unto Abraham—the redemption of His people.

Then follow the 'Kyries,' which are so many cries to the Lord and His Christ for mercy. The 'Pater Noster' is once more recited, followed by the touching supplication: 'From the gate of hell, deliver his soul, O Lord: May he rest in peace.' The funeral rites aptly conclude with the usual prayer for the Holy Souls in general: 'May his soul, and all the souls of the faithful departed, through the mercy of God, rest in peace.'

So far so good, respecting the obsequies of the exemplary Christian. But here springs up a sad thought, which demands clear and strenuous expression. This respects the

Graceless Deaths

of some persons. There is no denying the indifferent lives of some. They fail in realising the ideal of good and sound Christians. The honored name of Catholic they retain to the end. Others were known to be members of the Church long years ago. Some were suspected to be Catholics, when themselves and the Colony were fewer in years and more godly than in advanced age. Persons of this description, in general, usually die without priest or Sacraments. Sometimes the death is quite sudden. Possibly the sudden death is a divine visitation on a sinful life. Many such untoward endings have come under our notice. Many invitations to repentance had been given; many warnings. Divine Providence and His ministers had been long since calling to grace and reconciliation. But sin and worldliness prevailed. 'Time enough! Some day I'll do better. I'm no worse than others.' Such were the vague promises of some. Others resented all interference with them. They were satisfied with their state, or pretended that they were. They hearkened not to the divine warning: 'Delay not to be converted to the Lord, and defer it not from day to day.' And once more: 'The night cometh when no man can work.' The dreadful words of St. John in his Revelations had no meaning for them: 'And whosoever was not found written in the book of life was cast into the pool of fire.' They did not fear God, therefore they neglected everything appertaining to salvation. They had long neglected to adorn the soul with sanctifying grace, and now, when the sudden summons of death has come, they know not how to say: 'Father, unto Thy hands I commend my spirit.' Holy Job proclaims that 'the life of man upon earth is a warfare.' But this spiritual combat they did not wage. Rather, they resigned themselves willing slaves to the triple enemy of their immortal souls. They know not now the language of the Psalmist: 'When my strength shall fail, do not Thou forsake me.' Their death, sad to say, seems a reflex of their lives. Priest and prayer and Sacraments are conspicuous by their absence from such deathbeds. How fares it with the souls of such persons? However, they have died without the armour of the Holy Sacraments.

(To be concluded next week.)

The New Zealand International Exhibition

The New Zealand International Exhibition at Christchurch was opened with great eclat on Thursday last by his Excellency the Governor. The Governor and Lady Plunket were received at the main entrance by the Premier, Sir Joseph Ward, who was accompanied by the vice-presidents, the Executive Commissioners, and the ceremonial committee. In declaring the Exhibition open his Excellency delivered an eloquent address, in the course of which he said:—New Zealand, with her enormous and constant water supply, waiting only to be harnessed, has hopeful prospects as a manufacturing country. It is difficult to believe that, with humanitarian legislation for the workers and the wise treatment of capital, there will arise before long manufacturing towns differing only from those at home in that the grinding poverty, the overcrowding, the dirt, and smoke, and fog will be absent? I do not think the people of New Zealand will consider that I have over-estimated the probable future of this land in which they take so much pride. And it seems to me that an epoch of her history such as this Exhibition is likely to prove was a fitting occasion to dwell upon her future and upon the coming day when this beautiful country will be not only happy and prosperous, but happy, prosperous, and great.

Sir Joseph Ward followed with a speech, in which he referred to the progress made by the Colony since the time of the New Zealand and South Seas Exhibition in 1889, when the Colony's products were valued at £9,400,000; last year they were worth £15,000,000. The imports for the respective periods were £6,204,000, and £12,800,000, so that our imports had more than doubled, while the exports had also increased largely. In conclusion, he said that Mr. Munro was of opinion that the £63,000 voted last session would be sufficient to defray the entire cost of the Exhibition. The outlook, therefore, was not unpromising. Personally, he hoped that the attendance throughout the period that the Exhibition would be open would be so good that the project would show a profit instead of a deficit.

The weather was beautiful, and Christchurch looked at its best. The opening ceremony was a brilliant

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function. Contrary to expectation nearly all the exhibits were in place, and there was an appearance of completeness about the various bays which contrasted very favorably with similar undertakings on the opening day in other countries.

During the opening day 36,000 persons visited the Exhibition, and the amount taken for admission was over £1000.

The total cost of the Exhibition was about £90,000. The amount received from exhibitors for space rent is about £30,000.

Sir J. G. Ward, says that the exhibits in the picture gallery are worth a quarter of a million sterling.

The total floor space of the main building and machinery hall, with the galleries, is 476,500 square feet, or about 11 acres.

Nearly fifty tons of nails were used in the erection of the building, which has over two miles of guttering, and 70 tons of paint were used on the outside of the building. The skylights on the roof have an area of nearly 2½ acres.

The concert hall is capable of seating 1600 persons, and an organ has been erected at a cost of £3235.

The Exhibition is the largest that has ever been held in the Southern Hemisphere.

As was observed by his Excellency the Governor in his speech at the opening ceremony, the Exhibition would be more appropriately called an Empire than an International one, for foreign nations were noticeable by their absence. This is not considered a very serious drawback, as the main purpose underlying the original plan of the late Premier was to show what New Zealand, with little over half a century behind it, could accomplish, and compare her progress, as represented in her productions, arts, and industries, with those of other parts of the Empire, such as the United Kingdom, Canada, and the States of the Commonwealth.

The art gallery is a special feature of the Exhibition. The British exhibit is one of the finest and most complete collection ever sent out of the country, and certainly the best ever shown in any of the Australasian Colonies. Every school of British painting is represented, and if our local artists do not benefit by a study of the specimens exhibited, it must not be set down to any want of the best models.

The weather was beautifully fine for the second day of the Exhibition, enormous crowds thronged the streets, and fully 12,000 found their way in the evening to it.

A magnificent gift has indeed been made to the citizens of Christchurch in the presentation to them by the Government of the great organ about which so much has been written and spoken—a gift which they owe to the generous enterprise of the late Mr. Seddon. Possessing, as it will at the close of the Exhibition, the largest organ of its class in the world, with the exception of the gigantic instrument which now stands in the Melbourne Town Hall, and the second electrical organ in Australasia, Christchurch may indeed consider itself fortunate.

On Thursday evening his Excellency the Governor gave a dinner, at which there was a large and influential gathering, including representatives from Great Britain, Canada, and Australia. In addition to the usual loyal toasts, the only others proposed were 'Success to the New Zealand International Exhibition,' by Sir J. G. Ward, and responded to by Sir John Gorst, the representative of Great Britain; and 'Our Guests from over the Seas,' proposed by his Excellency, and responded to by Sir Richard Baker, representing the Commonwealth.

New Books

'A Manual of Bible History. Volume I. The Old Testament.' By Charles Hart, B.A.—In the author's preface to this excellent publication, he states that 'the main object aimed at in compiling this work has been to supply a want, much felt in Catholic secondary schools and colleges for a text-book of Scripture History which may serve not only for class and examination purposes, but as an introduction to the study of the Bible.' We may add that this is a book which cannot be praised too highly. The letterpress leaves nothing to be desired. Interspersed with numerous specially-printed colored maps, with names according to the Vulgate spelling, it becomes a most useful aid to the study of the Bible. It will be a treasure to both teacher and advanced student. Written in an attractive style, it fascinates the reader, while at the same time it enables him from the very commencement to become familiar with the beautiful words of the Sacred Text—a thing specially to be re-

commended in the teaching of Scripture History. We heartily recommend this excellent publication, and look forward with pleasure to the speedy appearance of Volume II. on the New Testament. (R. & T. Washbourne, Ltd., 1, 2, and 4, Paternoster Row, London. Cloth, 3s 6d net.)

Seumas MacManus—poet, novelist, and folklorist—is well known to many of our readers. At latest advices it was announced that he was soon to proceed to America for a lecturing tour. A new and cheap edition of his 'A Lad of the O'Friel's' (recently noticed in our columns) has been brought out by M. H. Gill and Son, of Dublin. (Cloth, 2s 6d; paper cover, 2s. From the publishers, or through any bookseller).

'The Religion of Our Forefathers.' By the Rev. Vincent Hornoyold, S.J.—Father Hornoyold is the author of 'The Faith of Old England,' and 'The Old Religion,' of which 18,000 copies were sold within a short time. The present and more complete publication runs into more than 200 pages, demy 8vo., and, on its lines, is an excellent and compendious work for the use of the laity and the schools. An idea of its scope and purpose may be gained by the following summary statement of its chief divisions: Part I. The Church of the First Four Centuries (four chapters). Part II. The Early British Church One with the Church of Rome (one chapter). Part III. The Church of England till the Schism in 1534 (three chapters). Part IV. How the Church of England Became Protestant (four chapters). Part V. The Up-rooting of the Old Religion in England (two chapters). Part VI. The Sacraments of the Catholic Church (one chapter). Part VII. Catholic Doctrines and Practices (nine chapters). Parts VIII. and IX. (The Church in England Past and Present, and Catholic Orders and Anglican Orders) are sold separately at 2d each. 'The Religion of Our Forefathers' is neatly bound in cloth, gold-lettered, and is cheap at the published price, 1s 3d. (Gille & Co., Liverpool, street, Sydney).

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 3.

The Rev. Father MacDermott, C.S.S.R., who has been indisposed of late owing to the severe strain of mission work, is now, I am pleased to report, almost quite well.

The St. Patrick's College Cadets are at present in camp at Trentham. The boys are in charge of the Rector, Very Rev. Father Keogh, S.M., B.A. The camp is to be open to visitors on Saturday and Sunday.

The devotion of the Forty Hours in St. Joseph's Church, Buckle street, began on Sunday morning. On Monday evening a special sermon was preached by Rev. Father Lowham, C.S.S.R. The mission was concluded on Sunday evening last in the presence of a congregation that filled every part of the spacious church. A powerful discourse was preached by the Rev. Father Lowham, C.S.S.R. On Sunday morning great numbers received Holy Communion.

At the meeting of the Miramar Borough Council on Thursday evening the Mayor made reference to the death of Mr. M. T. McGrath, a former member of the Council. His Worship spoke of the zeal and ability displayed by deceased in the discharge of his public duties, and instanced in particular the Seatoun tunnel scheme, by which he had saved the borough a considerable sum. On the Mayor's motion it was decided to send a letter of condolence to the widow and family.

Miss Marie Narelle, the distinguished vocalist, arrived in Wellington by the 'Maheno' on Thursday. She was entertained in the afternoon by the Hibernian Society at the Kiosk, Kelburne, where Mr. J. W. Callaghan extended a hearty welcome to the famous singer on behalf of the Irish people of the Empire City. Miss Narelle's first concert was given in the Town Hall on Thursday night; her second last night, and the final concert is to be given to-night. Regarding herself and the other two artists with her the 'Evening Post' report has the following:—"It is rare that three artists of the first rank appear on a single platform, yet this may be said without exaggeration of the company now in Wellington. Miss Narelle is a singer of commanding presence, superb physique, and great dramatic power. Her voice is a pure and sweet soprano of great power and compass and rare flexibility; her singing is unaffected, sympathetic, and artistic in a high degree. There are singers of as high culture and

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equal technique who lack "soul," but this incommunicable quality is one of Miss Narelle's finest endowments. The simplest ditty, as interpreted by Miss Narelle is elevated into the region of the higher music, and, given a dignified theme, she raises ballad music to its highest power. And it is noteworthy that with a vocal organ of such tremendous power and capacity, there is never a harsh note, while the piano passages are rendered with an indescribable sweetness and delicacy. Mr. Chester Fentress, an American singer, who also made his first appearance before a Wellington audience, possesses a rich, powerful, and well cultivated tenor voice, and sings with fine taste and effect. His voice is under the most complete control, and the most difficult vocal passages are given apparently without effort and with fine sympathy with words and music. Miss Constance Brandon Usher, the pianist, combines extraordinary powers of execution with high musical taste, and is free from every kind of trick or affectation.

Wanganui

(From our own correspondent.)

November 2.

At the Masses and evening devotions on All Saints' and All Souls' Days—the attendances at St. Mary's Church were very large.

St. Mary's Dramatic Club intended producing 'Jane' at Waverley on the 9th inst in the local Town Hall, but owing to the destruction of the building by fire during the week the performance will not take place.

Among the successful candidates in the recent examination of Victoria College, Wellington, Miss Ella Mahoney, a pupil of the local Convent High School, passed her first terms. Miss M. C. Robson (now a student at the Training College, Wellington) has passed her second terms. She passed her first terms last year, whilst a pupil at the convent here.

St. Mary's Dramatic Club is making rapid strides in our midst, and we are looking forward to their next production with keen interest. The local Opera House has been engaged for December 3, when they will stage the 'Ticket of Leave Man.' The cast has been carefully selected, and the scenery will be on a very elaborate scale, being specially painted for the production by a well known artist. Being amateurs, the members of the club at their rehearsals have made a very favorable impression on the few who have been privileged to witness them, and an excellent performance is assured.

Napier

(From our own correspondent.)

October 30.

The Napier Dramatic Students intend staging their recent Napier success, 'A Pair of Spectacles,' in Christchurch during the first week in December. Several of our Catholic young men are taking part in the performance.

A meeting of the members of St. John's branch of the H.A.C.B. Society was held in the Marist Brothers' schoolroom last Wednesday week. The president (Bro. W. P. Tyne) occupied the chair, Bro. John Sheehan being in the vice-chair. There was a large attendance of members present in consequence of it being a summoned meeting for the election of trustees. Bros. P. Barry, D. Murnane, and M. F. O'Rourke were unanimously elected trustees. Subscriptions amounting to £40 were received.

Matters in connection with the visit of the Irish delegates are progressing satisfactorily. A general meeting is called for to-morrow night in St. Patrick's Hall, when most of the preliminary details in connection with the visit will be disposed of. The writer has received a letter from the Speaker of the House, the Hon. A. R. Guinness, in which he states that he is confident that an overwhelming majority of the members of the House will vote for any proposal which has for its object the granting of Home Rule to Ireland.

The devotion of the Forty Hours' Adoration commenced in St. Patrick's Church on Sunday last. Mass was celebrated by the Rev. Father O'Connell, of Christchurch, when there was a large congregation present. After Mass there was a procession of the Blessed Sacrament around the church grounds, the whole congregation taking part. In the evening the Rev. Father O'Connell preached a very impressive sermon on the Blessed Eucharist. The choir, under the leadership of Mr. Frank O'Connor, rendered appropriate music both morning and evening. On Monday evening the Very Rev. Dr. Kennedy, of Meane, preached an eloquent sermon on 'Faith.'

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 5.

It was decided at the meeting of the Lyttelton Harbor Board last week by the casting vote of the chairman to obtain a report from Messrs. Coope, Son, and Matthews, London, on the scheme to connect Christchurch by canal with the sea.

The Very Rev. Father Le Menant des Chesnais, S.M., V.G., was among the invited guests at a complimentary banquet given by his Excellency the Governor in connection with the opening of the International Exhibition on the evening following that important event.

His Grace the Archbishop of Wellington, the Ven. Archdeacon Devoy, S.M. (Provincial), and Very Rev. Father Le Menant des Chesnais, S.M., V.G., were among those present by invitation at the opening ceremony of the Exhibition, and on the following day at the garden party at Cashmere, given by his Worship the Mayor of Christchurch, Sir John Hall.

The foundation stone of the Seddon Memorial Technical College was laid on last Friday afternoon by the Hon. G. Fowlds, Minister of Education, when speeches on the subject were delivered by Sir John Gorst, the Hon. C. C. Bowen, the Hon. G. Fowlds, and others. The site of the new building is on the corner of Barbadoes street and Moorhouse Avenue, and nearly opposite the Catholic Cathedral. The college, when erected, promises to be a handsome structure, and will decidedly improve the appearance of the locality.

A visitor to that splendid charitable institution, Nazareth House, would be deeply impressed with the extent of duties occupying the time and attention of the devoted Sisters, and now that so many who are keenly interested in the institution may be visiting Christchurch a call at Nazareth House will well repay one, with the assurance that a kindly reception will be given by the Rev. Mother and her co-workers. The number of inmates, including the Sisters, total at the present time seventy-five, and it may thus be assumed that the cost of maintenance is very considerable. The two Sisters, who are travelling the diocese, collecting funds, will be in the parish of Hawarden, North Canterbury district, this week, and the success of their mission is the sincere wish of the pastor, the Rev. Father Price.

Owing in a large measure to the large influx of visitors, very large congregations were present at the Cathedral on Sunday. There was Exposition of the Blessed Sacrament from the eleven o'clock Mass, with adoration throughout the afternoon. At Vespers the Cathedral was greatly crowded, when an impressive discourse was preached by his Grace Archbishop Redwood. Selecting a subject for the occasion (said the Most Rev. preacher) and one appropriate to the feast of All Saints, which was observed as one of the most glorious offices of the Church, such would necessarily form a meditation on the Heavenly Kingdom, so wonderfully described by the Apostle St. Paul, that heavenly state made perfect by the exclusion of all evil and the possession of every good. There was no satisfaction to the craving of the soul in this world. Joy for all eternity in the company of Jesus Christ, of the Blessed Virgin Mary, and the heavenly host, cannot be compared even to all that has been truly excellent in the world. The attainment of this alone fills the soul with ineffable joy. Such reward is worthy of every effort. Sorely tempted though we be, with our sorrows and trials we should suffer everything, dare everything, to secure a happy ultimate existence. His Grace pontificated at Solemn Benediction of the Blessed Sacrament. The Very Rev. Vicar-General was assistant priest, whilst the Archbishop was attended by the Rev. Fathers O'Dwyer and Peoples.

The opening of the New Zealand International Exhibition on last Thursday afternoon was the entire success its most ardent and enthusiastic well-wisher could have possibly desired. Not a hitch, however trifling, appeared to occur, and the whole spectacle was such as to inspire a great regard for our bright little country, and a confidence in the ultimate successful results of the huge undertaking. Described by Sir Joseph Ward in his address at the opening, as 'the greatest exhibition yet organised south of the line,' we have something to be proud of. The afternoon of the ceremonial day was bright, fresh, and lovely, the previous wet day and night just putting things in decent order after a month or so of heat and dust. Although thirty-seven thousand persons passed through the turnstiles, such is the extent of the exhibition, its park, enclosures, side-shows, etc., that never was there at any time the least approach to a crush. On the two following days there was an attendance of 11,000 and 14,000 respectively, so that there seems little

doubt that in sightseers the present exhibition will far outclass any previous one in the Colony. Those of importance in the past were as follow:—New Zealand International Exhibition (Joubert and Twopenny, managers), held in Hagley Park, South Christchurch, opened April 10, 1882; fourteen weeks' duration; average attendance, 16,000 a week; total number of visitors, 226,300. New Zealand Exhibition, Wellington (under State control), opened August 1, 1885; duration, three months; visitors, 133,000. New Zealand and South Seas Exhibition, Dunedin, 1889-90; open 125 days; 618,662 persons passed through the turnstiles. Although here and there spaces remained to be filled on last Thursday, still the state of preparedness left little to be desired, and according to the expressed opinion of those from abroad, with years of experience in such matters, the present exhibition was more nearly perfect on the opening day than any with which they had ever been connected. On the whole, the Chief Commissioner is certainly to be congratulated, and proves the wisdom of the authorities in their choice of appointment. The able assistance of his colleagues and sectional committees, too, in no small degree contributed to the inaugural success.

Hokitika

(From our own correspondent.)

November 1.

On Tuesday, October 30, Mrs. Honoria O'Brien, relict of the late James O'Brien, of Greymouth, passed away at the Westland Hospital after a long illness. Mrs. O'Brien, who with her husband was one of the pioneers of Greymouth, had resided on the West Coast since the early sixties, and was highly esteemed. She leaves four daughters (three of whom are members of religious Orders) and one son to mourn the loss of a loving mother. The funeral took place this afternoon, and was followed by a large number of mourners, anxious to pay their last tribute of respect to the departed lady. Rev. Father Aubry officiated at the church and graveside.—R.I.P.

DIOCESE OF AUCKLAND

(From our own correspondent.)

November 2.

The entertainment held in St. Benedict's Hall last Monday evening in aid of the local convent was an unqualified success. The hall was crowded. The committee worked hard, and their labors should be amply rewarded by the returns, which will materially assist the work of the good Sisters of St. Joseph.

His Lordship the Bishop was at Taupo last Sunday, and from there goes on to Rotorua.

Last Friday evening a fine entertainment was given in the convent school, Ponsonby, before a good audience, who thoroughly enjoyed the programme prepared for them by the good Sisters and their pupils.

On yesterday, All Saints' Day, the early Masses at the city churches were largely attended. At St. Patrick's the attendance was equal to a Sunday morning. The evening devotions also were well attended. This morning Masses for the dead were celebrated.

Mr. Ramsay MacDonald, M.P. for Leicester, has come and gone. He addressed a public meeting here. He is a fluent and forcible speaker, with a pronounced Scotch accent. The aims, aspirations, and successes of the Labor Party in England were told with vigor, and sometimes with vehemence. For one thing during the speech I, with others, waited in vain. That was a need of praise for the assistance rendered to Labor in the House of Commons, and outside of it, by the Irish Party, without which assistance Mr. MacDonald would have mighty little to show in the way of progress by the Labor Party.

Nearly one-half of the women engaged in occupations in London are domestic servants, of whom there is one to every twenty persons in the population.

The publication of an advertisement in a Catholic paper shows that the advertiser not only desires the patronage of Catholics, but pays them the compliment of seeking it through the medium of their own religious journal. So says an esteemed and wide-awake American contemporary. A word to the wise is sufficient.

Mrs. Fitzgerald, 75 Stafford street, Dunedin, late of Hobart, has superior accommodation for boarders.

An important notice with reference to Gregg Short-hand appears on another page. It is stated to be the easiest and most progressive system in the world.

Those wishing to send their friends at Home something to show the beauties of New Zealand should see Messrs. Brown, Ewing's set of photographic copies of Mr. C. N. Worsley's work.

Messrs. R. Wilson and Co., Dunedin, proprietors of the popular 'Stand Out Tea,' make a liberal offer to all purchasers of this brand. Particulars will be found elsewhere in this issue.

Messrs. Kingsland and Ferguson, the well-known undertakers of Invercargill, owing to the extension of their business, are making arrangements for the immediate reopening of their Dee street yard.

Messrs. Sargood, Son, and Ewen, Dunedin, agents for the John Tanns 'Anchor Reliance Safes,' have received information from Wellington stating that Mr. Levi, optician, Lambton Quay, had just got his safe (a John Tanns) out of the burning ruins, and on opening it, found the contents, including a £20 note, were preserved intact.



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REID and GRAY'S New Double Ridger and Sower, Latest Turnip Thinner, Windmills, Manure and Turnip Sowers, Lawn Mowers.

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The Catholic Community is earnestly requested to support this excellent Organisation, for it inculcates a love of Holy Faith and Patriotism in addition to the unsurpassed benefits and privileges of Membership.

The Entrance Fees are from 2s 6d to \$4, according to age at time of Admission.

Sick Benefits 20s per week for 26 weeks, 15s per week for the next 13 weeks, and 10s a week for the following 13 weeks. In case of a further continuance of his illness a member of Seven Years' standing previous to the commencement of such illness will be allowed 5s per week as superannuation during incapacity.

Funeral Allowance, \$20 at the death of a Member, and \$10 at the death of a Member's Wife.

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

The District Officers are anxious to open New Branches, and will give all possible assistance and information to applicants Branches being established in the various centres throughout the Colonies an invaluable measure of reciprocity obtains.

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District Secretary,
Auckland.

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Commercial

PRODUCE.

Wellington, November 5.—The High Commissioner reports to the Department of Industries and Commerce as follows:—London, November 3. Frozen meat: The mutton market is very firm. Canterbury light weights quoted 4½d; heavy, 4½d; North Island light weights, 4½d; heavy, 4½d. Lamb market is very firm. Supplies running short. Canterbury quoted at 5½d, other than Canterbury 5½d. The beef market is firm, and there is a good demand for New Zealand new season's make ex 'Karamea,' which arrived in good condition. Choicest New Zealand is quoted at 11s, Danish, 12s, Siberian 10s per cwt. The cheese market is firm, but the demand is only moderate. Canadian makes are quoted at 6s per cwt. The hemp market is very strong; G.I.A.Q. Wellington on spot is quoted at £37, October and December shipments £36 10s, January and March shipments £35 10s per ton; fair current Manila, on spot, is worth £42 10s per ton.

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

Oats.—The market continues very quiet, prices if anything being a shade easier. Quotations: Prime milling, 2s 2d; good to best feed, 2s to 2s 1d; inferior, 1s 10d to 2s per bushel.

Wheat.—The market continues without alteration, quotations being as follow: Prime milling, 3s 5d to 3s 5½d; medium, 3s 3d to 3s 4½d; best whole fowl wheat, 3s 1d to 3s 1½d; broken and damaged, 2s 8d to 3s per bushel.

Potatoes.—Supplies are not very plentiful, prime table sorts meeting with a good inquiry, but medium and inferior descriptions are harder to quit. Quotations: Prime table sorts, £11 to £11 15s; good, £10 to £10 10s; medium, £8 to £9 15s; inferior and small, £2 to £6 per ton.

Chaff.—Supplies are plentiful, but business is restricted pretty well to prime quality, which is saleable up to £4 per ton.

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

We held our weekly auction sale of grain and produce at our stores on Monday. The lines usually on offer were in moderate demand, and, with the exception of chaff, which was poorly competed for, the bulk of the catalogue was cleared at valuations. Values ruled as under:—

Oats.—The past week has been a quiet one so far as shipments are concerned. Any lines moving off in this direction have been small lots for coastal orders at prices barely equal to late quotations. Outside of these orders the only demand is for local consumption. Quotations: Prime milling, 2s 1½d to 2s 2d; good to best feed, 2s to 2s 1d; medium to good, 1s 10d to 2s per bushel (sacks extra).

Wheat.—No business of any importance has transpired of late. Millers are not buying freely, and are only tempted by prime samples. Second grade milling is therefore not easily dealt with. Fowl wheat is fairly plentiful, and continues to move off at quotations, although shippers are not readily disposed to buy at top rates. Quotations: Prime milling, 3s 4½d to

3s 6d; medium to good, 3s 2½d to 3s 4d; whole fowl wheat, 3s 1d to 3s 2d, broken and damaged, 2s 9d to 3s per bushel (sacks extra).

Potatoes.—Consignments of locally-grown potatoes have fallen off, but the arrival of further quantities of Australian lines has had the effect of steadying the market. Quotations: Best table Derwents and others, £11 to £11 10s; good do, £10 to £10 15s; medium, £8 to £9 10s; inferior and small, £2 to £5 per ton (sacks included).

Chaff.—The market continues to be freely supplied with chaff of medium quality, for which there is not much demand. Even good ordinary oaten sheaf has not ready sale, the demand being almost entirely for prime bright heavy chaff. Quotations: Prime oaten sheaf, £3 15s to £4; medium to good, £3 5s to £3 12s 6d; light and inferior, £2 15s to £3 per ton (bags extra).

Straw.—Wheat straw is scarce, and has good inquiry at 35s. Oaten has fair sale at 40s to 45s per ton (pressed).

WOOL

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

Rabbitskins.—We offered a fair-sized catalogue at our sale on Monday, prices being a shade better than last week's, viz., summers to 8½d, autumns to 15½d, winter bucks to 17½d, winter does to 20d, and blacks to 15½d. Horsehair made up to 18½d per lb.

Sheepskins.—We offered a large catalogue at our sale on Tuesday to a full attendance of buyers, prices being on a par with last week's. Of an average catalogue merinos made up to 8d, crossbreds to 9d, half-breds to 9½d, and fine crossbred to 9½d per lb.

Hides.—We submitted a catalogue of 469 at our sale on Thursday last, competition being good and prices well maintained. Our top price for ox was 7½d, and for cow 6½d per lb.

Tallow and Fat.—No change to report, all coming forward meeting with a ready sale at late rates.

Late Burnside Stock Report

Per favor Donald Reid & Co.

Fat Cattle.—190 head yarded, among these being a fair proportion of prime heavy bullocks, the balance being medium-weight steers and heifers. Prices were firm at the beginning of the sale for all prime cattle, and values were maintained to the end. Prime bullocks, £10 to £11 15s; extra heavy, up to £12 10s; medium to good, £8 5s to £9 10s; light, £5 10s to £7 10s; best cows and heifers, £7 5s to £8 15s; medium to good, £5 15s to £7; others, £5 to £5 10s.

Sheep.—The yarding totalled 1041, amongst these being half a dozen pens of 50 of merino wethers, which sold at 23s, whilst shorn wethers realised 20s 6d. For prime wethers prices were firmer by about 2s 6d per head over late rates, medium sorts being firm. Best wethers, 23s to 25s 6d; extra heavy, up to 29s; medium to good, 21s to 22s 6d; others, 16s to 20s.

Lambs.—There was a medium yarding of 87. These were mainly good to prime finished lambs, and were sold under brisk competition at the following rates: Prime lambs, 18s to 20s 9d; extra heavy, up to 21s 3d; medium to good, 15s 6d to 17s; light, 13s 6d to 14s 6d.

Pigs.—130 forward, suckers and slips forming the bigger proportion of the yarding. These sold under brisk competition at advanced rates, while porkers and baconers, owing to the small yarding, were also firm. Suckers, 15s 6d to 18s; slips, 20s to 26s; stores, 27s to 30s; porkers, 34s to 42s, light baconers, 45s to 48s; heavy do, 50s to 56s 6d.

The train arrangements for the King's Birthday are advertised in this issue.

THE MAORI MISSION

Rotorua

The late Mrs. McDonnell, of the Thames, bequeathed to the Maori mission in the diocese of Auckland the sum of £50. The Very Rev. Father Lighthouse (Superior) desires to express his sincere appreciation of the generosity of the deceased on behalf of the native race and of the work of the missionaries, who will remember her daily at the altar. This is the first time, as far as I am aware, he writes, that one of our Catholics, whom God had blessed in the land of the Maori with the goods of this life, had the generosity of remembering in their wills what many Europeans owe to the poor Natives. I pray to God that her example may be imitated by others.

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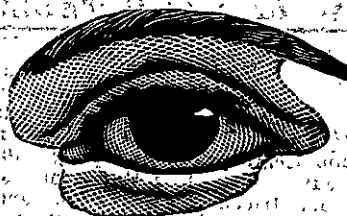
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will be carried on at above address.Is caused by the Eye being too long, too short, or the front of the Eye being of uneven
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are a great strain on the nervous system. Very often other organs are blamed when
the eyes are the real cause. Medicine in these cases is useless, but the eyes should be
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Fraction of the Cost.**SILVERINE**Is a Solid Metal, takes a High Polish
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durable than Electroplate, at one-
third the cost.**SILVERINE**Has given Immense Satisfaction
thousands of Purchasers.**SILVERINE**Posted Free to any part of New
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Tea, Afternoon and Egg Spoons	5s doz
Dessert Spoons and Forks	10s doz
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Whakatane

(From an occasional correspondent.)

On Friday, October 19, his Lordship Bishop Lenihan arrived at Whakatane, where he spent a few days, and enjoyed the hospitality of Mr. W. Regan, an old friend of his. His Lordship officiated on Sunday, twenty-six European and Maori candidates receiving the Sacrament of Confirmation. Most of the representative Catholics waited on his Lordship during his stay, and by his genial and friendly ways he won the respect of many non-Catholic friends he came in contact with.

On Monday, October 22, he was driven to Matata by Mr. W. Lees, also an old Auckland friend of his. Here a hearty welcome was given him by Very Rev. Dean Lightheart, Father Holierhoek, Father Schoonhof, the good Sisters of St. Joseph, and some of the local people, European as well as Maori. A few arches, having suitable inscriptions of welcome, with some flags and bunting, gave the little township quite a festive aspect. A goodly number of Catholics received the Sacrament of Confirmation.

NEW ZEALAND RAILWAYS

KING'S BIRTHDAY, 1906.

The following Alterations in, and Additions to, the ordinary Time Table will be made in connection with the above:—

FRIDAY, 9th NOVEMBER.

The Train leaving Palmerston for Dunedin at 7.5 a.m. will leave Putakanui at 9.24 a.m., Sawyers Bay 9.45 a.m., Burkes 9.54 a.m., Ravensbourne 10.2 a.m., and arrive Dunedin 10.12 a.m.

An Extra Express Train will leave Dunedin for Palmerston at 9.25 a.m., stopping at the following stations:—Waitati, 10.26 a.m., Seacliff, 10.55 a.m., Puketeraki, 11.4 a.m., Waikouaiti 11.18 a.m., arriving Palmerston 11.40 a.m. This train will also stop at Upper Port Chalmers to pick up passengers for stations at which it is timed to stop.

An Extra Express Train will leave Palmerston for Dunedin at 5.10 p.m., stopping at the following stations:—Waikouaiti 5.33 p.m., Puketeraki 5.50 p.m., Seacliff, 6.0 p.m., Waitati 6.23 p.m., arriving Dunedin 7.17 p.m. This train will also stop at Upper Port Chalmers to set down passengers.

Trains for Palmerston and intermediate stations will leave Dunedin at 8.15 a.m., and 9.50 a.m., Sawyers Bay 8.45 a.m. and 10.18 a.m., Waitati 9.45 a.m., and 11.13 a.m., Seacliff 10.18 a.m., and 11.48 a.m., Waikouaiti 10.48 a.m., and 12.20 p.m., returning from Palmerston at 4.15 p.m., and 5.30 p.m., Waikouaiti 4.45 p.m., and 6.2 p.m., Seacliff, 5.23 p.m., and 6.33 p.m., Waitati 5.55 p.m., and 7.3 p.m., arriving Dunedin at 7.6 p.m., and 8.16 p.m., respectively.

The Train usually leaving Dunedin for Palmerston at 5.27 p.m., will NOT leave until 7.4 p.m.

The Train usually leaving Palmerston for Dunedin at 5.0 p.m. will NOT run on this day.

The Train usually leaving Dunedin for Port Chalmers Lower at 7.33 p.m., will NOT leave until 7.55 p.m.

An Extra Express Train for Balclutha will leave Dunedin at 9.5 a.m., Mosgiel 9.37 a.m., Henley 10.3 a.m., Waihola 10.16 a.m., Milton 10.42 a.m., Stirling 11.18 a.m., arriving Balclutha at 12.25 a.m. This train connects with Lawrence and Catlins River Branch trains, and will stop at Caversham and Mosgiel to pick up passengers, and at Henley, Waihola, Milton, and Stirling to pick up or set down passengers.

An Extra Express Train will leave Balclutha at 4.30 p.m., Stirling 4.37 p.m., Milton 5.12 p.m., Waihola 5.34 p.m., Henley 5.47 p.m., arriving Dunedin 6.56 p.m. This train connects with trains from Catlins River and Lawrence Branches and with evening train for Outram. It will stop at Stirling, Milton, Waihola, Henley, and at stations Mosgiel to Caversham inclusive, to pick up or set down passengers.

The Train usually leaving Dunedin for Clinton at 8.55 a.m., will NOT leave till 9.40 a.m., Mosgiel 10.22 a.m., Waihola 11.11 a.m., Milton 11.47 a.m., Balclutha 12.55 p.m., arriving Clinton 2.30 p.m.

The Train usually leaving Mosgiel for Dunedin at 5.18 p.m. will NOT leave till 5.28 p.m.

The Train usually leaving Dunedin for Mosgiel at 5.15 p.m. WILL LEAVE at 5.2 p.m.

Train will leave Dunedin for Mosgiel at 11.20 p.m.

Train will leave Mosgiel for Dunedin at 8.28 p.m.

HOLIDAY EXCURSION TICKETS WILL NOT BE AVAILABLE BY CERTAIN TRAINS.

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For further particulars see posters.

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BEDDING OF ALL KINDS. Bachelors reduced in number by giving me a call, as those Bedsteads are sure to catch them.

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HOTEL, Suburbs, Wellington—Trade about £40 weekly.

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HOTEL, Taranaki—Freehold and Furniture £2250.

HOTEL, West Coast—Freehold £1900; furniture valuation.

HOTEL, Wellington—Drawing, 40 beds beer monthly. Price £3500.

COUNTRY HOTEL—Freehold. Lease expires March 1st. Price £5500.

HOTEL, Palmerston North—Long lease. Trade £600 monthly.

HOTEL, near Otaki—Price £2500. Big flax mills in neighborhood.

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Readings for Mary's Children, Madame Cecilia	3s 0d
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Considerations and Meditations for Boys, Rev. Lucas S.J.	4s 0d
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The Church and The World, Fr. Le Menant des Cheneais, S.M.	3s 6d
Divine Authority, by J. F. Scholfield	3s 0d
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Troubled Times in Irish Politics, T. D. Sullivan	5s 0d
Manual of Catholic Theology for Lally, Geiermann, O.S.B.	6s 6d
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Students not preparing for the learned Professions have the advantage of a Special Commercial Course, under efficient management, where they are taught all that will be of use in mercantile pursuits.

Special attention is also paid to the teaching of Physical Science, for which purpose the College possesses a large Laboratory and Demonstration Hall. Vocal Music, Elongation, Drawing, and all other branches of a Liberal Education receive due attention.

Physical culture is attended to by a competent Drill Instructor who trains the students three times a week in Drill, Rifle Practice, and Gymnastics. A large and well-equipped Gymnasium is attached to the College.

The religious and moral training of the pupils is an object of special care, and particular attention is bestowed on the teaching of Christian Doctrine.

A well-appointed Infirmary attached to the College is under the charge of the Sisters of Compassion, from whom in case of illness all students receive the most tender and devoted care, and who at all times pay particular attention to the younger and more delicate pupils, who without such care would find the absence of home comforts very trying.

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Mrs B. Molloy and family, Oamaru	2	2	0
Mrs E. Stambles	2	0	0
Mr A. Hansen, Hawea Flat	1	1	0
Mr Thomas Murray, Dunedin	1	0	0
Mr J. McGowan, South Dunedin	1	0	0
Mr Edward Power, Christchurch	1	0	0
Mr William Quinn, Queensberry	1	0	0
Mr Patrick Dillon, sen., Blackstone Hill	1	0	0
Mr William Hallahan, Hawea Flat	1	0	0
School Children, Bald Hill Flat	0	13	0
Total	£590	19	3

(To be Continued).

All contributions to be addressed to the Rev. G. M. Hunt, Cromwell.

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.

DEATHS

CRENGLE.—Suddenly, at her residence, Waianawa, Southland, on October 27, 1906, Bridget, widow of the late John Crengle and third daughter of the late James and Bridget Braithwaite, County Antrim, Ireland; aged 71 years.—R.I.P. As she lived, she died—peacefully.

BROSNAN.—On November 2, 1906, at Blue Spur (after a long and painful illness), Maurice, third son of J. Brosnan; aged 23 years. Deeply regretted.—R.I.P.

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

Pergant Directores et Scriptores New-Zealand-Tablet, Apostolica Benedictione confortati, Religionis et Justitie 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, NOVEMBER 8, 1906.

GRUESOME FIGURES



NE of the most gruesome problems of the day is the increasing number of those who

Desperately run
To death for dread of death.

It is the universal verdict of statisticians that in all countries of the civilised world there is a greater and ever greater tendency to weary of the burden—or rather the blessed privilege—of life. Nowadays where war and pestilence slay their thousands, suicide slays its tens of thousands. New Zealand, with its sparse and prosperous population, is no exception to the melancholy rule, its totals of self-killing having risen from 55 cases in 1847 to 68 in 1900 and—in 1905. Wagner, Mörselli, Bodio, Oettingen, Masaryk, Mayr, Rehfisch, Durkheim, Legoyt, Cherbuliez, and others, have probed the lurid mystery with keen speculations, and left it in the main a mystery still. But by far the most exhaustive and complete statistical treatment of the subject seems to be the recently published work of the Rev. P. Krose, S.J., 'Der Selbstmord im 19. Jahrhundert' ('Suicide in the Nineteenth Century'). From a review of the work in the September issue of the 'Civiltà Cattolica', we learn that Russia published no statistics of suicide for the first decade of the nineteenth century, France none for the first quarter, Belgium and Denmark none for the first third, England none for the first half, Saxony none for the first thirty years, and very few countries any for the first twenty years. Yet the fragmentary census returns of 1800-1835 give an official record of no fewer than (in round numbers) 55,000 suicides in Europe alone. In the second third of the century (1836-1870), the official returns, which were more numerous and regular, rose to 360,000 for Europe alone. For the remaining third of the century (1871-1900) the statistics are far more complete and copious, and (still for Europe) reach the appalling grand total of 1,069,568, of which Germany alone furnished more than 300,000.

From official returns and his own estimates, the author (who had already won some note for his world-statistics) concludes (says his reviewer) that between 1840 and 1900 suicide in Europe has increased four hundred per cent., while the population has increased by only sixty per cent. For the period 1871-1900, the author of 'Der Selbstmord' sorts out the various European countries into three classes. The highest rate of suicide (varying from 348 to 162 per million inhabitants) is found in the following countries: Saxony (the classical land of suicide), Denmark, France, Prussia,

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Baden, Wurtemberg, etc.; the second or middle class (159 to 68 per million) comprises Austria, Bavaria, Sweden, Hungary, Belgium, England, Norway, Alsace-Lorraine. The lowest records (59 to 21 per million) are held by Scotland, Holland, Italy, Russia, Ireland, and Spain, which gives the smallest return of any country. During the last ten years of the nineteenth century, the annual mean of suicides in Europe reached the enormous figure of 38,727. France has kept careful statistics of its suicides since 1827. And nobody who has watched the political rakes progress of that unhappy country will be surprised to learn that between that date and 1900 its self-murders increased by 341 per cent.

The feverish mode of modern human life, the keenness of competition, the increasing pressure of business cares, dissatisfaction with poverty, the unsatisfied cravings of ever-increasing needs—which make the luxury of to-day the necessary of to-morrow—all these are, no doubt, contributing causes to the recklessness of life which seeks relief in rope, razor, bullet, charcoal fumes, arsenic, or deep water. But it is manifest that these factors are not by themselves alone sufficient to account for the appalling increase of the 'bastard valor' of self-slaughter. Portugal, Spain, and Ireland—three countries that, from diverse political causes, are among the poorest countries in Europe—constantly show the smallest percentage of suicides. And readers of the history of the great famine of 1846-7 know that self-murder was almost quite unknown among the Irish poor during that long and agonising period of concentrated suffering and woe. The chief motive cause of the increased disregard for the sanctity of life lies deeper. The historian Lecky, although a rationalist, put his finger on the spot when, in his 'European Morals', he stated that one determining cause (he might have said the chief determining cause) of the increase of suicide in our day is 'the advance of religious scepticism, and the relaxation of religious discipline'.

Suicide is, briefly, in the main an outcome of pagan or materialistic modes of thought and action. Christianity gave a new and sublime meaning to life when it taught that it is a sacred gift of the Creator; that it is lent to us, like the talents of the Gospel, under high responsibilities, to make the most and best of it; that suicide is a crime; and that death is not the end of all things, but the beginning of a life of endless happiness or of endless woe.

'A sacred burden is this life ye bear;
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it steadfastly'

The Christian doctrine of the origin and destiny of human life wrought a moral revolution in the pagan world. 'Direct and deliberate suicide', says Lecky, 'almost entirely disappeared' within the Church. So rare was self-destruction in the middle ages that for centuries only one suicide was recorded among women. It arose again in periods when faith had lost its robustness and became languid and anaemic—as in Spain during the corrupt Gothic period; in England after the Reformation period, and during the religious stagnation and fashionable infidelity of the eighteenth century; in France during the great revolutionary period. In Germany and other countries it advanced with the spread of materialism and scepticism, the destructive criticism of such men as Strauss and Baur, Schopenhauer's philosophy of despair, Hartmann's theory that life is hardly worth living, Nietzsche's gross philosophy of mere pleasure, and the fad of godless public instruction—an evil legacy which has come to us from the French Revolution. The remedy is an obvious but difficult one: to roll back the tide of scepticism and to get the world back to those Christian principles which caused the disappearance of suicide within the bounds of the old Roman Empire. And the beginning is best made in the schools.

Notes

A Warning

Wise counsel slips through some minds, leaving as little impression as an eel in water. But our Catholic readers will do well if they accept a friendly caution in regard to itinerant strangers who are offering cheap and tawdry religious pictures at fancy prices.

Postal Reform

Please to remember the Fifth of November, says last Monday's Dunedin Evening Star, is a legend which is obsolescent if not actually obsolete, and Sir Joseph Ward would perhaps suggest that "Please to remember the First of November" might suitably take its place, so far as New Zealand is concerned. Certainly, last Thursday should be marked in white in the annals of the Colony. First, the International Exhibition was opened amid promising circumstances; secondly, the rate of letter postage to America was reduced from 2d to 1d per half-ounce; thirdly, the inland rate of letter postage fell all at once from 1d for half an ounce to 1d for four ounces; and, fourthly, the system of telegrams at 1d a word came into operation.

A Victorian Brawler

The clerical 'preux chevalier' who carded the Victorian Good Shepherd nuns in his haste, is now repenting at his leisure. He varied his chivalrous 'divarshun' by an attack upon the Archbishop of Melbourne which was sufficient to make the assailant a social outlaw. It was the old familiar case of a little man seeking notoriety by throwing mud at a great man. He won notoriety. But it was not quite the pattern of notoriety that he sought or desired. His charges were one by one dynamited—the latest by the very flattering report of the Assistant Chief Inspector (a non-Catholic) in regard to the South Melbourne Orphanage school. The demands of poetic justice are rounded off by the added sympathy and support which the defamer of pious and devoted women has won for them and their work. And thus out of intended evil cometh good. The great work goes grandly and serenely on. It is the old Arab proverb once more: 'The dogs bark, the caravan passes.'

The Catholic Editor

We have said elsewhere in this issue that a religious paper for popular perusal must ever be an effort—and never, by the necessities of the case, a perfectly successful one—to compromise among a thousand incompatible tastes. The sledge-hammer critic who stops his paper with a metaphorical club and an unmetaphorical great big D, would realise this pretty fully—and sorrowfully—if he tried his hand at editing, just for one week, and had the luck to get home sane in mind and in one piece at the close of his experience. The man who stops the paper, says the Boston S.H. Review, 'because it does not always say just what he wants it to say, is about as sensible as the man who falls out with his friends because he finds they have opinions of their own. There is adverse criticism and adverse criticism. The criticism, however adverse, which is friendly and helpful is ever welcomed by the Catholic newspaper. That which is fair but unkind is accepted with respect, but without thanks. And that which is neither fair, nor friendly, nor helpful is received in a chastened spirit, but without either respect or thankfulness. D'Alembert, if we mistake not, dealt with criticism upon some such principle as this:

'God,' says Sterne, 'tempers the wind to the shorn lamb.' God does better still: He tempers the shorn lamb to the wind; and Boreas may then rage and

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blow till he splits his bellows. In the same way pick-handle and shovel-handle are not softened or tempered to suit the unaccustomed hand. The hand is tempered to the wood, and gets at last the 'horns' or callosities of the 'son of toil.' So it is with the knotted club that falls upon the shoulders of the religious editor. When it does not crush heart or spirit (and it sometimes does), it produces at last those metaphorical 'horns' or hardened weals that render him more or less insensible to blister and blow. The lamb is 'tempered'—but we should not like to aver that his 'temper' is invariably lamb-like. Conductors of religious journals have learned the art of turning the other cheek till it is full of corns, or black and blue. But there are times when a whiff of Dean Swift's 'sacra indignatio' enters their souls through unguarded chinks. And then even the mildest mannered editor (being driven to it) has been known to 'tear around' in a manner hardly suggestive of peccolinc Passive Resistance.

Something Like 'Stuffing'

It is a somewhat significant thing that the people who in these countries raise the periodical hullabaloo about the 'stuffing of the public service with Papists' are precisely those who on bended knees take an oath or 'obligation' never to give their vote or influence to any Catholic at parliamentary or municipal elections. When last this bitter cry was raised, the 'Tablet' took a hand in the game which is sufficiently remembered to this day. We have frequently referred to Belfast, Derry, and Portadown as standing examples of what that same party would accord to Catholics in these countries if the opportunity offered. The 'Derry Journal,' in a recent issue, gives the latest returns of the position of the Catholic majority in the City of the Foyle. 'Out of a population' of 42,000, there are 25,000 Catholics and 17,000 non-Catholics. The bulk of the Catholic population in the city live in one quarter. And by a piece of scandalous jerrymandering, the Catholic area is so sliced among the non-Catholic areas as to give the privileged minority an overwhelming vote in municipal administration.

The 'Glasgow Observer' of September 22 condenses as follows the figures of the 'Derry Journal': 'In the Corporation, to begin with, there are 27 non-Catholic members against 13 Catholics, and in every committee of the Corporation the same proportion obtains. The Corporation officials are almost exclusively Protestant—the Town Clerk, the Assistant-Town Clerk, the Treasurer, the City Accountant, the City Surveyor, the City Analyst, the Medical Officer of Health, the sanitary officers, the electrical engineers, the registrars, the collectors of rates, even the sword-bearer and mace-bearer are all Protestants. In the Fire Brigade there are 11 non-Catholics out of a dozen firemen. In the Harbor Commissioners there is one Catholic against 14 non-Catholics. The officials, down to the last man, are non-Catholics of course. In the Asylum Board, the Bridge Commissioners, the Board of Guardians, and the Prison Committee the disparity is maintained. Even in the list of City Magistrates—where the appointment rests with the Government—there are 29 non-Catholics against 18 Catholics on the Bench. The Unionists, who have the majority on the Corporation, make it a standing rule that no Catholic shall be permitted to occupy the office of Mayor. This, adds our Glasgow contemporary, is what Unionist tolerance comes to in Ireland where Unionists have the sway. In Catholic towns, such as Dublin, Cork, Limerick, and Galway, non-Catholics are allowed by their Catholic fellow-citizens to attain to any position to which their merits entitle them. It is only Unionism in Ireland which practises the most exclusive intolerance where its votaries have the power to do so.'

DIOCESE OF DUNEDIN

There were large congregations at all the Masses at St. Joseph's Cathedral on the Feast of All Saints.

Fathers Gilleran and O'Flynn, of Tasmania, are at present on a visit to New Zealand. They reached Dunedin on Tuesday morning.

A new church will shortly be erected at Thornbury in the Riverton parish. A very substantial sum of money is already in hands for the purpose.

On Sunday there was an Exposition of the Blessed Sacrament from the last Mass until Vespers at St. Joseph's Cathedral. In the evening the usual procession took place.

The Month's Mind for the repose of the soul of the late Rev. John Ryan took place in St. Joseph's Cathedral on Tuesday morning. His Lordship the Bishop presided. The celebrant of the Mass was Very Rev. Father O'Neill (Milton), deacon, Rev. P. Murphy, sub-deacon, Rev. W. A. Macmillan, master of ceremonies, Rev. J. Coffey, cantors, Revs. H. W. Cleary and J. O'Reilly. There were also present the Rev. Fathers J. E. O'Donnell, G. M. Hunt, M. Howard, R. Hearn, J. R. Delany, M. Ryan, J. Linton, J. Buckley, J. Geary, W. Corcoran, J. Lynch, R. and D. O'Neill. The music of the Mass was rendered by the Dominican nuns.

The following pupils, presented by the Sisters of Mercy, South Dunedin and Mosgiel, were successful at the recent practical examination held in connection with Trinity College, London: Junior and preparatory grades—Reby Roy, 90; Emily McAnelly, 88; Cassie Mulholland, 87; Maggie Neyley, 85; Winifred Marlow, 84; Lizzie Creggan, 76; Isabel McDowall, 74; Irene Carmody, violin, 71; Nora Mee, 71; Katie Robertson, 68; Katie Walsh, 68 (Mosgiel); Violet Geary, 67 (Mosgiel); Gertrude Carmody, 66; Irene Carmody, singing, 64; Nellie McEvoy, 61. Fifteen candidates were presented, and all passed.

At a social gathering held during the past week by the choir of the Catholic Church, Mosgiel, Miss A. Mehalski was presented with a handsome afternoon tea service on the occasion of her approaching marriage. The Rev. Father Linton, in making the presentation, referred to the zeal always displayed in connection with the choir by Miss Mehalski, and trusted that although she was entering the married state, she would still give her valued services to the choir. Father Linton also congratulated the choir on the progress they were making, and made special reference to the interest displayed by the organist and choirmaster. Mr. McLachlan suitably replied on behalf of Miss Mehalski. Songs and recitations were rendered by members of the choir, and several gramophone selections were also given.

The following are the results of the practical examination in music, conducted by Mr. Charles Edwards, L.T.C.L., at Dominic's College, on November 2: Higher examinations—Aida, Ralph, A.T.C.L.; Tottie McMullin, A.T.C.L. Senior honors—Estina Levestam, 91 (recommended for higher examination); Doris Grant-Dall (singing), 90 (recommended for higher examination); Rena Palmer 83 (recommended for higher examination); Pass Ethel Goldsmith, 76; Katie Lunny, 73; Intermediate grade—Honors—Maggie Jopp, 82 (singing); Pass—Honor Morrison, 76 (violin); Kathleen Goyen, 73 (singing); Edissa Ward, 63. Junior grade—Honors—Maggie Burke, 85 (violin); Leslie Wyntski, 83; Annie Heffernan, 81 (singing); Pass—Nellie Millar, 75; Aileen Kelly, 74; Mary Mackie, 73; Margaret Callaghan, 68; Florence Heinhagan, 61 (singing). Preparatory grade—Vincent Shiel, 94; Ruth Wakelin, 81; J. B. McLaren, 79; Marion Couits, 75. All the candidates presented for this examination were successful.

At the usual weekly meeting on Friday evening of the Spanish-Columbian Festival Committee, held in St. Patrick's schoolroom, South Dunedin, Rev. Father Howard presiding, it was decided to use the Victoria Hall for the refreshment stall, and have the flower stall and fernery in the centre. The secretary was instructed to try and get the loan of two wire bowers. These, with the decorations, should make the Victoria Hall quite a feature of the festival. The secretary reported that the programme in book form was now in the printer's hands, and that the window cards were ready. It was decided to place some of the works of art on view in a central shop if arrangements can be made for the use of a window. Owing to the proximity of the festival, it was agreed to meet twice weekly from now on to the opening. It was decided to extend the time for receiving blocks of the art union tickets until November 29, on which date the drawing will positively take place.

A concert in aid of the Catholic school, Mosgiel, was held on Tuesday evening of last week. The programme submitted (says the 'Tairāi Advocate') was very good, showed careful preparation, and was greatly appreciated. The following was the programme:—Pianoforte duet (two pianos), 'Sans Souci,' Misses Wilkie, Leary, Hawke, and Murray; action song, 'Merry sailors,' schoolgirls; instrumental selection (organ, two pianos, and four violins), 'Advance Guards March,' Misses Hawke, Cheyne and Walshe; Masters Hawke, Daly, Wilkie, and Cheyne; humorous recitation, Masters V. Hawke and V. Kidd; pianoforte trio, 'Rondino,' Misses Turnbull, Cheyne, and Walshe; action song, 'Screen song,' schoolgirls; comic song, 'My wife's relations,' Masters Wilkie and Hawke; chorus, 'Gleaners,' Misses O'Neil, Gilligan, Fitzpatrick, Walshe, Cheyne, Knott, Murray (2), and Hawke (2); dialogue, 'The Professor,' Masters Wilkie, Daly, Hawke, Cheyne, O'Brien, and Smellie; Chorus, 'Come where my love lies dreaming,' choir; instrumental selection (piano, organ, and violins), 'Cycle Parade March,' Misses Wilkie and Hawke, and Masters Wilkie, Cheyne, and Hawke; song, 'True till death,' Mr. Walls; comic song, Masters V. Hawke and V. Kidd. Misses Wilkie and Hawke acted as accompanists.

CORRESPONDENCE

[We do not hold ourselves responsible for the views expressed by correspondents.]

A SUGGESTED FORWARD MOVEMENT ON THE EDUCATION QUESTION

To the Editor.

Sir,—With reference to the most important question of the moral and religious education of the children of this Colony, I sincerely trust something may be done towards instilling Christian ideas into their minds. I would go so far as to say that I should prefer seeing any sort of Christian teaching given to them—no matter how fragmentary—rather than seeing so many of them brought up in indifferentism and almost complete ignorance of Christianity. Anybody going about the country, as my duties for years have compelled me to do, and who keeps his eyes open cannot help noticing the ruinous moral results of education without any religion. Not merely Catholics, but large numbers of Protestants, speak about this evil. An appeal to the latter numerous class might lead to some change which would be an improvement upon the present bad state of things, and might at the same time bring about an alleviation of the hardships and injustice under which the Catholic body—especially the heads of families—now lie. Personally, I can speak feelingly as to these hardships for, Mr. Editor, as you know, I am one of these heads of families at present going through this grinding mill.

Mr. Scott, in his letter published in your issue of 18th ult., proposes, to my mind, a sensible mode of procedure towards carrying out the idea expressed above—an idea pretty generally held. His suggestion is an excellent one, viz.:—that some representatives of the Catholic body should approach the official heads of the other denominations, who are seeking some measure of religious education, in order to set up a representative committee to thresh out the whole situation and arrive, if possible, at a mutual understanding with a view to secure the much desired end. The business of approaching the Protestant denominations requires careful handling, as, unfortunately, many Protestants even still look upon the Catholic Church as children look upon the bogey-man. However, if the thing were done tactfully there is no reason why good results might not be expected. All sensible people might now be expected to understand the old lesson:—'Quarrelling with your neighbor and abusing him is not the way to convince him that you are in the right and he is in the wrong; it is more likely to convince him that you have not a Christian spirit. Hold fast to what you are convinced is the truth, and don't treat harshly those whom you think in error.'

We can easily infer, from the evil moral and religious effects produced in the United States of America by a godless system of education similar to ours, what we may expect in another generation or so in New Zealand. In the States religion and morals have, in a great measure, with large classes become things to sneer at. See the reports, in the single matter of divorce, for instance, which come to us by cable from that country. Those who have opportunities to know say that scarcely a boy or girl leaves the public schools in America with minds and morals uncorrupted. They allege abundance of proof for this fearful statement.

If Germany, Belgium, Great Britain, Canada, with their vast populations, have been able to establish a public system of education wherein is given religious teaching, satisfactory to all parents desiring it, surely a small country like ours should be able to arrive at a like agreement. Undoubtedly, if the large numbers of people in New Zealand who still desire that their children should be brought up Christians were induced to combine their political power, the difficulties in the way of religious education would soon be removed. Sincerity and effort would accomplish amongst us what has been accomplished elsewhere. Mr. Scott's proposal suggests a first feasible step towards an end which all earnest Christians in the Colony desire—viz.:—the religious and Christian upbringing of the children of this young and hopeful country.—I am, etc.,

November 5, 1906.

J. C.

The New Secretary to the Treasury

(From our Wellington correspondent.)

The friends of Colonel Collins—and they are many throughout the Colony—will be pleased to hear of the promotion that has just come his way, and that all will admit has been earned by sterling ability and zeal in the discharge of the responsible duties that have devolved upon him during recent years. Owing to the retirement of Mr. J. C. Gavin from the post of assistant Controller and Auditor-General, and the consequent advancement to that position of Mr. James B. Heywood, Colonel Collins has attained to the highly responsible post of Secretary to the Treasury and Receiver-General of Revenue for the Colony.

Colonel Collins is a son of Captain Robert Collins, formerly of H.M. 57th Regiment, who served with distinction in the Crimea, India, and New Zealand. Mr. Collins was born in Cavan, Ireland, and came to the Colony with his parents from India in 1861. At the age of fifteen he entered the Government service as clerk in the militia and volunteer service at New Plymouth. He was employed as paymaster's clerk and substorekeeper to the Public Works Department up to 1877, and then was transferred to the Stores Audit Department at Wellington. In the following year he entered the service of the Treasury Department. His rise since then has been rapid. In 1879 he became first clerk in the Paymaster-General's Branch; in 1885 he was promoted to the charge of the Pay and Revenue Branches; and in 1890 secured the important office of Assistant Secretary to the Treasury. In 1903 he was appointed Assistant Secretary in addition to his position as Accountant. Mr. Collins has been in the service for about forty years, and is recognised on all sides as one of its most efficient officers. In addition to his purely official duties Mr. Collins, as is well known, has been the life and soul of volunteering in this city. He has also taken a keen and active interest in rifle-shooting, the present rifle-range at Trentham, with its splendid appointments, being largely due to his active efforts. In 1904 he went Home in charge of the Bisley team, that won the much coveted Kolar Cup. During that visit he travelled through Ireland, visiting the scenes of his early boyhood. He has the hearty congratulations of the members of the public service on the promotion that has been given him, for they all recognise that he richly deserves it.

INVERCARGILL

(From our own correspondent.)

October 31.

The Invercargill Catholic Club wound up its literary and debating session last evening with a musical programme. Despite the inclemency of the weather, there was a fair attendance of members of the congregation. Mr. Sheppheard presided, and in a short address dealt with the progress of the club. The programme included piano solos by Misses Barry, McGrath, and Stokes; violin solo by Miss Stone; recitations by Miss Donovan; and songs by Misses Kirwan and Connor, and Messrs. Fitzgerald, Bailey, Morton, Durham, and McNamara. Miss Stokes kindly played the accompaniments.

The following pupils from the Nelson Convent were successful in passing the practical examinations, held in connection with the Trinity College and Royal Academy of Music:—Preparatory grade, Elsie Archer. Junior grade, Mary Stevens, Norman Millar. Intermediate grade, Miriam Storey, Mary Moule, Eulalie McCartney, Eileen Arnold, Primary, M. Adams, Gladys Cooper, Barbara Hunter, Marjorie Reid; Mary Duff. Elementary, Flossie Saunders, Ira McDonald.

J. C. CALDER, CARGILL ROAD & CUTTEN STREET, will open Dental Rooms at Cargill's Corner, South Dunedin, on October 8th. All dental work undertaken. Teeth extracted One Shilling.

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1906-1907.

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NOVELTIES AND FASHIONS FOR THE
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MAHAN'S STUDIOS,

Oamaru and Timaru.

The kind that never wear out and do not fade—
they last more than a lifetime. Real Works of Art,
showing you just as you are at your best to-day.
The Camera does not lie, and a picture taken now
by **MAHAN** will be a historical record, a family
heirloom. That is the sort of Photo you get at
MAHAN'S STUDIOS.

HIS LAST.

Right Hon. Seddon,
Wellington.

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 want 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."

(Sgd.) P. VIRTUE.

The publication of an advertisement in a Catholic
paper shows that the advertiser not only desires the
patronage of Catholics, but pays them the compliment
of seeking it through the medium of their own religious
journal. So says an esteemed and wide-awake Ameri-
can contemporary. A word to the wise is sufficient.

ASPIRING CLERKS!!!

Do you
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DOUBLE YOUR SALARY IN THREE MONTHS?

If so, write for particulars and testimonials about... **Gregg Shorthand.....**

The easiest and most progressive system in the world.
Owing to its remarkable simplicity and few rules, and freedom from
exceptions, the Gregg is capable of being learned by **CORRESPONDENCE**
within **Three Months**. Editors, Ministers, Reporters, and Teachers speak
highly of the Mail Course. The Editor of the "N.Z. Tablet" writes: "Of
the systems I am acquainted with, it is the **SIMPLEST**, the most scientific,
the **QUICKEST** to LEARN, and the easiest to retain." Over 2500 Gregg writers
in N.Z. Universal in America. **J. WYN IRWIN,**
The Gregg Correspondence School, N.Z. Representative
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MONGERY, BUILDERS' IRONMONGERY, GRATES,
RANGES, TILES, MANTEL-PIECES, etc., etc., in
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To suit the requirements of all classes.

Goods are Priced at the Lowest Possible Rates

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DUNEDIN.

Irish News

ARMAGH—Accident to Cardinal Logue

On Sunday evening, September 16, while his Eminence Cardinal Logue was crossing the roadway near his summer residence in Carlingford he was run into by a cyclist and knocked down. The Cardinal, who sustained a somewhat severe shock, was attended to by Dr. Finegan, J.P.

Very Sudden Death

Mr. John Murphy, of Mayobridge, an extensive cattle dealer, died very suddenly on returning from the Keady fair. The deceased was well known and highly respected throughout the Irish cattle markets.

CLARE—Death of a Canon

The death took place on September 12 of Very Rev. James Canon Vaughan, P.P., Kildysart, County Clare. Deceased was one of the oldest priests of the diocese of Killaloe. In Maynooth he was a college companion of the late Most Rev. Dr. Egan, Bishop of Waterford, and Very Rev. Dean White. His first curacy was Kildysart, and later on he was Administrator of Newmarket-on-Fergus, and about a quarter of a century ago he was placed in charge of the Kildysart parish.

CORK—Boating Fatality

On September 14 a pleasure boat was capsized at Youghal, the two occupants, Dr. George Gwynne and Mr. Charles R. Day Murphy, being thrown into the water. The latter gentleman was drowned, and his companion was picked up in an unconscious condition.

A Memorial

An ornamental stained-glass window has just been placed in position in the new Parish Church of the Most Holy Rosary at Middleton. The window, on which are depicted life-like representations of St. Bernard and St. Dominic, has been erected to commemorate the silver jubilee of the Confraternity of the Holy Family in the parish.

A Local University

At a recent meeting of Cork Corporation a notice of motion was handed in calling upon the Lord Mayor to convene a public meeting to consider the best means of establishing a University at Queen's College, Cork. A letter was read from the President of that College, pointing out the advantages which the city would reap from the possession of a University College with which its inhabitants were completely satisfied.

DUBLIN—A Change for the Better

The Dublin Main Drainage Works were inaugurated on September 21. None of the sewerage of the city now enters the Liffey, an improvement which has long been looked forward to by the citizens.

An Appointment

A Dublin evening paper announces that Mr. Mathias McDonnell Bodkin, K.C., a leader writer on the 'Freeman's Journal,' has been appointed to the position of Legal Estates Commissioner by the Government.

The Royal University

The Very Rev. Daniel Mannix has been appointed a member of the Senate of the Royal University of Ireland, in the room of the late O'Connor Don.

The Archbishop of Dublin

The Archbishop of Dublin, was, with his chaplain, the Rev. Father Ryan and the Rev. Father Walsh, of Clonliffe, a passenger on the 'Amsterdam' from Harwich to the Hook of Holland on August 21. An almost impenetrable fog prevailed. When nearing the Hook it was found that the steamer had gone on a rock. The place where she struck was just at the lighthouse at the point of the pier—which is about a mile in length—and she was there held apparently hermetically sealed. The officers and crew behaved with commendable calmness, promptitude, and judgment, and their example gave confidence to all on board. A large steamer was signalled and came to the rescue, and his Grace and the other passengers, with their belongings, were taken on board and safely landed. All hands reached land in safety, and at low tide in the morning his Grace took some photographs of the rock-bound 'Amsterdam.'

The Bible Society's Gift

In the course of a letter to the 'Daily Express,' Mr. J. C. McWalter, M.D., M.A., says: 'Let me say in reply to some of your correspondents that if the

Irish Bible of the Hibernian Society were a miracle of scholarship and a marvel of learning—were it a monument of classical Irish undefiled and an amazing example of accurate translation from the Hebrew and the Greek, unsullied by the aid of any English version—yet I should refuse to accept it because of the traditions and the history of this Bible Society. The Bible in question is the identical one which was offered to every starving peasant in the West during all the black years from 1847 to 1867 as the emblem of apostasy. The famine-stricken, fevered poor fellow, who could no longer bear to hear the cries of his perishing children and fainting wife, believed when he took this Irish Bible that it was the token of having sold his soul, as firmly as did Faustus when he received the ring from Mephistopheles. A million Irish people they say, died from starvation and its effects in these years. Most of them might have been saved had they accepted this Irish Bible from the soupers who had the money so freely to spend. Yet when some of us refuse to accept a gift of these same Bibles, when we will not have them enshrined on the municipal bookshelves of this city, when we refuse official patronage to the products of the Hibernian Bible Society, because, thinking of its history and its doings, we can say with Shakespeare: "Its offence is rank; it smells to Heaven; it hath the primal eldest curse upon it," we are denounced as bigots by our opponents and maligned as meddlers by our friends. I find that Alderman Kelly's organ calls upon the citizens to turn Mr. Harrington, M.P., and myself out of the Corporation for our action in this matter, and denounces us as "mountebanks." In reply, I have to say that the electors can put me out if they do not approve of my action, but I have no apologies to offer, and would not act otherwise if I were offered the Mayoralty.'

KERRY—A Town Sold to Tenants

Purchase negotiations in reference to the sale of the town of Brosna have been completed, the town tenants purchasing on the same terms as the agricultural tenants—18½ to 19½ years on first term rents, according to the amount of arrears due.

Death of a Listowel Man

The death recently occurred at his residence, Killerin House, Listowel, of Mr. Maurice O'Halloran. Deceased, who had attained his 53rd year, was a member of an old local family, and his loss is deplored by a large circle of friends and relatives.

The Killarney Cathedral

The Most Rev. Dr. Mangan, Bishop of Kerry, has decided to organise a bazaar for the purpose of procuring funds to clear off the heavy debt on the fine Cathedral at Killarney, and to make some necessary improvements in the sacred edifice.

LIMERICK—An Important Historical Work

The 'Black Book of Limerick,' which throws so great a light on the history, social, religious, and civil, of the people of Munster during the period between the coming of the Normans and the so-called Reformation, is about to be published. It is being prepared for the press, with introduction and notes, by the Rev. James MacCaffrey, S.T.L. Father MacCaffrey is Professor of Ecclesiastical History in Maynooth College, and he possesses special qualifications for editing this and other manuscripts now in hand. The 'Black Book of Limerick' is one of our most valuable historical documents. It deals minutely with the events of local history, and elucidates much that happened in Ireland in those stirring times. The manuscript has not hitherto been printed in whole or part.

LOUTH—The Christian Brothers

Rev. Brother O'Brien, who has been for some years past a member of the Community of the Christian Brothers in Drogheda, has been transferred to Dundalk. He has been replaced by Rev. Brother O'Sullivan.

ROSCOMMON—The Old Dominican Abbey

At a recent meeting of the Roscommon District Council a letter was read from the Board of Works in reply to a communication sent from the council, requesting that they should repair the old Dominican Abbey, in which are interred the remains of the last of the Irish Kings. The Board wrote to the effect that as the Abbey was not vested in them they had no power to incur expense in putting it in repair.

TIPPERARY—Appointed Chairman

Very Rev. Canon Flavin, P.P., SS. Peter and Paul's, Clonmel, has been appointed chairman of the Clonmel Asylum Committee.

WATERFORD—Death of a Well-known Lady

The interment of Mrs. Mangan, Carrignagour, Lisamore, was very largely attended. The deceased lady

J. O'ROURKE,

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was the mother of the Rev. Father Bernard, C.P., Mount Argus, Dublin, and Rev. J. Mangan, and Rev. D. Mangan, both of the American mission.

GENERAL

Transfer of Franciscans

Rev. Father O'Neill, Superior, the Franciscan Friary, Multyfarnham, has been transferred to Cork, and Father Chrisostom to Killarney. Father Stanislaus has been appointed Guardian of Multyfarnham. Rev. P. F. Kavanagh, author of the 'History of Ninety-Eight,' has been transferred from Carrick-on-Suir to Wexford, his native town.

Getting at the Root of the Evil

The Commission appointed to deal with the question of Irish poor law reform advises the abolition of the present workhouse system, since, in its judgment, poverty can only be relieved by the development of the resources of Ireland.

The Under-Secretary's Appointment

In the House of Commons last week Mr. Bryce (Secretary for Ireland), in reply to Mr. T. H. Sloan, said that there was no record except of a purely formal nature connected with Sir Antony MacDonnell's appointment as Under-Secretary for Ireland. The Government had no connection or control in relation to any correspondence between its predecessors and Sir Antony MacDonnell. Mr. Bryce added that Sir Antony had asked him to say that he had no personal objection to the publication of the correspondence mentioned, and that he saw no reason why he should initiate the publication. Sir Antony thought, however, that if his own letters were published all the others relative to the matter should likewise be published.

Intermediate Education

The exhibition and prize lists, which have been issued by the Intermediate Education Board (writes a Dublin correspondent), shows that our Catholic colleges have not only maintained their high standard of previous years, but in some cases, such, for instance, as that of Blackrock College, County Dublin, considerably improved on the brilliant past. Nearly 11,000 pupils presented themselves for examination at the various centres, a fact which proves the earnest desire of the Irish youth for learning. The O'Connell Schools, North Richmond street, Dublin, conducted by the Christian Brothers, again holds the first place in all Ireland with a grand total of twenty-one exhibitions and many minor prizes. The Christian Schools, Cork, an excellent institution which is fast coming to the front, secured sixteen exhibitions, the Christian Schools, Synge street, Dublin, nine, and the Christian Schools, Youghal, five. Four exhibitions went to the Christian Schools, Westland Row, the Christian Schools, Mount Sion, Waterford, and the Christian Schools, Limerick, respectively. Many other schools, conducted by this excellent Order throughout the country, won exhibitions and prizes notwithstanding the keen competition. Religion in the schools proved no bar to education in their cases, but the contrary. Clongowes Wood College, County Kildare, conducted by the Jesuit Fathers, and Blackrock College, County Dublin, conducted by the Fathers of the Holy Ghost, come next to the great O'Connell Schools, which are for day pupils alone, with a grand total of eighteen exhibitions each. They occupy the premier places among the colleges of the country; Catholic and non-Catholic included. Clongowes Wood College, S.J., has far surpassed the brilliant record which placed it foremost amongst all the colleges of Ireland in 1905. This year it has with the 18 exhibitions 35 prizes. The advance is most marked in those departments which especially test skill in teaching. Clongowes won seven first places, five medals, and 17 composition prizes. Last year Master Aubry Gwynn won the medal for Latin in the Junior Grade and second place in the aggregate; this year he wins second place in the Middle Grade and the medal for Latin with marks above the maximum. He also won three special prizes in Latin and Greek. In the Senior Grade alone Clongowes obtained six exhibitions, three medals for first places, and twelve prizes. The successes of boys educated in Blackrock at the higher civil service examinations is well known. Recently they took second place in the United Kingdom for Police Superintendents in India and for the Exchequer and Audit Departments. The Inspectorate of National Schools is mostly filled by Blackrock College boys. Rockwell College, Cashel, again holds a high place among the colleges with nine exhibitions and 13 prizes. The Presentation College, Cork, did very well, and so too did many of the diocesan seminaries, such as St. Macarten's, Monaghan, St. Colman's, Fermoy, St. Jarlath's, Tuam, and St. Brendan's, Killarney.

People We Hear About

The latest sensation in Paris is a lace shop in the Rue St. Roche, which has been organised and is being directed by a Queen. The ex-Queen Dowager Marie of Sicily has started the shop in Paris, where nothing but Calabrian lace is being sold.

For many years Mr. W. Redmond was the 'baby' of the House. He was only twenty-two years of age when he was returned for Wexford in 1883. The youthfulness of some members of the present Parliament recalls the fact that a Frenchman cannot be a Deputy until he is twenty-five years of age, while no Italian can legislate for his country before the age of thirty.

The Earl of Denbigh, who is the colonel commanding the Honourable Artillery Company of London, is one of the very few Englishmen who have been decorated with the Grand Cross of the Spanish Order of Charles III, which stands next in distinction to the celebrated Order of the Golden Fleece. Another Service man who also wears the decoration is Admiral Lord Walter Kerr, of the Royal Navy.

A Flemish priest of the village of Austruweep has found in the garret of the local church a dusty painted canvas representing the Assumption of the Blessed Virgin, and several reputed critics of Antwerp and Brussels have categorically attributed the painting to Rubens. The picture will be submitted to the investigation of the most prominent picture experts of Europe. It is a very fine piece of work, and is fortunately well preserved.

Ugbrooke Park, in Devonshire, the seat of Lord Clifford of Chudleigh, is described by M.A.P. as one of the loveliest places in Devonshire. A towered and battlemented mansion, it lies, in a park-like demesne, seven miles in circumference, nestling amid wooded heights. Lady Clifford, who is an excellent actress and very fond of theatricals, has had a delightful little theatre built in the house, in which various pieces have been produced. The mansion also possesses, by way of contrast, a very handsome chapel, of noble classic design, and adorned with work of art illustrative of Christ's Passion. A precious relic in the chapel is the head of an ancestor of the Cliffords, which was impaled on Temple Bar.

King Edward can speak German and French as fluently as English, and has a fair knowledge of one or two other languages; but as a linguist he is quite eclipsed by the Emperor of Austria. It is told of him that at one of the great military reviews he addressed five different regiments—German, Italian, Hungarian, Bohemian, and Wallachian—each in its own tongue; and Hungary will never forget how, fifty-five years ago, the youthful Archduke Francis Joseph, when installing a certain Governor, electrified his audience by addressing it in purest Magyar; a tongue no other Archduke had ever taken the trouble to learn. They sprang from their seats, waved their swords in a frenzy of enthusiasm, and almost lifted the roof with thunderous shouts of 'Eljen.'

Once more Sir Antony MacDonnell has become the storm-centre of Irish politics (says 'M.A.P.') owing to the wordy warfare waged between him and Mr. Walter Long. Sir Antony is certainly a curious man to have been appointed Permanent Under Secretary at Dublin Castle, and to have been kept there by successive Tory Chief Secretaries, for he is known to be both a Roman Catholic and a Home Ruler. The son of a small landlord in County Mayo, he was educated at the old Queen's College, Galway, and, having entered the India Civil Service by open competition, he fought his way to the very highest posts by sheer merit. It is curious to look on him and reflect that this official once ruled for six years over all the teeming millions of the North-West Provinces and Oudh, with a sway more really despotic than that of all the viziers of the Great Mogul. It is significant, too, that land questions interested him most throughout his Indian career, for it is an open secret that he is the real author of Mr. Wyndham's Irish Land Act. His Indian proteges, the talukhdars (landowners) of Oudh, in their gratitude set up a statue of him at Lucknow; perhaps he may yet live to see his memory similarly perpetuated by grateful Irish tenant-farmers.

Formerly the Speaker of the House of Commons retired on a pension of £2000 per annum for two lives. A Speaker, however, who was childless wished that the pension should be £4000 per annum for one life—his own—and it has since remained at that sum.

How About Your Winter Planting?

This is the season. Get started right away, and whatever trees, shrubs, or plants you want, just write to us for them. Having our nurseries we can supply you with dozens of things not obtainable elsewhere.

Fruit, Current, and Rose Trees, Etc.,

We have the grandest selection imaginable. All well-grown, finely rooted, and in perfect condition for planting. We can send you a splendid collection of any of these lines at wonderfully low prices.

Splendid for Blight.

Our H. M. Blight Specific shifts it in great style. It's a grand dressing. Rain can't wash it off either. Quart tins 1s 6d, gallon tins 5s.

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A large stock of Marquees kept on hand for hire. We erect and take them down at the lowest possible prices.

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**STRIKING
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Men's Superior Fitting, Well-Tailored Suits, from.....

40/-

Men's Stylishly Cut, Faithfully Made Trousers, from

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The Materials, Designs, and Colourings of these SUITS and TROUSERS are right up to the moment for Style, while the excellent Cut and Perfect Finish give them the appearance of having been made expressly to fit the man, and places them far ahead of all ready-to-wear clothing in the City.

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IN EVERY FASHIONABLE STYLE.

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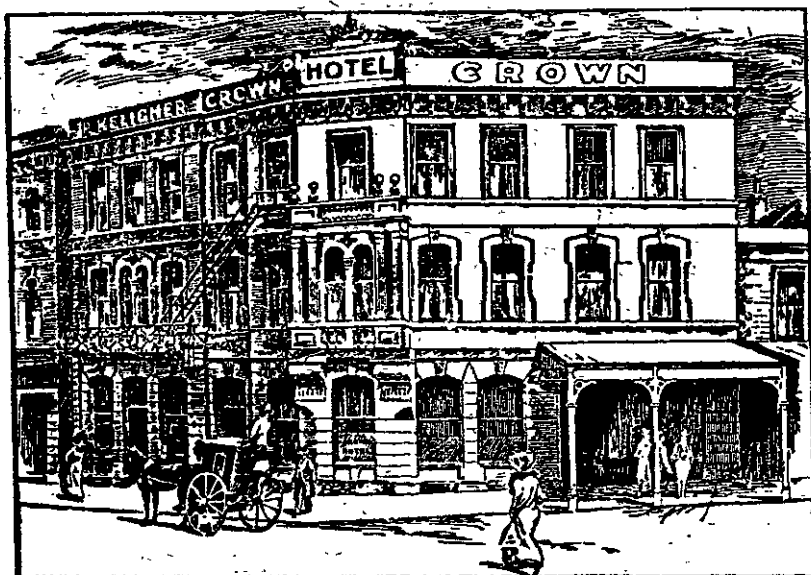
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A Combination of FASHION, FIT, and MATERIAL which will please you.

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RATTRAJ STREET, DUNEDIN.

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FIRST-CLASS ACCOMMODATION.

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COMMERCIAL ROOM,
LADIES' DRAWING ROOM,
BILLIARD ROOM, &c.

TUSSICURA.

Coughs, Colds

For

Bronchitis, Asthma.

Has the Largest Sale of any Cough Preparation throughout the Colony.

The world is full of chronic invalids, who have got into that condition by first neglecting a cold and then getting wrong treatment. There is a pretty prevalent idea about that colds and coughs are slight ailments. That is one of the popular errors on which churchyards grow fat. When you get a cold, get right to work on it, and don't waste time. If you must go to a doctor—if you are one of the scared and timid sort—get the best man in your neighbourhood. If you want to save time and money, get a bottle of TUSSICURA and doctor yourself according to directions. TUSSICURA is abroad in the land on an errand of mercy. Where other physicks fail, it succeeds; and these other physicks are mostly expensive, while TUSSICURA is very cheap. Benevolent clergymen and district visitors are finding these things out, and TUSSICURA finds its way to many sick rooms by such gentle hands.

If you have a sick friend suffering from any pulmonary or bronchial trouble, you can undertake an errand of mercy yourself, and get a glow of virtue at a very small cost.



Obtainable from all Merchants throughout the Colony.

The Catholic World

ENGLAND—A Rumor

A Rome correspondent states that fresh reports claiming the highest credit as to the early elevation to the Cardinalate of the Archbishop of Westminster are current in the Eternal City.

Buckfast Abbey

The Rev. Father Anshar, Professor of Philosophy at St. Anselm's College, Rome, who accompanied the late Abbot Boniface Natter as a passenger on the ill-fated 'Sirio,' has been nominated Abbot of Buckfast by the Benedictine Community. The election is to be confirmed by the Abbot-General. Father Anshar was born in Germany in 1875, and is said to be probably the youngest Abbot in the world.

The Society of Jesus and the Healing Art

It is pleasant to note (says the 'Catholic Times') that whilst the daily papers treat Catholic affairs, and in particular anything concerning the Jesuits, in a manner from which it might be inferred that the readers are ready to accept the silliest sensations possible, the 'Lancet' displays the judicial temperament in dealing with the work of the Jesuits. In an article which it published under the heading, 'The Society of Jesus and the Healing Art,' some of the influence exercised by Jesuits as discoverers and explorers for the betterment of the human race is traced. The Jesuits, the writer reminds us, have made their mark in nearly every department of nature-study, as well as in mathematics, pure and applied. The Gallery of the Geographical Maps at the Vatican proclaims the sagacity of the missionaries who framed them. 'Jesuits' Bark' has long been indispensable to the physician's armoury, and has been developed into the salt which is to the European sojourner in the tropics what the Davy lamp is to the miner. The Jesuit traditions as scientists were well upheld by Padre Secchi, famed for his 'Solar Physics'; by Padre Denza, his successor at the Vatican Observatory, who, besides his work in seismology, will always be remembered for his demonstration of the origin of that scourge of the Mediterranean seaboard, the wind known as the 'sirocco'; and by Padre Massala, who owed to his nature-study and his command of the healing art in the Galla country the success of the enterprise which brought him the gratitude of the Pope and the title of Cardinal. The work of the Jesuits, in connection with the healing art alone, the 'Lancet' observes, made them the progenitors, so to say, of Livingstone and Bishop Pattison, and Dr. Stewart, of Lovedale, and entitles the Society to admiration and sympathy.

FRANCE—The Present Position

The Bishops have held their meeting and separated for their respective dioceses (says the 'Catholic Times'). Time will tell the outcome of their deliberations. Apparently they are resolved to await the action of the Government, when the 12th of December, the last day for forming the Worship Associations, has arrived. What will that action be? The Ministers on their side discussed the matter at a Cabinet Council at Rambouillet, and, according to M. Clemenceau, after considering it from every point of view, they have decided that the law must take its course. Should that be so, it is impossible to hope for peace between the Church and the State. Regrettable incidents are sure to occur, and the shedding of blood will arouse angry passions. Perhaps, however, there is still a chance of more peaceable counsels prevailing. The Government must wish to avoid the perils of an open conflict, and the Bishops will doubtless be only too pleased to discover some loophole of escape from the terrible evils of civil disturbances. Unfortunately, the more violent anti-clerical politicians are already up in arms against all ideas of compromise, and it does not require a very intimate knowledge of the springs of French politics to understand how loth the Government will be to offend any powerful section of its supporters. Meanwhile the Pope remains firm, and his firmness is probably as unpleasant for the statesmen who still talk of ignoring him as it is encouraging for the faithful who have accepted his guidance.

GERMANY—Catholic Representatives

Thirty-five years ago Catholicism in Germany was more threatened than it is in France to-day. Churches were closed, prisons were full of priests, Bishops, and Archbishops; and Bismarck swore he would never go to Canossa, but he did go. In 1871 there were

only 58 Catholics in the Reichstag, representing 720,000 electors; now there are more than 100, representing 1,800,000 electors. They are really the ruling majority in the country.

ROME—The Society of Jesus

An Italian Catholic newspaper gives the following as the voting for the new General of the Jesuits. First scrutiny: Father Wernz, 26 votes; Father Freddi, 16; Father Ledochowski, 13. Second scrutiny: Father Wernz, 35; Father Freddi, 22; Father Ledochowski, 13. Third scrutiny: Father Wernz, 42; Father Freddi, 26; Father Ledochowski, 3. Father Wernz is the second German who has been elected General of the Jesuits. The first was Father Goswin Nickel, who was born at Julich on May 1, 1582. Father James Hayes was been appointed one of the five Assistants to the General of the Jesuits. He represents the English-speaking countries. The other Assistants are Father Freddi, Italy; Father Fene, France; Father Ledochowski, Germany; and Father Abad, Spain.

SCOTLAND—The Temperance Cause

Archbishop Maguire presided in the early part of September over a magnificent Catholic temperance demonstration under the auspices of the League of the Cross in the St. Andrew's Halls, Glasgow, at which fully 4000 people from all parts of the West of Scotland attended. His Grace said he felt proud as he stood on the platform there and saw around him such a splendid array of members of the League of the Cross. He had reason for legitimate pride (says the 'Catholic Times'). The meeting, which was so well attended by clergy and laity, made it plain to all present that the League of the Cross is a vigorous organisation in his diocese. It is to be hoped that in other parts of the country, where the organisation has not retained its strength, the example set by Glasgow will have the effect of bringing about a revival. The Archbishop is right in urging that persuasion, not force, should be used in making recruits; but we shall do well to remember that it is a duty to attract supporters of the good cause by organisation, sympathy, and comradeship. Nor should we forget that intemperance is a fruitful source of crime which brings disgrace not only on the individuals who indulge in it but on the creed they profess. The League of the Cross has received blessings from the Holy Father, has been favored by the Bishops, and has been aided by the labors of many self-sacrificing priests. How is it that the Catholic laity do not take a deeper interest in its work.

Church Progress

Preaching recently in St. Aloysius' Church, Springburn, in honor of the golden jubilee of the mission, in the celebration of which a large number of the priests of the Glasgow archdiocese assisted the esteemed pastor, the Rev. J. L. Murphy, the Archbishop of Glasgow, the Most Rev. Dr. Maguire spoke in hopeful tones of Catholicism in Scotland. In looking over, remarked his Grace, the history of that mission, some were there still who would remember the great difficulties thrown in the way of Catholics of fifty years ago in the district. In building their church they were looked upon not as doing good, but rather as doing harm in founding an ignorant and superstitious Church. In spite of all obstacles, however, those pioneers persevered in their labors, until now the Catholics were quite a respected portion of the community. And so Catholicism was increasing. Who would have thought one hundred years ago that the present condition of the Catholic Church would have been possible. Let them think of even fifty years ago, when that mission was formed, and they must marvel at the great position to which their Church had attained. They could not doubt that the true Faith might come again to this beloved country of theirs. It was returning, and entering into the national life of the country. They found one body after another, unconsciously it might be, had annexed some of their rites and observances. Many of them, when they thought of that Commission that had been sitting on the Church of England, which found that Catholic principles were all over it, could not help having hopes. Catholic doctrines even had begun to be taken notice of by others, and Catholicity had now got the hold that Calvinism had when it held its sway in Scotland. There was no doubt that in religion, as well as in other things, the other denominations were losing their hold on the country. They found now that socialism and materialism had taken the place of that religion that once flourished here. The old controversy between Catholics and Protestants was dead and buried, and the trend of times before long would see that the struggle was between Catholicity and the other two forces names. This had already begun on the Continent of Europe, and they might take it for

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granted it would result in the same thing here. The Scottish people were instinctively religious, and too clear-sighted to take anything to do with materialism or atheism before religion—even if that religion meant Catholicism.

SOUTH AFRICA—The Trappists

An interesting piece of testimony to the healthiness of the strictly vegetarian regimen of the Trappist monks is given by Dr. N. A. Butterfield (district surgeon, Underberg, Folela, Natal), who writes in the 'British Medical Journal':—I have had two years' close experience and connection with the Trappists, both as medical attendant and as being a Catholic in creed myself. I have studied them and investigated their life, habits, and diet, and though I should be very backward in adopting it myself, as not suited to me individually, the great bulk of them are in absolutely ideal health and strength, seldom ailing, capable of vast work, mental and physical. Their life is very simple and very regular. A healthier body of men and women, with perfect equanimity of temper—this latter I lay great stress on—it would be difficult to find. Health beams in their eyes and countenances and actions. Only in sickness or prolonged journeys are they allowed any strong foods—meats, eggs, etc., or any alcohol.

UNITED STATES—A Chinese-Speaking Priest

Before leaving Rome Archbishop Farley made arrangements for a Chinese-speaking priest to be sent to New York at once to look after the spiritual welfare of several Catholic Chinese families in that city.

Destruction of a Cathedral

The Cathedral which the Catholics were erecting at Lincoln, Nebraska, has been destroyed by fire. The loss is estimated at \$10,000.

The Archbishop of Hobart

The celebration of the diamond jubilee of his Grace the Archbishop of Hobart took place in St. Mary's Cathedral, Hobart, on the Feast of the Maternity of the B.V.M., on which festival his Grace was consecrated in 1846. The Cathedral was filled by a large congregation, including his Excellency the Governor (Sir Gerald Strickland) and Lady Edeline Strickland and family; the Attorney-General (Hon. W. B. Propsting, M.L.C.), representing the Government; and his Worship the Mayor (Alderman Crisp), representing the City Council and citizens. Immediately after the ceremony the Archbishop, Bishop, and clergy were entertained at luncheon by the Sisters of the Presentation Convent. In the evening his Grace entertained at dinner the Bishop and clergy. His health was most felicitously proposed by the Bishop of Laranda, and in his reply the Archbishop again gave evidence of the vigor and vitality of his intellectual powers. He was full of fun, repelling with most amusing indignation the charge of being an old man. 'Time enough,' said he, 'to talk of old age when he was 96 or 100; at present he was young, for no one was older than he felt. However, as they would insist that he was old, and as old age portended the approach of inevitable dissolution, he would ask them to add another to the many favors for which he was already indebted to the kindness of his clergy, and that was that they would pray the Almighty God Who had been so good to him, to grant him a crowning blessing, to grant him, whenever it was God's will to call him away, the grace of a happy death.'

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.

HOW TO PAINT A HOUSE CHEAP.

Carrara Paint In White and Colors, Mixed Ready for Inside and Outside Use. **CARRARA** retains its Gloss and Lustre for at least five years, and will look better in eight years than lead and oil paints do in two. **USE CARRARA**, the first coat of which is no greater than lead and oil paints, and your paint bills will be reduced by over 50 per cent. A beautifully-illustrated booklet, entitled 'How to Paint a House Cheap,' will be forwarded free on application.

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Domestic

By 'Maureen'

Prescriptions.

Doctors' prescriptions are not like cookery recipes, and should not be handed from one friend to another for general use. The same symptoms may come from widely different causes, and to take a medicine that has been prescribed for a friend whose symptoms seem much the same as those you suffer from may do very serious mischief.

How to Treat Fainting Fits.

The first aid to the woman who begins to feel faint is rendered by her leaning forward as far as possible, bending her head down on a level with her knees. This draws the blood away from the heart, and will often stop the fainting spell from coming on. When a woman faints in a theatre or public building, her head can be bent forward without attracting any particular notice. The blood will gravitate to the brain, and consciousness be restored. When the patient can be taken out into a free space, place her flat on her back on the floor without pillow of any kind. Loosen the clothing, collar bands, etc., and sprinkle water on the forehead. Never allow the head of a fainting person to fall backward. Have as few people around the patient as possible, so that there may be the greatest supply of fresh air. No one need feel himself or herself lacking in sympathetic interest if they do not follow and try to assist a stranger who has suddenly become faint in a crowded place. As long as she is being looked after, and there is nothing left undone towards her recovery, the greatest kindness that can be done is to keep away, and leave her alone, and a much speedier recovery will result.

The Secret of Perpetual Youth.

At the age of 87 Julia Ward Howe has written her life story, and its value lies in its message of hope and encouragement to women. The secret of her mature splendor lies in her continual use of her mental powers. She has never been idle, never grown rusty, because she has progressed with time, and kept herself in touch with all large new ideas and helpful movements. She has found the secret of perpetual youth in perpetual work—not in a worn groove, not by keeping in a rut—but in glowing with the changing conditions of the world, and in assimilating new mental foods. 'The motive power of youth is enthusiasm. So long as we keep that we cannot grow old in mind.' Remember, young matron, as you study recipes for face creams, or lie on your couch while skilled hands massage away the lines you are determined to keep away—remember this:—Active thought is a wonderful cream for the mind, and an unselfish purpose is a skilled masseuse. It is an excellent idea to take care of your complexion, your hair, your teeth, your figure, but unless you take care of your brain and heart as well, you will not retain your youth. For the fountain of eternal youth lies within.

Health Disease.

In an article entitled 'Health Disease,' the writer says:—The pursuit of health, like the morphia habit, grows on people till it becomes a vice, and their entire brain (such as it is), conscious and sub-conscious alike, is possessed by it. That is not desirable in itself, and what concerns the patient's friends (for, though he is an apostle of health, he really is a monomaniac), he can talk about nothing else; but whatever the subject is, hauls it back like a spent fish, to that which alone occupies him. It is an open question whether men or women are most subject to the 'health disease,' which is so prevalent at the present day in every grade of society. Women chat cheerfully about their infirmities, imaginary or otherwise, but man never does—his infirmities are always a grave subject with him. An attack of indigestion is regarded with solemnity, while a slightly impaired liver becomes a serious subject for conversation. However it be, once upon a time, the internal mechanism was not a subject for public discussion, but since the advent of the hygienist things have changed, and 'health disease' has become as fashionable as appendicitis, and in this case, as in all others, prevention is better than cure.

Maureen

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Half-plate Complete Sets from 87s 6d each.

Camera Cases, Canvas, 8s 6d and 6s each;

1-plate Magazine Camera size.

Calcium Tubes, 6 x 3, 1s 6d each.

Calcium Tubes, 10 x 4, 2s 8d 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 8d each.

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Acid Pyrogallio, 1s 3d oz. Amidol 8s 8d oz.

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Potash Bromide, 3s 6d lb.

Potash Carbonate, Pure, 8d oz.

Potash Metabisulphite, 6d oz.

Silver Nitrate, 3s 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, 8d oz.

Other Chemicals at Equally Cheap Rates.

Developers, No. 1 and 2 Solutions, 10oz size, 1s 8d.

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.

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Gold and Sulphocyanide, and Gold and Phosphate, 1s 4d each.

Combined Toning and Fixing Compressed, 1s 4d.

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 8d each.

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Developing and Printing for Amateurs done at Lowest Rates, and with utmost promptitude.

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Enlargers, 1-Plate to 1-1-Plate.

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Exposure Meters, Imperial, 1s 4d each.

Exposure Meter Refills, 8d each.

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Films, Kodak Roll, No. 1, Brownie, 10d; No. 2, Brownie, 1s 2d; 2 1/2 x 3 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, 2s 6d; 3 1/2 x 4 1/2, 3s 6d; 3 1/2 x 5 1/2, 4s 6d; 4 1/2 x 3 1/2, 2s 6d; 4 1/2 x 4 1/2, 3s 6d; 4 1/2 x 5 1/2, 4s 6d.

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

Focussing Cloth, 1-Plate, 2s 6d each.

Focussing Cloth, 1-Plate, 3s 6d each.

Focussing Cloth, Waterproof, 7s 6d each.

Lamps, Dark, 1s, 1s 6d, 1s 9d, 2s, 8s 6d, 6s 6d, and 7s 6d each.

Measures, Graduated, 1oz, 9d each; 2oz, 1s each; 4oz, 1s 8d each; 10oz, 2s 8d each; 20oz, 3s each.

Mountant, Higgins, 8oz size, 9d bottle.

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Mounts, Midget, from 6d doz, or 2s per 100.

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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, Enammo, 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 8d 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.

Post Cards (self toning), 1s per packet.

Imperial P.O.P., 1-Plate, 5 x 4, and 1-Plate, 1s per packet; 12-Sheet Rolls, 7s each.

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.

Ilford Bromide Papers, in rough and smooth, rapid and slow, 1-Plate, 6d per packet; 5 x 4, 9d per packet; Cabinet, 11d per packet; and 1-Plate, 1s per packet.

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BALLS and TUBES—For Shutters, 1s 6d and 1s 9d each; for Thornton Pickard Shutters, 3s each.

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Paper, 1-Plate, 1s 6d per packet; Post Card size, 1s 6d packet.

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Printing Frames, 1-Plates, 9d and 1s each.

Printing Frames, 5 x 4, 1s and 1s 8d each.

Printing Frames, 1-Plate, 1s 8d and 1s 6d each.

Printing Frames, 1-1-Plate, 2s and 8s each.

Print Cutters, circular, 4s; cuts 16-different sizes. Extra Knives for same, 1s 6d each.

Post Card Printing Frames, 1s 8d and 2s each.

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Rendering Ivory Flexible.

Ivory may be rendered flexible by immersion in a solution of pure phosphoric acid—specific gravity 1.13—until it partially gains in transparency; then it is washed in cold, soft water and dried. It will harden if exposed to air, but may again be made pliable by immersing in hot water.

Pampas Grass Hats.

Half a million straw hats is no uncommon sight to be met with at one time in the hat stores of Mexico. The hats are made of a long pampas grass which grows nowhere else in the world. It is specially cultivated for the hat industry. So rapidly are the hats made that some skilled workmen can turn out ten or a dozen a day, and they are then sent to all parts of the world. They cost about 4d. each to make, and are retailed at from 1s 6d to 4s, and are so durable that it not unfrequently happens that those of an economical turn of mind make a single hat last ten years.

The Elephant's Teeth.

Elephants have no front teeth, and they never eat flesh or any food that requires tearing apart. Eight teeth are all they have, two above and below on each side, huge yellow molars, as wide as a man's hand, and a couple of inches thick. Over these hay or fodder is shifted by the queerest, ugliest tongue in the whole animal kingdom, a tongue that is literally hung on both ends, having no power of movement except in the middle, where it shifts back and forth from side to side, arching up against the roof of the big mouth like an immense wrinkled pink serpent. There is nothing stranger than the working of an elephant's tongue, unless it be the working of his breathing apparatus when he sleeps. Elephants, like human beings, have two sets of teeth, the milk teeth, which are smaller than the permanent molars, fall out when about fourteen years old. These baby teeth, which are nevertheless enormous, are occasionally picked up by circus men among the fodder, and preserved as curiosities.

The Vision of Birds.

Birds have very acute vision, perhaps the most acute of any creature, and the sense is also more widely diffused over the retina than is the case with man. Consequently a bird can see sideways as well as objects in front of it. A bird sees, showing great uneasiness in consequence, a hawk long before it is visible to man. So, too, fowls and pigeons find minute scraps of food, distinguishing them from what appear to us exactly similar pieces of earth or gravel. Young chickens are also able to find their own food, knowing its position and how distant it is, as soon as they are hatched, whereas a child only very gradually learns either to see or to understand the distance of objects. Several birds, apparently the young of all those that nest on the ground, can see quite well directly they come out of the shell, but the young of birds that nest in trees or on rocks are born blind and have to be fed.

Color-blindness.

While glasses cannot fit the color-blind for observing signals at sea or on railways, Herr Pichon, of Cologne, finds that much assistance may be given in distinguishing between colors. Persons having the common form of color-blindness require red and green glasses, as the red glass absorbs green rays and causes red objects to appear lighter than to the naked eye, and the green glass absorbs red rays and adds to the brightness of green objects. Those who are color-blind to yellow and blue can be similarly helped by glasses of yellow or blue. In cases of color-blindness to all colors, three different glasses—red, green and violet—are necessary, and these can be combined in pairs so as to give twelve different shades, making possible very accurate determinations. In a special kind of color-blindness, disease of the retina causes utter inability to distinguish blue, and an affection of the optic nerve makes it impossible to see red.

Intercolonial

His Grace the Coadjutor-Archbishop of Sydney, a few Sundays ago, laid the foundation-stone of a new church at Michelago, which is to be erected in memory of the late Rev. J. H. O'Gorman.

The Rev. Father Gressin, M.S.H., who has been for some years in charge of the Campbell Town Mission (Tas.), has been transferred by his superiors to N.S.W., where he fills the position of pastor of the mission of Bellingen in the diocese of Lismore.

After laboring in Junee for nearly seven years as assistant to the Very Rev. M. Buckley, the Rev. Father O'Leary is (the 'Southern Cross' says) about taking his departure. It is his intention to join a religious Order in Ireland. During his all too short residence here, Father O'Leary has endeared himself not alone to his own people, but to those of other denominations.

During the latter part of October the Irish envoys, Messrs. Devlin and Donovan, held very successful meetings in Newcastle, Maitland, Singleton, Armidale, Gunnedah, etc. Our Sydney exchanges report that arrangements have now been made for the final meetings in Sydney's suburbs. The envoys will address a meeting at North Sydney on November 13, and at Paddington on the following evening.

Dr. N. M. O'Donnell, the president of the United Irish League of Victoria, has forwarded a second draft for £1000 to Mr. J. Redmond. In his letter to the Irish Parliamentary Leader Dr. O'Donnell says: "I am enclosing another draft, this time for £1000—making in all £4000 collected and forwarded from the State of Victoria during the visit of Messrs. Devlin and Donovan. Even this does not represent the full success of their tour here, as about £500 has yet to come. I received a letter from Mr. Devlin to-day from Newcastle, N.S.W., and he speaks in glowing terms of their mission in the Northern States. Queensland will realise £2500, and New South Wales upwards of £6000. Between the Commonwealth and New Zealand the final total ought to exceed £15,000.

The Premier of Victoria has decided to grant Mr. Townsend MacDermott, the father of the Australian Bar, a pension of £1 per week for the remainder of his days. The veteran barrister, who is 89 years of age, was for many years a member of the Legislative Assembly, and held the position of Solicitor-General in 1875 in the Kerferd Government. Mr. MacDermott, who is a graduate of Trinity College, Dublin, has been 66 years at the Bar, and is probably the oldest legal practitioner in the Empire. Shortly after his admission to the Bar he acted as junior counsel to the famous Daniel O'Connell in a celebrated case heard at Dublin.

His Eminence Cardinal Moran, in an address at Liverpool (N.S.W.) on Sunday, October 21, said:—New South Wales is almost the only part of the whole civilised world where charitable institutions receive no aid whatever from the Government. Even in China itself, where the sword of persecution was unsheathed against the faithful, the Government never fails to add its contribution to the sustenance of orphanages which are carried on by the Sisters of Charity in China, and in Turkey—in Jerusalem and Constantinople—these institutions of charity received aid from the Turkish Government. It was really a shameful thing to have to say that this State, here among ourselves in New South Wales, which boasts of being the premier State of Australia, is the only State in Australia that does not aid the orphanages, and the only civilised Government in the world that does not carry on the same work.

The visit of his Eminence Cardinal Moran to Liverpool on Sunday, October 21, was the occasion of a very impressive demonstration by the people of the town and district. The ceremonies consisted of the blessing of the foundation of the additions to the orphanage of St. Anne, the completion of the chapel, and the new asylum for the blind, which form part of the additions, as well as the blessing and opening of the new Convent of the Sisters of Charity. There are at present 58 inmates in the Girls' Orphanage, and the additional blind asylum will accommodate thirty inmates, besides affording accommodation for twenty other inmates at a total cost of £2600. These additions are expected to be finished about March. There are also additions to the chapel of the orphanage. In the High School conducted by the Sisters there are some 34 boarders, and in the infants' school 130 pupils. The High School is conducted by eight Sisters and four governesses.

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has now assumed the management of the
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the corner of Great King Street and St.
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whole building has undergone reconstruc-
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and appointed, regardless of expense, making
it the most comfortable Hotel in town. It
comprises 18 bedrooms, bathroom, large
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balcony completely surrounds the Hotel,
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The Family Circle

CLIMBING THE HILL

Happy-go-Lucky and Faint-of-Heart

Set off on a journey with Only-Try;
And each was ready to do his part,

While the sunny hours went merrily by.

But when the shadows were growing long,

And the crickets chirping their even song,

Up rose like a barrier steep and strong

A rocky hillside nigh.

Said Happy-go-Lucky, 'Suppose we wait,

And somebody passing may give us a ride?'

'We shall break our necks if we climb so late!'

Poor Faint-of-Heart in a panic cried.

But Only-Try, with a resolute eye,

Looked up at the hill and the sunset sky.

'There is plenty of time,' said Only-Try,

'And the moon is full beside.'

So Only-Try, without stay or stop,

Went clambering up over rock and root,

Till he stood at last on the hill's green top,

In a beautiful clearing, with flowers and fruit,

But the other two are waiting still,

For nobody lives, or ever will,

That can reach the top of the smallest hill

By sitting down at the foot!

THE NICKEL'S STORY

The nickel is a small American coin of the value of five cents, or about 2½d of our money. Here is an account of its wanderings:-

I was first sent to a great bank, and I was proud of my rich home; but word came that I was wanted in the small trade, and I was shipped off to a country town. There I fell into the hands of a man going to a large city. When he arrived at the city he called a small boy, and told him that he would give me to him if the small boy would carry his valise across the street. The small boy stiffened up, and, with a leer, said: 'Hey! what d-yce take me for? I don't carry no valise for no ol' nickel.'

Before I recovered from the shock a man with a torn coat, frayed trousers, and badly-torn shoes told the gentleman that he would carry his valise. Now, I thought, I can do some good to the poor. The poor man took me and straightway went, not to a bakery, but to a saloon, and bought some nasty-smelling stuff, which he carried away in a can. Maybe he intended to carry it home to wash the bedsteads, so as to kill all disease germs. I was put in a drawer with many other nickels, all of whom said that they had been brought there and exchanged for the same kind of bed-wash, or for rolls of tobacco that must have been rotten, for the people immediately set fire to it and it burned with a horrible smell.

When I got out of that disagreeable place I was given to a street-car man, who took me to the company's office, where I was thrown upon a pile of nickels that a boy was wrapping up in equal-sized packages. The boy began to curse us, and wonder why nickels were ever made to be such a bother to him. After that a little girl got possession of me, and went right off to the candy store and bought gum with me. She said she did it because the gum would last longer than candy, and she could get only a little bit of good candy anyhow for a nickel. She thought her mamma was real mean to give her only a nickel.

Then a man took me home and gave me to the baby, who came near swallowing me. The baby's mother put me in the baby's bank, but the next day she shook me out of it with some other coins and took us to a bargain counter, where she paid two prices for something she did not need, but her neighbor, Mrs. Somebody, told her it was just lovely, and everybody who was anybody was using it.

It seemed that I was of very little account anywhere. I had lost the great opinion I had had of myself, and with it almost all my hopes of ever giving pleasure to any one, when one day I found myself in the pocket of a great man. There were silver coins and gold pieces and a snug roll of bills with me, and at last I felt that I had found my proper place. The great man wore fine clothes, and he had a richly-furnished house and a down-town office. He always gave ten cents for his cigars, and when he treated a friend he called for a Scotch high-ball and a smoke for two. In paying he would peel off a bill from the roll, and give a portion of the change to the

polite waiter who served them in the little private apartment of the White House Exchange. He gave a dime to the bootblack, and another to the colored man who brushed his coat and hat at the barber's shop.

The great man was a prominent citizen, and I found out that he was a Christian, for, when Sunday came, he went to church. There was a special collection announced for that Sunday, and when the box was passed around the great man fumbled in his pocket, and, singling me out from among the more worthy coins, he put me in the box as his tribute to his God. Of course, I felt proud, but as the box passed along it came to a poor woman who was plainly but decently dressed. She opened a slender and well-used purse, and between her fingers, which were worn and hardened by toil, I could see that her little store of money consisted of a nickel and a quarter. I could hear her sigh that she had so little to give, but I was glad that I would have the company of another nickel, when, to my surprise, she dropped the quarter in the box, and it fell right on top of me. I peeped out from under the edge of the quarter, and I saw that the great man was not ashamed, and I was glad to lie there hidden while I thought how time had turned things around in this world, and how some people ought to be in some other people's place.

A MODEL SON

A good old gentleman, who was strongly opposed to tobacco smoking and alcoholic liquor drinking, met a lady friend in a Christchurch tramcar, recently, and their conversation was as follows:-

'Have you any children, madam?'

'Yes, sir; a son.'

'Ah, indeed. Does he smoke?'

'No, sir, he has never as much as touched a cigarette.'

'So much the better, madam; the use of tobacco is a poisonous habit. Does he frequent the clubs?'

'He has never put his foot in one.'

'Allow me to congratulate you. Does he come home late?'

'Never. He goes to bed directly after dinner.'

'A model young man. How old is he?'

'Two months!'

The good old gentleman bade the lady good-morning, and left the car without a smile.

MEANING OF HOME

Home means more than the threshold whither are brought and where are gathered the fruits of our daily toil. Home means more than the roof-tree supporting the rafters under which we securely rest. It means more than the dwelling places where those of one family eat and drink and chat and sleep. It means more than the abode of comfort, more than the citadel of private life. Home means the fireside. It is from around the fireside, as from the parent nest, that young love first flutters forth on life; and as the birds at eve come home to roost, so 'tis to the fireside of one's childhood that the fondest memories of age turn back. Many and many a time the wanderer in far off lands, weary of limb and sore of heart will have forgotten the scorching sand of the desert, or the seething fever of the swamps, or the bitter waste of salt sea waves, and as in his heavy sleep he remembers no more the callousness or the cruelty of the strangers around him, a dream that will have dawned on his soul, a dream that shows to him again with the light of the flickering flame, the circle of happy faces round the fireside, till a mist of holy tears will have clouded his eyes and a wave of holy love will have lifted up his heart, bringing his wild, wilful, wayward spirit near to home, and, therefore, nearer to God.

WHAT THE FACE TOLD

Two young girls in the parlor of a celebrated photographer were waiting, somewhat impatiently, their turn for a sitting. They had consulted the mirror and each other, had straightened every bow and ornament, had skillfully brushed the abundant hair into its most becoming waves and tendrils, yet still they were obliged to wait. When the studio door was finally opened and two middle-aged ladies emerged the eyes of the girls ran swiftly over the face and figure of the one who had evidently been before the camera.

'Dear me! All this time wasted on her!' whispered one pair of rosy lips. 'When I get to be as old and as homely as that, I'll not bother with having pictures taken, I can tell you.'

But the artist was even then expressing to a friend his satisfaction with his sitter. 'I like to take that kind of a picture—a face that is full of charac-

ter,' he said. 'That patient steadfastness in the eyes the strong lines about the mouth, will come out finely. Pretty faces are plentiful enough—they mean nothing except that care and time have not yet touched them—but strong, sweet faces have to be slowly chiselled out, year by year, by some workman within.'

'So the careless young girl is even now deciding what the face of her future shall be, and somewhere, whether she chooses or not, it will be plainly pictured.'

ODDS AND ENDS

'You've got a good collection of works of fiction, Smith?'

'Pretty fair. My wife bought them to look for a poetic name for the baby.'

'And what did you call her?'

'Susan!'

'Don't you think,' asked Mrs. Oldcastle, 'that everybody is affected more or less by environment?'

'Yes,' replied Mrs. Packenham, 'if they're foolish enough to take such things, but I always turn down my glass and never touch it.'

The thickness of the armor on modern warships is truly astonishing. The side armor-plating of a first-class battleship usually varies from 16in. thick at the top of the belt to 9in. at the bottom. The gun turrets are often protected by armor from 15in. to 17in. thick.

FAMILY FUN

The Wizard's Hundred:—To the uninitiated the game of adding numbers together so that one player always reaches one hundred first is very mystifying. Two players take alternately a number which is less than eleven, each adding either 10 or some number less than 11 until the sum arrives where either 1 or 10 will make the total 100. The secret consists in choosing numbers which increase in the ratio of 11 up to 100, such as 12, 23, 34, 45, 56, etc. For instance, the first player who knows the game chooses 1, and the other player 10, which makes 11. The first player then adds 1 and says 12, his adversary may add 5 and say seventeen, when the first player would add 6 and say 23. No matter what number under 11 the adversary adds, the player to win must add the number which makes it up to 11, and will always win the game. By following this method he will invariably get the number 89, then, no matter what his adversary adds to it, he will at the next play make the sum 100. If both players are familiar with the trick, then the one who begins first will of course win.

Follow My Leader (a curious experiment with cards):—Take the cards of any suit from ace up to ten. Arrange them in regular order, and slip off without altering their order the two first cards, which would be one and two. Slip off the next two cards, three and four, and without altering their order place them above the one and two. Place under these cards the five, six, and seven, then transfer to the top of the cards the eight and nine, leaving the ten at the bottom. Shuffle them in this manner seven times, remembering to take off two cards, put the next two on top of these two, the next three under, and the next two on top, leaving always the ten at the bottom of the pack. Each time the cards are shuffled they assume a new order, but the seventh time they are thus shuffled they fall again into the same order in which they were first arranged.

The following is the order of the cards after each shuffle:—

First shuffle..... 8, 9, 3, 4, 1, 2, 5, 6, 7, 10,
Second shuffle..... 6, 7, 3, 4, 8, 9, 1, 2, 5, 10.
Third shuffle..... 2, 5, 3, 4, 6, 7, 8, 9, 1, 10.
Fourth shuffle..... 9, 1, 3, 4, 2, 5, 6, 7, 8, 10.
Fifth shuffle..... 7, 8, 3, 4, 9, 1, 2, 5, 6, 10.
Sixth shuffle..... 5, 6, 3, 4, 7, 8, 9, 1, 2, 10.
Seventh shuffle..... 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

It will be seen that at the seventh shuffle the cards have assumed the order in which they were first arranged. It makes the operation still more mystifying if the cards are held with the numbers turned away, only the backs of the cards being seen. One must remember the order in which the cards are taken, that is the number of cards and their position, and must also keep count of the number of times shuffled, so that at the seventh transposition he can turn the cards face up and show them in the original order. It is doubly mystifying if he shows the faces of the cards at the third or fourth shuffle.

All Sorts

Fully one-third of the land in Great Britain is owned by members of the House of Lords.

'Is this a fast train?' asked a passenger, who was tired of looking at a station at which the train was not supposed to stop.

'Of course it is,' was the guard's reply.

'I thought so. Would you mind my getting out to see what it's fast to?'

Soon after Singleton's first baby was born Mrs. Singleton went upstairs one evening and found her husband standing by the side of the crib and gazing earnestly at the child. As she stood still for a moment, touched by the sight, she thought: 'Oh, how dearly Charlie loves that boy!' Her arms stole softly around his neck and she rubbed her cheek caressingly against his shoulder. Singleton started slightly at the touch. 'Darling,' he murmured dreamily, 'it is incomprehensible to me how they can get up such a crib as that for 5s.'

Few people who have not travelled about the Russian Empire can imagine how boundless is its wealth in timber. 'Wooden Russia' is the name applied to the vast forest areas of Russia in Europe, which cover nearly 5,000,000 acres, or 36 per cent. of the entire area of the country. In Russia houses built of any other material than wood are almost unknown outside the cities, and wood constitutes the principal fuel. The forest belt called the 'Taiga,' in Siberia, stretches in a direct line from the Urals to the Pacific for 4000 miles, and is in many parts 500 miles broad. All this is the property of the Czar.

The biggest and most mysterious building job on record may be said to have been the construction of the Great Wall of China, planned by the Emperor Chin Ize Wang, 214 B.C. The length of the wall was 1250 miles, up hill and down dale, with a width and height of fifteen and twenty feet respectively. How the Wall was built of brick and granite in a region entirely destitute of clay to make the former and bare of the latter is a problem which has never been solved. Fifty thousand men were employed in its construction, and so well did they do their work that, although in many places the Wall has fallen into decay, there are still considerable portions of it intact.

The Lord Mayor of London has the right of access to the King whenever he chooses, the coveted entree at Levees and Drawing Rooms, and the privilege of driving direct into the Ambassadors' Court at St. James'. He has the badges of Royalty—the sceptre, the swords of justice and mercy, and the mace—attached to his office, is a Privy Councillor of the King, receives the Tower password signed by the Sovereign, is custodian of the city gates (a very honorary office in these days), and has the uncontrolled conservancy of the Thames from Rochester to Oxford. He controls the city purse, has many valuable appointments in his gift, and is, of course, chief magistrate of the city. These are but a few of the Lord Mayor's dignities and privileges, but they will give some idea of his importance.

It is more than half a century since a member of the British Parliament enjoyed the privilege of sending his own and his friends' letters free through the post by the simple process of writing his name on the envelope or wrapper. Of course, in the days when the postage on a letter from London to your native city was a shilling, this was a valuable privilege; but it was shockingly abused. It is said that members thought nothing of sending packages weighing a hundredweight or more by post; while they were pestered to death by their constituents for franks for their correspondence. To such an extent did the abuse grow that at one time seven and a half million letters went free through the post in a year—an average of over a thousand a month for each M.P.

There is not much originality about the names of many places in England. For instance there are no fewer than eighty-seven Newtons (to say nothing of Newtons), seventy-two Suttons, sixty-three Stokes, fifty-two Westons, forty-seven Thorps, and forty-one Burtons, to mention only the most flagrant cases. Thus, there are actually 362 places in England which muster half-a-dozen names among them. Of course, in some cases these names are used in conjunction with others, as Newton-le-Willows, Sutton Coldfield, Stoke Canon, and so on; but most of them are known by the six names mentioned, and the resultant confusion is dreadful. In many cases we find a large number of villages, etc., bearing the same name in the same county; notably in Yorkshire, where the Burtons and Thorntons number at least twenty.