

MISSING

PAGE

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PAGES

Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

November 25.—Sunday.—Twenty-fifth Sunday after Pentecost. St. Catherine, Virgin and Martyr.
 „ 26, Monday.—St. Sylvester, Abbot.
 „ 27, Tuesday.—St. Virgil, Bishop and Confessor.
 „ 28, Wednesday.—St. Gregory III., Pope and Confessor.
 „ 29, Thursday.—St. Gelasius, Pope and Confessor.
 „ 30, Friday.—St. Andrew, Apostle.
 December 1, Saturday.—St. Didacus, Confessor

St. Catherine, Virgin and Martyr.

St. Catherine, a native of Alexandria, and illustrious for her brilliant talents and profound learning, was, after suffering many cruel torments, beheaded by order of the Emperor Maximian II., in the beginning of the fourth century.

St. Sylvester, Abbot.

St. Sylvester was born near Loreto, in Italy, in 1177. At the age of 40 he retired into a desert in order that, free from worldly cares, he might be able to devote more time to prayer and contemplation. Having been followed by a number of disciples, he founded several monasteries to which he gave the strict rule of St. Benedict. St. Sylvester died in 1267.

St. Virgil, Bishop and Confessor.

St. Virgil, a native of Ireland, was consecrated Bishop of Salzburg, in Germany, in 766. During the twenty-two years in which he governed this see, he not only advanced the interests of religion in his own diocese, but also labored most successfully for the propagation of the Faith in the neighboring provinces of Austria. Centuries before Galileo, he appears to have at least conjectured the rotundity of the earth. St. Virgil died in 784.

LIGHT AND SHADOW.

I sometimes feel that festal days
 When joy-bells loud are ringing,
 Are sadder than the days when grief
 Around the heart is clinging
 Like cold gray mists that wintry seas
 Along the sands are flinging.

For in the sad days memory sleeps,
 Lulled by the gray unending;
 The long, still stretch hath not a touch
 Of light and color—blending—
 While not a gleam of joy that shines
 But hath its shades attending.

Ave Maria.

GRAINS OF GOLD.

The deepest hunger of a faithful heart is faithful-ness.

The most beautiful of altars is the soul of an unhappy creature consoled, thanking God.

The world constitutes itself the judge and executioner of whomsoever sacrifices his conscience to it.

There is no use of living if our lives do not help other lives. They must help other lives if in themselves is the power of God.

Turn away from the gloom and take up the task of helping others; the light will come again and you will grow strong.

Don't sit and brood over your sorrows. If you do, the darkness will deepen about you, and your little strength change to weakness.

The best men have no price; they can be bought neither with the hope of reward nor fear of punishment, purchased neither with money, nor place, nor with pleasure.

Live to-day as though it were the only day you had to live. This is the secret of the forceful life; the life of vitality and beauty; the only life that is worth while.

Let us leave anxieties to God. Why need we bargain that our life should be a success, still less that it should be a success purchased by sacrifices and sufferings? This must be our motto: 'We accept evils.'

The Storyteller

THE THREE WISE MEN

Riley and Hopkins sat in a niche in the back wall of the church, overlooking the parish graveyard; while they waited for the school-bell to ring, the boys were discussing school affairs. The niche had once been occupied by the statue of a saint—a saint with haloed head, upturned face, and outstretched hands—but the statue had been broken and had never been replaced.

Riley sat deep in the hollow; his back was against one side, his feet braced against the other. Hopkins' legs dangled over the edge, and his heels kept up a constant tap-tapping upon the rough-cast wall. Riley was small and red-haired; he possessed a turned-up nose, a pair of extraordinarily thin legs, and smoked, with evident relish, the end of a cigar. Hopkins was a plump, round-headed youngster who wore a settled look of protest.

'What did you have so much catechism for yesterday?' asked Riley.

Hopkins swung his books, which were buckled together by a long leather strap, out over the edge of the niche and regarded them with great disfavor.

'To-day,' he said, 'is St. Augustine's day. Yesterday we were getting ready for it, and you ought to be glad your mother kept you home to run errands. It was fierce!'

'Why do we have to get ready for St. Augustine's day?' inquired Riley.

'Oh, Father Augustine puts Brother Clement up to it,' answered Hopkins in an injured tone. 'Just because he's named after him, he thinks St. Augustine's day is better than any other body's day.'

Hopkins had been stuck in the Fourth for two terms; Riley was his deskmate, and had been a member of the class for but a month. So there were many things which he did not understand.

'On this day, every year,' continued Hopkins, 'the Fourth gets it chucked at it for fair. Father Augustine gives us a prize to study things for; we have to work like anything, but Martin, and Kennedy, and them other lobsters what sits up front always wins.'

There was a service going on inside the church; the deep swell of the organ came through the partly opened windows, and a Latin chant rose and fell solemnly. Hopkins looked askance at the cigar end.

'Ain't you askeered to be smoking a cigar here?' questioned he.

'Not this one,' Riley drew up his thin knees and embraced them luxuriously.

The school-bell rang at this moment; they scrambled out of the niche and made their way through a narrow iron gate into a courtyard beside the church. The vestry door was open, and on the steps stood Martin, in the purple and white of an acolyte arranging the chain of a smoking censer.

'You're going to get yours, Riley, all right,' he informed the boy with the thin legs. 'Brother Clement ain't going to do a thing to you.'

'What for?' asked Riley.

'For being absent yesterday. He was getting us all ready for Father Augustine, and wanted everybody there.'

Another boy, also attired in the long purple gown and white lace surplice, now came out.

'Yes, and you staying away is going to get the whole bunch in trouble, maybe,' spoke he. 'You'll get asked a question, and you'll fall down, and then we'll all catch it.'

'You wait till I do it,' said Riley.

'Oh, you'll do it, all right,' Martin sneered. 'We've got a lot like you in the Fourth. Only for me and Kennedy here, we'd never make a showing.'

'Yes, you're a whole cheese,' said Riley. 'I guess if you'd quit, the whole school would shut up.' As they went through the gate that led to the school yard, he turned to Hopkins.

'What kind of a prize is it that Father Augustine puts up?'

'Oh, books and things.'

'And do they,' with a contemptuous jerk of the thumb toward the two acolytes, 'always pull 'em down?'

'Always.'

They had climbed the long steps and stood at the door of the Fourth when Riley spoke again.

'Do you think we could win this time?' asked he.

'No,' said Hopkins candidly, 'I don't.'

Father Augustine was already there when they entered; he stood upon the little platform talking to Brother Clement, who taught the Fourth, and his fat, rosy, and usually good-humored face was puckered up severely. Hopkins saw this at a glance.

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packets, and 5lb. and 10lb. tins.

'Gee!' whispered he to Riley, 'he's got Wise Mike with him.'

Now, be it known that 'Wise Mike' was a fiction; one day, in a moment of inspiration, Father Augustine had conjured him up and introduced him to the Fourth. He was a very subtle creation, with a marked tendency to sneer and to ask questions calculated to excite unrest in the faithful. Father Augustine always spoke of him as a 'Scoffer,' but he displayed such satanic wisdom, such undermining ingenuity, such preternatural malice that the Fourth dubbed him 'Wise Mike.'

The questions in the repertory of this malevolent invention numbered about a score; and for each of them Father Augustine had provided an answer—a shattering, triumphant answer that invariably put the mocker to the blush and, in the end, drove him forth sneering, still malignant, but silenced.

Hopkins told all this to Riley as they sat at their desk by the window.

'Is the Wise Mike questions hard?' asked Riley, who had never before heard of that gentleman.

'Something fierce! And he swings 'em in on you when you ain't expecting nothing.' Just then Martin and Kennedy, having taken off their surplices, entered and took their seats at the first desk. 'There ain't anybody in the class but them two, what knows 'em

There was no doubt but that both Martin and Kennedy were bright boys; but their weakness was that they wanted to impress the fact firmly upon the rest of the class. This parade gave Riley offence, and now he rubbed his thin shins and examined the vain ones carefully.

Father Augustine opened the examination in honor of the great Bishop of Hippo with a few light, scattering volleys from Butler's Catechism. But the answers did not come with the readiness and snap that he seemed to expect; so, suddenly, without a moment's warning, he unlimbered 'Wise Mike's' biggest gun and threw the most formidable shot of all into their midst. As luck would have it, Riley was the one fired upon; but as he had no knowledge of the wise one's sophistries he remained silent. He seemed to hear the question hiss as he sat there trying to grasp its intricacies; he had time to see Martin nudge Kennedy in an 'I-told-you-so' fashion, and then the troubles of the Fourth began.

For two mortal hours Father Augustine stormed up and down in the space between the first row of desks and the blackboard, bombarding them with questions in elemental doctrine without pity. But he at last grew tired, paused, mopped his heated face, and said to Brother Clement, 'Give me the books.'

Brother Clement handed him two beautiful books bound in red and gold, and the Father held them up so that the Fourth could see them.

'These,' said he, 'are the prizes which it is my custom to offer to this class on each St. Augustine's day, to be contested for. From your showing to-day you don't deserve anything, but,' tapping the books, 'the prizes are already bought, so I'll let it go and hope for improvement in the future. As is usual, the contest will be carried on by teams of two desk-mates; the books are both alike, being the "Life of St. Augustine," and each of the winning two will receive one.'

He put the books upon Brother Clement's desk, folded his arms across his big chest, and regarded the Fourth with much disapproval.

'There is no use in my making the subject of the contest one of doctrine,' spoke he, after a withering pause, 'because none of you seem to know anything about that. So I will make it,' he snapped his fingers thoughtfully and wrinkled his brow in an effort to think of a fitting subject. Just then his wandering gaze became fixed upon a large engraving of 'The Three Wise Men' which hung over the door, and he smiled. 'I'll have you tell me, one week from to-day, in a paper of not more than two hundred words in length, who were the three greatest men in the world.' He noticed the eyes of the Fourth directed upon the picture, and hastened to say, 'The men are not necessarily to be taken from sacred history; they may be chosen from any age and any walk in life.'

As they went down the stairs at the noon hour the Fourth talked it over shrilly, because it was a new thing. Riley, however, took no part in the discussion; he seemed to be cogitating. Martin and Kennedy passed him at the gate.

'I told you you'd take a fall,' said Kennedy, sneeringly.

'I heard you,' returned Riley.

'And when we pull down the prizes,' put in Martin, 'you'll fall harder still.'

'You ain't got 'em yet,' said Riley.

Martin and Kennedy stared, then burst into uproarious mirth.

'Maybe you think you'll get 'em—you and Fatty Hopkins.' Martin seemed greatly diverted at the idea, and poked Kennedy in the ribs. 'Ain't that the limit? He thinks they're going to win; and him only in the class a couple of months.'

'I'll bet,' said Riley, 'that you've got salt on the tail of every sparrow in your street. There ain't anything that don't belong to you. I think I'll pick you for one of the three wise ones,' because you know more than anybody I ever seen before.'

As they went down the street Riley said to Hopkins, 'Us two's going to win them books—we gotta win 'em!'

Hopkins had not heard the little exchange of repartee between his desk-mate and Martin, and was somewhat surprised at the sudden exhibition of resolution.

'How can we?' protested he. 'We don't know who the three greatest men was.'

'We can find out. We'll ask people.'

Riley thought the matter over with great care; and that afternoon he and Hopkins, when Brother Clement was not looking, compiled a list of persons to be applied to for information. The first on the list was old Shamus, who kept the fruit stand across the way; and they paid him a visit as soon as school was out.

'He's over eighty years old,' said Riley, 'and he ought to know a lot about people.'

When the question was put, Shamus stroked his white beard and reflected.

'The three greatest men in the world,' said he, slowly, 'was Brian Boru, Daniel O'Connell, and Charles Parnell.'

'I never heard of any of them,' said Hopkins as they went down the street; 'did you?'

'I know about Brian Boru,' answered Riley. 'He licked somebody in Ireland once. We got a picture of it being done.'

Next on the list was Dan Callahan. Dan was a friend of Riley's; he was six feet tall, and tended bar for Kerrigan. When he received the query, he leaned over the bar and regarded them with interest.

'The three greatest men in the world?' repeated he. 'That's easy. I got 'em right in a line—Jack Dempsey, John L., and Fitz; don't let anybody tell you different.'

'I guess Dan ain't just on to what we want,' said Riley as they emerged from Kerrigan's.

Next morning on their way to school they stepped in to see Herr Straubmuller, the blind man, who, day in and day out, could be seen weaving baskets, or playing his violin, in his little cellar under the shoe store on the corner.

'Ach!' cried he, 'dot was a hard question. But I think me I can gif you der answer. Der three greatest men by der world was Beethoven, Schiller, and Bismarck.'

'It ain't no use,' said Riley, after they had left the cellar; 'everybody says different; it's just according to who you ask.'

They sat on the horse block in front of the parish house, which was next door to the school, and silently pondered the matter.

'Say,' said Hopkins, suddenly, 'Father Augustine always be's the judge in these contests.'

'Well,' inquired Riley, 'what of that?'

'If everybody,' proceeded Hopkins, 'is got three wise men of their own, why Father Augustine must have his lot, too. And whatever three he's got picked is the three that would pull down the books.'

Riley looked at his chum with admiration.

'Say,' remarked he, 'you're all right. That's just the cheese. Now all we got to do is to find out what Father Augustine thinks—but hold on! I've got one of them already.'

'Who?'

'St. Augustine!' Hey, thumping Hopkins on the back delightedly. 'He must be one of them.'

'Sure, he must! Ain't Father Augustine named after him? Ain't he always telling us what's in his books? And don't he give us prizes on the name-day? We got one of them, all right.'

Riley took out a soft pencil and a soiled scrap of paper; then he wrote the name thus:

No. 1: St. Augustine.

on the paper, and placed it in his pocket with great care.

'We only got to dig up two more, now,' said he, 'so we'll lay low and not say a word.'

The Fourth was in turmoil all day; awed whippers went about regarding the efforts of Martin and Kennedy to discover the three great ones of the earth, and report had them staggering under the weight of books, the like of which had never before been seen; and also as drinking many cups of strong coffee to keep them awake at night. During recess

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now Martin had no time to waste upon jibes at Riley. 'He and Kennedy secluded themselves in lonely corners, compared long lists of writing, and talked learnedly; Riley observed all this and grinned.

'They've got it all to themselves; you can't beat 'em,' said he derisively.

As the class was being dismissed that afternoon, Brother Clement asked Hopkins to remain. Father Augustine wanted a boy to go after a package of books which he had purchased. It was a good-sized package, and Hopkins was selected because he was stout and capable.

'I've got to go in and get a note from him,' said Hopkins to Riley, who had waited for him outside.

'I'll go in with you,' said Riley quickly.

The girl who opened the door of the parish house at their ring, showed them into Father Augustine's study on the second floor, and bade them wait. The room was lined with framed prints, and books were scattered about upon shelves and window-seats. Each corner had a great, musty-looking stack, and every chair and table contained a heap of them. As Father Augustine did not come at once the two boys proceeded to look the books over.

'Here's "Plays of William Shakespeare,"' said Hopkins.

'I seen one of 'em once in a theatre,' stated Riley. 'They was a lot of men that hollered like anything and chopped each other with swords. It was great!'

'Here's "Shakespeare as a Boy," "Shakespeare's Kings," and "Animals of Shakespeare,"'

'Here's two—three—four different kinds of the "Life of Shakespeare." Say, Hoppy, and Riley turned an astonished face upon his desk-mate, 'this whole stack of books is about Shakespeare.'

'So is this bunch over here,' exclaimed Hopkins, investigating, 'and look at that lot in the book-case! They're all about him.'

They gazed at each other for a moment; then Riley slowly got out his paper and pencil.

'Did you ever see anything so easy?' he asked blissfully, as he wrote:

No. 2: William Shakespeare, Esq.

'Now we've only got one one to get,' said Hopkins. 'Shakespeare must be one of Father Augustine's three; else why would he have so many books about him?'

Here the girl entered the room and asked Hopkins to step into an office, as Father Augustine was busy. When he returned with the note for the bookseller he found Riley examining a print of a gentleman in a starched ruff which hung near the door. Riley wanted to remain in the study, but the girl bundled them down the stairs and out at the door.

'What did you want?' asked Hopkins.

'Did you see that picture what I was looking at? It was a man with a bald head and whiskers, and a wrinkly thing around his neck. All that one side of the wall was covered with old-fashioned pictures, and they was all of the same man, only he was holding his head different ways.'

'Didn't none of them have no names on?' Hopkins demanded excitedly.

'Not one.'

'I bet it's the third man,' declared Hopkins. 'Let's go back and ask what his name is.'

'And give it all away?'

'That's so; Father Augustine might see what we was after, might he?'

They talked the situation over until they got to the second-hand book-store; while Hopkins was getting the parcel, Riley inspected the stock. Suddenly he brightened.

'Have you,' he asked a clerk, 'got any more pictures of people like that?'

He pointed to some old engravings which hung from a wire slung across the store.

'Lots of 'em; right on that table over there.'

Riley plunged into the heap eagerly; Hopkins, with Father Augustine's books dragging him down on one side, came up in the midst of his friend's labors.

'Pictures of people—old-fashioned ones. I might find one like them on Father Augustine's walls.'

'That's so! It's good you thought of that,' Hopkins dropped the parcel and watched the search anxiously. 'It might be here, all right.'

Riley burrowed deeply into the heap of prints; a half-hour passed, and his face began to grow long; but suddenly, with a gurgle of joy, he snatched at a picture of a man in a starched ruff.

'Is it him?' breathed Hopkins.

'It's him—sure.' Riley feasted his eyes delightedly upon the portrait. 'This is just the same as the one

by the door—only littler. We got that Martin done up this time, for we got the three wise men all right.'

He drew out his paper and pencil; and with those important articles held ready in one hand and the portrait in the other, he joggled a clerk by the elbow.

'Mister,' asked he, 'whose picture is this?'

'They held their breath as the man took the portrait and glanced at it.'

'This?' said the clerk. 'Oh, this is a picture of Shakespeare.'

Riley put his paper and pencil back in his pocket and they departed sorrowfully.

'I thought we had it nailed that time,' said Hopkins with a long breath.

'Me, too,' Riley was discouraged, and seemed to be considering. 'Say, suddenly, suppose Father Augustine ain't got three great ones picked out, eh? Suppose he's only got two?'

Hopkins looked horrified.

'Do you think that's all he's got?'

'I don't know. I'm only saying.'

They left the parcel of books at the parish house and then went home.

'I'm coming around to-night,' said Riley as they reached the Hopkins's domicile. 'We gotta hustle up on this.'

'This is the night I take old Mr. Straubmuller for his walk,' returned Hopkins. 'You know he never gets out unless someone leads him.'

'All right; I'll go too, and we can talk about things as we walk along.'

As has been noted before, Herr Straubmuller, the blind basket-maker, was a lover of the violin. But he loved the music of any instrument, and when Hopkins took him out for his walk two nights in the week he always requested to be led past the parish church; usually Father Augustine played the great organ for an hour after dinner, and the blind man loved to loiter outside and listen.

As it chanced, the Father was at the instrument that night, and the two boys, with their blind charge, sat upon the great stone steps and listened. The organ cried out and sobbed like a pleading suppliant; next it thundered like an exultant giant, then wailed and moaned itself into silence.

'He improvises,' said Herr Straubmuller. 'Ach, dot is goot! He is a master of der organ, ain't it?'

It began again; but this time it was solemn and steady; its peals of joy mingled with great sobs of sadness. The blind man's face lit up, and his hands beat the time.

'It is der grand Mass of Mozart,' whispered he.

The old man remained enraptured; the boys discussed their problem in low tones so as not to break in on his pleasure. While the organ still played, one of the church doors opened and a stout man descended the steps.

'Oh, Mr. Straubmuller,' cried he. 'Enjoying the music?'

It was the choir-master, and the blind man recognised his voice at once, for they were old acquaintances.

'I often come mit some of der kinder of der neighborhood,' said Herr Straubmuller. 'He plays always der music of Mozart beautiful.'

'Indeed he does,' said the choir-master. 'But, with a laugh, 'why not? Father Augustine has loved Mozart from a boy. He thinks he was one of the greatest of men.'

Like lightning Riley and Hopkins closed in on the choir-master, they hung upon each side of him like yearling bull-terriers.

'What name?' they cried in a breath.

'Mozart, do you mean?' astonished man

Riley pulled out his paper and pencil. 'How do you spell it?'

'M-o-z-a-r-t. His first name was Wolfgang.'

'Much obliged,' said Riley gratefully; and down it went:

No. 3: Wolfgang Mozart.

He put the precious document and trusty pencil away, then he looked at Hopkins and grinned.

(To be concluded next week.)

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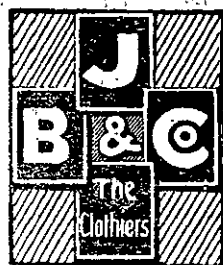
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Current Topics

A Warning Lesson

For good or evil, one of the shortest cuts to the soul of a nation goes through the school. The Revolution knew this when it introduced the fad of hard secularism into the schools. 'We have already the school without God', said a French educational journal; 'at length we shall have the Republic without God'. And this (according to M. de Lanessan, who was Minister of Marine in the late Waldeck-Rousseau Administration) is what is actually coming to pass in lodge-ridden France. In a recent article in the London 'Times' (which had previously appeared in the Paris 'Siecle') he said: 'The young people who have received their education in our secular schools during the last twenty-five years have completely given up religion.' 'This,' says the 'Catholic Times' of October 10, 'is an admission the force of which ought not to be neglected by members of Christian denominations during the present crisis. Here we have an avowal from a French Minister that one of the results of secular education is the destruction of the faith of the rising generation. This time M. Lavino, the implacable enemy of the Catholic Church, who represents the "Times" in Paris, deserves the thanks of the Christian Churches. He has rendered the good cause a useful service, and so has M. de Lanessan, who, by the way, is the gentleman that at Toulon kicked a crucifix out of the door of the hospital, the chapel of which he had converted into a music hall.'

A Profound Politician

'Trust me', says Pluto in Disraeli's 'Infernal Marriage', 'I am a profound politician. I keep each faction in awe by the bugbear of the other's supremacy'. A Reverend Pluto from the Empire City seems to be 'a profound politician' of this school. Last week, at the Presbyterian Assembly, he awed (or rather sought to awe) simple-minded folk of his own religious persuasion by the overshadowing fear of the undue political domination of one-seventh of the population of New Zealand over the remaining six-sevenths. The presence of one Catholic in the Cabinet, and of two Catholics in the House of Representatives, is, so far as we are able to judge from his somewhat cryptic utterances, the ostensible reason that has scared our old friend into recourse to his smelling-salts. The good man is welcome to all the 'friendly watchfulness' in our regard that he can spare from his own flock. The watchfulness is nothing new; the friendliness thereof would constitute a novelty that would be highly appreciated. Kind words, especially from unexpected sources, are sweet draughts in the cup of life, 'a concert of music in a banquet of wine'. But one needs a compound microscope to discover either kindness or good sense or patriotism in an attempt to inject sectarian distrust and passion into our public life. That sort of devil is easy to raise, but difficult to lay. New Zealand will, we hope, long be spared the grave scandal which has begun to settle like a blighting curse upon political life in two of the States beyond the Tasman Sea. In New South Wales and Victoria, an ill-conditioned and turbulent faction, headed by the Orange leaders and the 'yellow' clergy, have conducted, and are now conducting, election campaigns on a purely sectarian issue—the one plank in their platform being the exclusion of Catholics and of fair-minded and tolerant Protestants from public life. May God guard New Zealand, and every part of it, from the spirit of sectarian disunion and hate that has turned the north-east or 'yellow' corner of Ulster into a political hell of the damned!

Growth of Unions

Germany is, perhaps, of all others, the land of the industrial 'verein' or union. Herein it has more than

any other European nation, retained the traditions of the middle ages and their employers' and workers' guilds. The Industrial Conciliation and Arbitration Act of 1894 and its amendments (1900 and 1901) have, in proportion to population, made New Zealand, in the matter of such unions, what Germany is among the nations of Europe. In 1896 (when the Act came into active operation) there was only one union of employers, with 30 members and 65 unions of workers, having an aggregate of 9370 members. In the present year of grace 1906 the employers' unions have risen to 133, with a membership of 3,276, and the workers' unions to 261, with a membership of 29,869. During the period 1895-1906 the 'factories' (within the meaning of the Act) have increased from 4,109 to 9,881, and the workers employed therein from 29,879 to 70,403. 'During the year 1905-6,' says a pamphlet just issued by the Department of Labor, 'Inspectors of Awards have collected, on behalf of workmen, the sum of £1,154 for wages due under awards, etc., and have conducted 263 cases before the Arbitration Court, winning 213, losing 31, and 19 being withdrawn.'

A Political Humbug

The Freemason-Atheist 'Bloc' organ, the Paris 'Siecle', is as frank as M. Clemenceau and M. Briand in avowing the hostility of the dominant French party to religion. The aim of the Government (it admits) is 'to shake off the yoke of the Papacy'. And, as with associations nearer home to us, any stick, however rotten, is good enough for the back of 'Rome'. One of the weapons that it has taken up—or that has placed itself in the hands of the Government—is the anti-Catholic journalistic hack, Des Houx, a hired employee of the anti-Christian 'Matin', who has started an organisation with the fraudulent title of 'The League of French Catholics'. The object of this anti-Catholic organisation (as stated in our issue of last week) is to further schism (if possible) by getting the control of ecclesiastical property into the hands of organisations hostile to all religion, and to use the leverage of the position thus gained for the purpose of forcing the Pope and the French Hierarchy to recede from that attitude of firm determination in regard to the worship associations which has proved so embarrassing to the ruling clique. So clumsily transparent a device will hardly achieve its purpose. And the unknown Des Houx is not quite the man to carry to a successful issue a revolt against the ecclesiastical authority in France. He reminds one of a character in 'Sybil'—Muddlebrains, who is described as 'a political humbug, the greatest of all humbugs; a man who swaggers about London clubs and consults solemnly about his influence, and in the country is a nonentity'. Des Houx is a nonentity in Paris as well as in the provinces. The studious reticences of the cable-demon clap upon him the tinsel aureole of Catholic leadership. But going to Des Houx, and his atheistic associates, for Catholicism is like the process which in the Celtic saying is described as going to the goat's house to look for wool.

Bible-in-Schools

The Bible-in-schools agitation in New Zealand has passed out with the flowers that bloom in the spring. At the inquest that was held upon it at the recent Presbyterian Assembly in Dunedin, it seems to have been generally agreed that it met its death through cold, exposure, and neglect—the cold of a chilly atmosphere of popular disapproval, exposure to the merciless logic of destructive criticism, and neglect on the part of the Churches to which it owed its existence. In Victoria the movement is also a forlorn hope. But in that afflicted State it seems to have been recently captured and in part captained by the 'yellow' faction. The result is just what one might expect: much senseless hysteria, and the customary tornadoes of abuse and vituperation of 'Rome' for its attitude of antagonism to the Protestantising of public instruction at the

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public expense. Here is a characteristic war-whoop from the Rev. Dr. Fitchett, in the Methodist organ, the Melbourne "Southern Cross":

"But what right has a Romish priest to be heard on such a question? The history of the Romish Church shows, of course, that it has no ardent desire that anybody's child shall read the Bible. But that Romish priests should protest against Protestant children receiving Scripture lessons in State schools is nothing less than a stupendous impertinence. They have no right to be heard in this matter. Protestants do not interfere with the children of Roman Catholics; and what right have Romish priests to interfere with the education of Protestant children?"

Here we have the good old rule, the simple plan of the old-time Irish-sectarian ascendancy party shamelessly advocated as a working policy in the free countries under the Southern Cross. The Victorian Methodist organ hotly insists (1) that a Protestant and sectarian version of the Scriptures be publicly taught to children on Protestant lines in the public schools by public officials at the public expense; (2) that 'Romish' taxpayers be compelled by Act of Parliament to contribute their proportion of the expenses of so teaching the children of Protestant parents; (3) that the children of 'Romish' taxpayers be debarred from receiving any benefit from such taxation; and (4) that said 'Romish' taxpayers be denied the right of protest, or even of being heard on such a question! For 'stupendous impertinence' this proposal of the Methodist organ is an easy gold-medallist. It is not satisfied with plundering the pockets of Catholics; it would gag or dogmuzzle us too. The whole article is an indecent manifestation of the evil spirit that has obsessed the Bible-in-schools movement beyond the Tasman Sea. But it is well that it has thrown the Mokanna veil aside. The public can now see for themselves what manner of thing the sectarianising movement is.

Well, one must expect such outbursts from such quarters. The passionate child and the untutored savage beat the stone against which they have banged their incautious and unprotected feet. And we Catholics are among the big stones that strew the path along which any movement for the sectarianising of the public schools must pass. This childish anger is a habit of moral or intellectual mal-development—the sign of a 'status pupillaris' out of which some souls never rise. 'There are some dogs' tails,' says Billings, 'which can't be got to curl no ways, and some which will, and you can't stop 'em. If you bathe a curly-tailed dog's tail in oil and put it in splints, you cannot get the crook out of it. A man's way of thinking is the crook in the dog's tail, and he can't be got out of it.' That is just it. There's a crook or kink in the intellect or the moral sense of some people. You cannot get it out. So you let them wag their peculiarity in peace, so long as the tail is not wagged into your eye or nose or mouth, or made to interfere with the comfort or well-being of others. Some of those over-enthusiastic folk with the mental or moral crook live in fancy in a bygone day. They imagine that the clock of history stopped short at 1691. They forget that the Catholic Emancipation Act was passed seventy and seven years ago, and that the trade of hunting down and permanently muzzling 'Romish priests' is defunct, and rather disreputable. And in New Zealand, as in Victoria and South Australia, the saving good sense of the majority of the population believes in rendering unto Caesar the things that are Caesar's, and to God the things that are God's. By all means let the Civil Power stick to its railroads and its telegraphs, and its fruit-inspection and its grading of butter and cheese and Aylesbury ducks. These and such things are within its province. But let it not don the white 'choke' and turn preacher and set forth to expound texts or teach religion; for that is the province of the Church. This is a principle which is not exclusively Catholic, nor modern Oxford,

nor High Church. It is in substance the principle on which Chalmers and the other Free Kirkers went out some sixty years ago. It was laid down in the following terms by Warburton, one of the most eminent Anglican bishops of the eighteenth century, in his Alliance of Church and State: "The State contemplates for its end the body and its interests, has, for its means, coercion, for its general subject-matter, utility. The Church is a religious society of distinct origin; having for its end the salvation of souls; for its subject-matter, truth; for its instrument, persuasion; regulating motives as well as acts; and promising eternal reward. Though separate, these societies would not interfere, because they have different provinces."

THE ANTI-CHRISTIAN CAMPAIGN IN FRANCE

FREEMASON INTRIGUE AND TYRANNY

A great many people in this country (says the Glasgow Observer of October 5) who read of the doings of the French Government seem to believe that the vigor with which the institutions of the Catholic Church are assailed is simply the outcome of a popular outcry against clericalism, and that clericalism is opposed to the interests of the people. They fail to observe that the policy of the Government is not only directed against the progress of the Catholic Church, but against Christianity itself. Rev. Dr. Barry, the distinguished author, who wrote some articles on 'Freemasons in France' which appeared some time ago in the 'National Review' is undoubtedly familiar with the operations of the Masonic sect in the Republic. During his visit to Glasgow this week, he very kindly accorded a representative of this paper an interview on the subject, and his statements throw a piercing white light on the whole

Anti-Christian Campaign

in France. Our representative explained to Dr. Barry that many people in Great Britain had a difficulty in trying to come to an understanding regarding the affairs of France.

That, said Dr. Barry, 'is not surprising. The people here are guided by the telegrams that appear in the daily papers. These telegrams come from the great news agencies, which are in the hands of syndicates which are generally controlled by Jews. Of course, the Jews are not Christians, and so little are they Christians that they have been known to mis-translate common phrases. It is a thing to be deeply regretted that in the whole of Europe there is not a Catholic agency which concerns itself with the publication in England of foreign news. Catholics in this country, therefore, know very little of what goes on abroad, and particularly how the French Government is constituted.'

'With regard to the influence of the French Government? To understand anything of the position in France, it must be known that the Government has at its disposal

Some 900,000 Appointments.

These range from the very highest—the post of Ambassador, or that of Rector of the Paris University—to that of a man licensed to sell tobacco. The man who does not obey the Government will lose his license or be turned away from his post; and then this has to be remembered to understand the power of Governments in France.

Dr. Barry then proceeded to describe what led up to the immediate crisis. 'From the time of Marshal MacMahon, efforts to bring back a monarchy have failed,' he said, 'and the French Republic has been constantly aiming at hurting religion in every way it possibly could. On the whole, there is not the least doubt that from about 1880 legislation has gone in one direction, and always anti-Catholic.'

'Yes? What is the explanation of that?' asked our representative.

'For a very long time back—from the time of Louis Philippe—the Republican young men and the Freemasons in France have been in close association. There was a little effort made under Napoleon III. to break that association, and for a short time the French Freemasons were Imperialists; but that policy broke down with the Empire, and since then the Freemasons and the Republicans have been allied. The Freemasons have been Republicans; and those who cared for a Republic have been more or less inclined to favor Freemasonry. Since 1886 there had been a very determined effort made to establish

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Secular Education

as the one kind of education to be given in France; so much so that there have been nearly three-quarters of a million pupil teachers enrolled in a sort of confraternity, which, however, is an anti-Christian confraternity. About twenty years ago the French Freemasons made up their minds that belief in God should not be a condition of membership in the Masonic brotherhood. This led to a sort of division between the newer members and the older kind. The older class were "Moderates"; but after this declaration that belief in God was not to be a necessary article of their creed, the Moderates disappeared from the Society, and for about sixteen years Freemasonry in France has been not only Atheistic, but militantly Atheistic, while at the same time it has captured the Government, the chief places of the Government, and of the whole administration. This is perfectly certain from the names of persons known to be Freemasons; for instance, in the Ministry that preceded that of M. Combes, there were nine Freemasons. Of late years they have been discussing whether they should accept the creed of Socialism; they have not yet decided to do that, but a good many of them are Collectives. Where the shoe pinches is that the Masons want to hold the control of the country, and they fear that if the Socialists get control of their Societies matters will be reversed. While they coquet with the Socialist Party, they don't accept their gospel, but they do things which are very much in the Socialist programme. For instance, they profess to encourage universal peace, but they try to recommend that by running down the Army. That being so, one can understand that Freemasons have ever been on the watch to do

Mischief to the Army,

and from that one can understand how the Army and the Government should come into collision. That was the condition of things when the Dreyfus business broke out. Dreyfus was, in reality, only a sort of occasion for a campaign against the Army and against the Church, since many of the officers were Catholics. Anyone who is a member of the chief councils of the Masonic organisation is not allowed to practise religion or to let his wife or children go to church. Other Freemasons may go to church "if it suits their business," but those who belong to the central body have to take a pledge that they never will have

Anything to Do with Religious Service,

and that they will in every way possible destroy the influence of religion by voting against the use of any sort of funds for schools, repair of churches, support of the clergy, payment of hospital nurses who are Catholics, or for chaplains in the Army.

Where are proofs of these statements to be found? our representative inquired.

They are to be found in the records issued by and for the Freemasons themselves. They hold every year a congress or conference. A report of that is, of course, secret; but they must print their records for themselves, and these have come into the hands of persons who have published them. All the statements I have made can be proved by the documents which the Freemasons have printed for private circulation. The plan of campaign has been to vote constantly against every grant of money to the Catholic Church and against every influence that the Catholic Church can exercise. The alliance between the Freemasons and the Jews is a very close one; and while the Catholic Church is the Christian influence in France, the Freemasons have been and are the anti-Christian influence. The measures passed with regard to education have been claimed by Freemasons as their doing. Projects of law have been drawn up at their conferences, and afterwards brought into Parliament. They have taken away the chaplains and religious emblems from the Navy, and this was a work of M. Lanessan, Minister of Marine, who is credited with having stated at a banquet: "Some say the evil is clericalism; I say the evil is God." In like manner, the Minister of Education insisted that teachers in the secular schools not only

Shall Not Go to Church,

but shall have no religious emblems whatever. In this connection, Dr. Barry said they have invaded the rooms of a schoolmistress and have taken away her rosary beads. The result, of all this is, that if any man who holds a place under the Government goes to Mass, or if his wife and children go to Mass, he loses his place, and this sort of thing has been going on for ten years. Then, in the Army, in education, and in social action, the Freemasons endeavor in every way possible to hurt the Catholic Church. This will be seen from the fact that at one of their confer-

ences, so far back as 1893, they voted for the suppression of the Concordat. In like manner, they constantly insist that all schools except the Government (secular) schools shall be suppressed, the object being that Catholic schools should be suppressed, because the other schools are so few as to be of no consequence. With regard to

The Catholic Schools

in France, in view of the education agitation here, Dr. Barry's statement is of more than ordinary interest. "Catholics," he said, "may open schools, they may invite children to come to them, but they don't get a single penny either of rates or of grant, the whole expenses of building, education, books, etc., being contributed by Catholics without getting one penny from the Government. Meantime, the secular or Government schools are only intended to be Atheistic, and they are so." We see the Freemasons holding conferences and drawing up atheistic programmes. This is repeated every year. They project at these conferences what is afterwards brought into the House by members of the Cabinet of the highest departments—who are themselves Freemasons. The chief of the Grand Orient—who corresponds with what would be called the Grand Master here, and who lives in Paris—rules quite the largest number of Freemasons in France. These are computed to be 25,000, of whom he rules over 20,000. About twelve years ago the Grand Orient issued a direction that the members of the French Parliament who were Freemasons should come to him personally before any measure was introduced—or, at any rate, before they voted. There went to his 'Temple' in the Rue Cadet, a hundred Deputies. They were put on the Bench of Apprentices—which is the lowest grade in the Masonic Order—and there they were

Instructed by the Grand Orient as to the Policy

they were to pursue. Here Dr. Barry explained that in all the statements he was making he was not quoting from a single Catholic authority.

What led to the exposure of so many of these things? The attack on the Army carried on by General Andre was entirely a Freemason attack on the Catholic officers. If the latter could not be turned out, they were sent to dangerous missions to Africa, Cochinchina, and other places, or were kept back in their promotion, it being known all the time that these were most distinguished officers. In one case, a man who should have been promoted General saw no fewer than a hundred Colonels promoted before him who were his juniors. These methods were brought to light by the discovery of documents in Andre's office, which were subsequently brought before Parliament, and this discovery led to his resignation, and practically brought about the downfall of

The Ministry of M. Combes.

The secret register of the Freemasons, and of the Government on the other, having been taken from the War Office and sold to some members of Parliament, led to these documents being brought before the House, with the above result. This small number of persons—not more than 25,000—have contrived, by being very active and by holding together, to get into their hands the Government machine. France is governed by a machine, as America is, and the English people don't seem to realise this. In this country we may change the Government from the Liberals to the Conservatives, or vice-versa, but in France, whatever Government is in power, it is always persons of the Left. The reason why Governments change so rapidly in France is that every Ministry takes its share of the spoils. The man in power must get as many appointments as possible for the group he represents; if he does not, his group is dissatisfied, and he is turned out, so that it is difficult for Governments to improve a position of that kind. Besides that, it is well known that the ballot is violated shamefully. As soon as a Catholic layman is known to have the intention of voting in a particular direction, or to profess Catholic opinions, there is a danger of his losing whatever place he has got. People may be Catholic at heart, but they

Must Not Go to Mass,

or take any Catholic action, and the number of Catholic laymen appearing in public is given as very small.

But the positions at the disposal of the Government only number, as you have stated, about 900,000. Surely all the Catholics of France are not dependent on the Government for their places?

Even if they are not actually dependent on the Government, they may be very badly hurt.

By the influence of the Freemasons who support the Government?

WIVES!—If you want to gratify your husbands, give them "Hondai-Lanka" to drink. Watch them smile!

ONE GOOD THING about buying "Hondai-Lanka" Tea is that you know you're paying for tea only.

'Yes. Besides that, 900,000 means about one in thirty-six of the population, which means that one family in every seven is concerned. French genius has not yet learned that the Government should not be absolute. The French are governed by officials; they have not been trained to an independent course of action, and a great many of the people think nothing of politics. The difficulty of bringing in a Catholic Government is directed by foreign considerations. The monarchy would have been restored under Comte de Chambord as Henry V, but for such reasons, and many people fear that if a Catholic Government were to come in it would mean complications. The one

Real Passion of the French

at the present time is for peace. There is nothing that the French as a nation will not do sooner than go to war, and that is the most extraordinary transformation of a people we have seen. They have a feeling that so long as the Republic stands, and is powerful, peace is secured. To secure this, the Freemasons have it in their programme to reduce the regular Army to a minimum, and to have as little regular training as possible. They also seek to do away with officers wearing uniform when off duty, to abolish the officers' mess, and get rid of barracks; local militia trained by their own officers, so that to have no military surgeons; to have practically they shall have no common spirit, and to do away with all military emblems, from flag to drum. After the Dreyfus case had been started, hundreds of lectures were given up and down the country, with lantern slides, showing the cruelty of officers towards the rank-and-file. Many of these lectures were given by Freemasons who themselves were officers, but who professed to show how officers—but not they—treated their men in the Army. In every barrack-room the Government orders that the "Declaration of the Rights of Man" shall be posted up, so that the common soldier shall "recognise that he is as good as his officer."

"The Freemason wants

An Anti-Christian Republic

which will stand for industry and peace—and occasionally he adds Socialism. The Freemason likes, of course, to have control in any body in which there is power, and would like to control Socialism; so that while he springs from the middle classes, and prefers the older form of individualism, he coquets with the Socialist idea. Catholics, however, are more or less committed, by the nature of the case, to a Republic which would have more respect for its Army and Navy, and which would take a certain military character. They have no political cohesion, however, because they are distracted between what is left of the monarchical spirit and the difficulty of accepting the Republic. Leo XIII. did his best to recommend a basis of agreement between the two parties, but Leo XIII. supposed that the Republic would be fair. From all this, Dr. Barry thinks, one can understand the Law of Separation and the suppression of the Budget. A Republic of this kind

Will Not Grant Freedom

to the Church—established or disestablished; that is quite clear. It will always do its best to hamper the action of the clergy and to make it difficult to be a Christian. Even when General Andre was turned out, and there was an outcry all over France at his oppression of the military officers, the man who was put in his place was also a Freemason. 'You must, not imagine,' remarked Dr. Barry to our representative, 'that I speak from party feeling. I have the greatest admiration for the French people; I have been in France, and I write and speak French. It would be the greatest possible advantage if the French could reconcile their differences and assume once more the old French characteristics—chivalry, courage, sense, light, and good nature.'

'What is the result to be? The more one cares for France, the more one fears that it is passing through a crisis. No greater misfortune can happen to Europe than for France to be blotted out; but the things they are doing there are making that possible. The

"Entente Cordiale"

I care about is not a military one, but an interchange of good offices between the English-speaking races and the French; and if France becomes morally weakened and chaotic—well, we know how many, or how few, miles it is from Metz to Paris. It is but a short journey.

Referring to that statement of M. Lanessan—'Some say the evil is clericalism—I say the evil is God': Is that a common attitude?—Such statements have been

made over and over again. One Freemason—who had been a Protestant pastor—declared with evident satisfaction: 'The French Republic is anti-clerical and anti-Christian.'

Dr. Barry, in concluding the interview, begged our representative to make it quite clear that he did not speak of Freemasonry without reason. He emphasised again the fact that he had not derived his information from Catholic authorities because these would at once be suspected, and he added that every statement he had made could be proved by documentary evidence—much, at least, of which was, and is, in his possession.

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,—Amongst the Catholic people the conviction, always strong, is deepening more and more, of the importance and absolute necessity of the maintenance of Catholic schools in their midst. They know that it is only in a Christian atmosphere that the teachings of their faith will take root and become a living reality to them. Their interest in their schools is neither moribund nor dead, so far as their determination to maintain them and send their children to them is concerned; and the new generation of people, who have grown up in them and realise even better than their parents the peculiar difficulties and dangers to which their children's faith is exposed, are hardly likely to relax in any way, in the good work which their parents have so faithfully performed in the past.

It is not necessary to state that the present educational system has never been accepted by the Catholic people, not by their natural leaders, the Bishops, as satisfactory. Ever since its coming into force it has been regarded as a system that is godless. To be taxed for this system, while conscientiously maintaining our own schools where possible, was regarded as legal plunder and tyranny, and of course is still so regarded. At that time, the non-Catholic bodies tamely acquiesced, more or less, in the new system, with the result that, whatever were their views in accepting it, the non-Catholic clergy are profoundly dissatisfied with the present position, owing no doubt to the non-Christian spirit of many of the rising generation. The Bible-in-schools League have confessed to failure in making any serious impression on the country in favor of their views, as can be seen from the newspaper reports of the doings of the recent Presbyterian Synod. This is what was to be expected. The sense of justice and fair play of the community is very much alive. People can see that it is bad enough—if they will not see that it is unjust enough—for Catholics to be taxed for schools which they cannot conscientiously make use of, and if they do so at all, it is only in cases where there is no Catholic school available. Theoretically, the public schools are free to all without prejudice to their religious convictions, and so their case looks plausible. But who would maintain that in the school, where the child spends so much of his time each day, that colorlessness in religion is sufficient pabulum for training of the child-mind in the way it should go and grow?

To be taxed for schools where the teaching in religion is a negation or a blank is wrong enough, and even though everybody will not see it unjust enough. But if you are to be taxed for the endowment of a creed that you regard as positively erroneous, while still having to maintain schools at your own expense, the injustice of the double taxation becomes clearer and hardly any less difficult to bear, I should think. That the Bible-in-schools people have not made headway shows not so much that their people are not interested in the question, as that they are unwilling to do an injustice that the ends of the Bible-in-Schools League, however good in themselves, may be carried out. For if non-Catholics were to succeed in obtaining what Bible teaching they may wish as part of the public school curriculum, however much they may try to quibble, the schools become frankly denominational. I do not say that it would not be a good thing if that were so, and frankly acknowledged accordingly by those who wish Bible teaching in the public schools. It is at this juncture that Mr. J. A. Scott's suggested movement, as I think, comes in. His suggested approach to the heads of the different denominations would, whatever its result, bear fruit.

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Catholics would be quite willing that Protestants teach whatever amount of religion they think well of in the public schools during school hours (with a conscience clause, of course), and let the Catholics be adequately remunerated for the secular teaching in their schools, provided it be up to the required educational standards of the department. In case no working agreement, as the result of the conference, could be arrived at, Catholics would at any rate have done all in their power to meet the situation and so clear the field more fully to enable the public to comprehend and meet their just demands.—I am, etc.,

Catholic Presbytery, Gore.

P. O'DONNELL.

To the Editor.

Sir,—It is very refreshing to find in your columns that Mr. J. A. Scott's valiant proposal has been supported by the Very Rev. Dean Burke and Mr. Marlow. Their prompt and hearty responses to his appeal have done excellent service by setting the ball rolling. That the field is now open for discussion and action I take for granted. Therefore I venture to offer a few crumbs of thought on the all-absorbing question under review.

1. Mr. Scott's scheme does credit to head and heart alike. As to the soundness of his plan of campaign, he need have no misgivings. Nor need he fear a hostile criticism from any Catholic quarter. His initial treatment of a supremely grave question is sagacious enough to win the sympathy of every fair mind. The policy he propounds is lucid, vigorous, and statesmanlike. The plan of campaign he advances deserves high applause. It holds the field; and no braver or wiser seems feasible. It reveals a thoughtful and earnest mind, zealous for Catholic interests; and throbbing to solve a deep and perplexing problem. The constructive policy he offers cannot fail to set a new spirit stirring on the education question. It is calculated to create a compact and solid phalanx of all who appreciate the necessity of religious education. Mr. Scott's appeal to the clergy for an expression of their views on the great question under debate must not be disregarded. Every Catholic should study and digest his suggestions, and gather knowledge and inspiration therefrom.

2. There was a time when the education question was a living policy in New Zealand. In the lifetime of Dr. Moran and Mr. Pyke there were stirring years of conflict. In those days the Catholic claims were debated with persistent vigor. The pulpit, the hustings, and Parliament resounded with eloquent advocacy of our just and equitable cause. In the House of Representatives and throughout the country there was a strong and influential body of fair-minded Protestants on our side. Brave and constant agitation had won them over. Mr. Pyke's Bill for the payment of just capitation to our schools was lost only by a small minority. But the lamented death of the two chief athletes caused the question to lapse and fall into oblivion. Now for a revival on the lines of the plan of campaign devised by Mr. Scott. Now for a renewal of the conflict, which was all but crowned with victory some years ago. The Catholic position is stronger now than it was then. It has acquired fresh strength by the addition of many new schools, and the gathering into them of an ever-increasing number of pupils. Besides, the Catholic prelates, ably supported by the 'Tablet', have won a decided victory over the attempt to foist a Bible-in-schools religion on the country, while the secular press recognised and supported the Catholic position. Herein I see a decided gain. The Bible-in-schools advocates must now be convinced that they can get nothing without our support. To borrow the language of the prophet Aggeus, they were 'putting their wages into a bag with holes.'

3. I am not oblivious that, in matters of faith and practice, there exists a wide gulf between the Catholic Church and the Protestant denominations. Yet there are points of contact and of mutual interest, which would serve as a basis of operations on Mr. Scott's lines. The rules that govern their actions are not such as the laws of the ancient Medes and Persians. They must not be regarded as wooden rules. They will yield to logic and self-interest on the question under debate. The anti-Catholic mind, taken in its most virulent phase, will yield to the logic of utility. The eirenicon Mr. Scott desiderates is quite possible, where mutual interests are found in accord. This mutual interest is religious education. We impart it in our own schools, supported by our faithful and self-denying people. They are waging a vain struggle for a miserable measure of religious instruction through the medium of the State schools. This we cannot allow for a twofold reason. Our money goes to support the

State schools, and a large number of Catholic children frequent them. Our opponents have for long years treated us unjustly by opposing our undoubted right to support for the educational work we have been doing. They cannot logically complain that we refuse them the unmerited privilege of converting the public schools into endowed Protestant schools, to the detriment of our children. Let them erect their own schools, pay their own teachers, and then join in battle with us for a system of denominational education suitable to both parties. Here are, then, two conflicting forces having, apparently, one common object in view—religious education. Mr. Scott is sanguine of establishing a modus vivendi between the interested parties. His bold and original scheme deserves both praise and practical trial. Even failure would not be total defeat. The debate would raise the education question to a level and an interest of very great value. While we maintain our principles intact, the gulf between us and our antagonists might be bridged over. The proposed deputations to their conferences would remove misgivings, dissipate misconceptions, and end in moulding their minds upon our views and conceptions of religious education.

4. This consummation appears quite feasible. Take an example of much cogency. No two bodies could be more mutually antagonistic and repellent than the landlords and tenants of Ireland. Wide and deep and hereditary was the chasm between the oppressors and their victims. Many a fierce struggle had been made by the plundered tenantry to secure some modicum of justice. After each fray they were found battered, wounded, banished. The arms of the State had fought for their tormentors. Who ever imagined that the haughty landlords would sit at a round table with their tenants? But persistent agitation had forced the land question into the domain of practical politics. In the September of 1902 appeared the following startling communication from Chief Secretary Wyndham, in the Dublin papers: 'No Government can settle this Irish land question. It must be settled by the parties interested. The extent of useful action on the part of any Government is limited to providing facilities, in so far as that may be possible, for giving effect to any settlement arrived at by the parties.'

Thereupon, the leaders of thought and action flooded the press with correspondence on the all-absorbing question. This resulted in the grand conference held in Dublin between the chosen representatives of both landlords and tenants. The agreement they arrived at was the basis of the Irish Land Purchase Act of 1903. This Act was a nation-building measure. So far it has effected much good. It would have done far more had the Government and the landlords worked it out honestly. They have taken an unfair advantage of its defects. In the September just passed, it was resolved by the National Directory of the United Irish League that the question of compulsory purchase has become urgent, and we call upon the Irish Parliamentary Party to force forward a Bill on the subject at the earliest opportunity.

5. This apt and forcible example has a convincing moral as touching the case between us and the Bible-in-schools party. We need friendly relations with them. They are in the same boat. Can such friendly relations be established? Try a round table conference on Mr. Scott's lines. We have crippled their recent efforts. They must be shrewd enough now to appreciate our goodwill, which the proposed conference is calculated to secure them. Who knows but the desired round table may evolve a scheme, as it did in Ireland, which the Government would be forced to adopt as a basis for a Bill satisfactory at once to the Catholics and to all others having religious education at heart?

Very apt in this connection are the following remarkable words by President Roosevelt on religious education. They deserve the utmost publicity everywhere: 'I cannot understand any American citizen, who has the faintest feeling of patriotism and devotion to his country, failing to appreciate the absolutely essential need of religion in the broadest sense to the welfare of his country.'

The laissez-faire policy should give way to such an agitation as would stir the whole population to its depths. I offer Mr. Scott the old Roman greeting: 'Macte virtute esto.'

J. GOLDEN.

Catholic Presbytery, Kaikoura.

Lord Brampton—it is hardly necessary to recall his earlier name of Sir Henry Hawkins—has entered his 90th year. The famous ex-judge has but three seniors in the Upper House, Lord Gwydyr, Lord Field, and the Earl of Cranbrook, all of whom have completed that 90th year and more besides. Indisposition unhappily still keeps Lord Brampton indoors. He is, indeed, but rarely seen in Parliament now, being practically confined to his house.

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 17.

The annual sports of St. Patrick's College are to eventuate on November 30.

A public meeting is being called for Monday evening next to consider arrangements for the reception of the Irish envoys.

During the week the Rev. Father Lowham, C.S.S.R., has been preaching a retreat to the pupils and boarders of St. Mary's Convent, Hill street. The Very Rev. Father Clune and Rev. Father MacDermott have left for Christchurch to conduct a mission at the Cathedral. Father Lowham is to go south next week.

The devotion of the Forty Hours' Adoration is to begin in the Sacred Heart Basilica to-morrow. Sunday night's sermon will be preached by Rev. Father Ainsworth. The Ven. Archdeacon Devoy, S.M., will preach on Monday evening.

A social function will be held in St. Patrick's Hall on Tuesday evening next, when the diploma recently won by the Catholic Debating Society is to be presented by Sir Robert Stout. On Monday evening the winner of the oratorical contest on 'Irish Heroes' will be the recipient of a gold medal from the executive of the club.

As reported in this column some time ago, the sum of £1500 was promised towards the erection of a building for a Catholic club provided a like amount was raised from others. I am pleased to say that £400 of this amount has been promised, and some of our young men have now on hand the canvass of our more fortunate parishioners to obtain the balance.

The results disclosed from time to time by the several musical examinations held within the Colony show very clearly the high standard of musical training given in our convents. Although it has not been very long in existence, the Convent of St. Joseph, South Wellington, has already gained a fair share of the honors, and for voice production alone quite a large number of pupils are in regular attendance at the convent. Arrangements have been made to hold a concert in St. Thomas' Hall on the 29th inst. This will be the first public concert given by the pupils, and the people of South Wellington may confidently look forward to a real musical treat.

The recent success of four of our young men in winning the harrier teams' race has led to the formation of an amateur athletic club in connection with the local Young Men's Club. A largely attended meeting was held in St. Patrick's Hall on Thursday evening, and the initial steps were taken to promote amateur athletics and harrier running among members of the club. The election of officers resulted as follows: Club captain, Mr. J. Prendeville; vice-captain, Mr. M. Mulcahy; hon. treasurer, Mr. H. McKeown; hon. secretary, Mr. C. Gamble; general committee, Messrs. J. J. Callaghan, J. Davis, W. Hamilton, and M. Prendeville; delegate to centre, Mr. C. Gamble. It has been decided to enter teams for the relay race in connection with the Civil Service Club's sports. It is further proposed to arrange a series of evening meetings during the present season.

Wanganui

(From our own correspondent.)

November 17.

The St. Mary's Dramatic Club intend staging 'The Ticket of Leave Man' on December 3 and December 6. After the Court of Appeal had given judgment against the Borough Council in the action against the Wanganui College Trustees in the matter of rating the college property, the Council's solicitor advised the Council that the Villa Maria Convent grounds and buildings were not rateable.

During this month the parishioners will visit the local cemetery every Sunday afternoon to offer up prayers for the faithful departed. The nuns lead in the Rosary at the foot of the large cross in the graveyard, the children and parishioners responding. This pious custom was introduced by the late Dean Kirk.

At the local Opera House last night Mdle. Dolores gave the large audience a rare musical treat. She gave a delightful selection from her phenomenal repertoire, and whether her songs were serious or jolly, her interpretation was faultless. She gave in all ten items. The wonderful range of her voice and her dramatic talent

were displayed to great advantage. Her voice is as powerful as it is sweet, but she never forces it, and always appears to have plenty of strength in reserve.

Wanganui show was held on Wednesday and Thursday, and the town and association have every reason to be pleased. On both days the weather was splendid and the attendance constituted a record. In the ladies' leaping competition Miss Nixon, whose horse fell heavily at one of the hurdles, was badly bruised. She was removed to the ambulance room in an unconscious condition, and she did not recover consciousness till late last night (Thursday). Mr. T. W. Howie by using his whip in trying to keep back the crowd frightened his horse which bolted and collided with the post and wire fence, giving Mr. Howie a severe fall. He is, I am pleased to say, recovering. Cattle, horses, and other sections were well represented, and quality was well maintained all through.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 19.

Mr. M. Nolan returned last week from an extended tour in the Old Country.

His Lordship Bishop Grimes has arranged to leave Europe on his return to the diocese on January 13, visiting the Holy Land en route.

An informal meeting in anticipation of the visit of the Irish delegates, Messrs. Devlin and Donovan, to Christchurch, is convened for Tuesday evening. This will probably be followed by a representative public meeting at an early date to still further the object of their mission.

The following candidates from the two city convents were successful at the local practical examinations of the Associated Board of the Royal Academy of Music and the Royal College of Music:—St. Mary's Convent, Colombo street.—Pianoforte, lower: Edith Chamberlain, Jane Donnelly, Muriel Simpson, Hannah Ryan. Monastery of the Sacred Heart, Barbadoes street.—Local Centre: Pianoforte, intermediate—Annie Riordan. School: Pianoforte, higher—Dorothy Amyes. Eileen Poff. Lower—Alice Rainbow (distinction). Elementary—Phoebe Scott. Primary—Sarah Ansen (distinction), Annie Cookley, Ida Grange (distinction), Kathleen O'Malley.

New attractions are being added to the Exhibition and out-door side-shows now very frequently. Although at present the time is a comparatively quiet one, the attendance is keeping up wonderfully well. As a pleasure resort, and one of interest from an educational point of view, the great show has caught on marvellously. Hotelkeepers and others providing accommodation are realising the fact that numbers are deferring a visit owing to a mistaken idea that has apparently seized upon the people of the Colony generally that there is existing here a state of chronic overcrowding, and that there is no chance of suitable lodgings being obtained. Such, however, is not so, and at no time, even in carnival week, was there an absolute scarcity. As a matter of simple fact thousands can be provided for in safety and comfort.

Timaru

(From our own correspondent.)

November 19.

Miss Marie Narelle is giving two concerts here this week, and the Hibernians are making all arrangements to give her a good reception.

In a letter just received from the Old Country the writer stated that he had seen our parish priest, Rev. Father Tubman, and added that he was looking well, and expected to be back in New Zealand about the end of March.

Mrs. N. D. Mangos, the church organist, has unfortunately been successful with her pupils in the various musical examinations, but never has such success attended her work as at the Trinity College professional examinations held here in July, the results of which came to hand during the past week. The ladies who received their musical training from her secured the following distinctions:—Misses E. Twomey, E. Dennehy, L. Steward and Porter (A.T.C.L.); Miss G. Vavasour (pass), and Miss M. Ward (L.T.C.L.). The last-named obtained the licentiate, as she secured honors in the recent practical examination. The Misses Ward and Vavasour are being educated at the Sacred Heart Convent. Mrs. Mangos also taught Miss A. Skerratt for the licentiate, she obtained at the Associated Boards' examination last week. Miss Fitzgerald, L.A.B., another Catholic teacher, succeeded in obtaining the A.T.C.L. diploma for her sister, Miss E. Fitzgerald.

DIocese of AUCKLAND

(From our own correspondent.)

November 16.

His Lordship the Bishop returned home last Monday evening after an absence of about seven weeks, during which time he had journeyed over the Bay of Plenty district, thence to Taupo and Rotorua. The weather was not all that could be desired for his Lordship's extended trip, but he returned in excellent health and spirits. Several of the local priests met the Bishop at the Auckland station. The Bishop leaves to-morrow (Saturday) on another long journey of three weeks through the goldfields district.

Auckland City was in a state of turmoil in consequence of a rumpus between the tram company and its motormen and conductors. The latter resented the dismissal of a conductor without being afforded an opportunity of defending himself. After many recriminations the men stepped off the cars at the hour when citizens usually crowd them to get home from business. The greatest excitement prevailed, though no violence was exhibited. Feeling ran high, and in sympathy with the men generally. The settlement came as suddenly as the strike, and in a few hours the cars ran on smoothly.

Rev. Father Williams, who studied at Thurles Seminary, Ireland, and who was ordained a few months ago, arrived in Auckland by the 'Mokoia' last Sunday night from Sydney. He came out via Suez in the 'Oruba,' and had a fine-weather passage throughout. He is intended for this diocese, and is a most welcome addition to our clergy. On the 'Oruba' a very large number of young priests came out, nearly all of whom were for the Commonwealth. Rev. Fathers Tormey and Furlong were fellow-students at Thurles with Father Williams, both of whom heartily welcomed him on his arrival in Auckland.

A fine dramatic entertainment was given on last Friday evening in St. Benedict's Hall by the students of the Sacred Heart College. There was a splendid attendance, despite the boisterous weather. The performance throughout showed that the greatest care and attention had been bestowed upon the training of the per-

formers by the good Brothers, upon whom they reflected the greatest credit. The play was reminiscent of the American War of Independence, and entitled 'Major John Andre.' The first part was devoted to musical numbers, followed by the drama, in which the following took part: Masters G. Turnbull, G. Ball, C. Carroll, J. Kelly, J. Molloy, J. Sheehan, J. R. Taylor, M. White, W. Webb, C. Simmons, H. Quinn, P. McConville, N. Sneddon, J. Smith, E. Blake, W. McLellan, D. O'Brien, J. Scott.

On Tuesday afternoon a bazaar in aid of St. John the Baptist's Church, Parahi, was opened in St. Bonaventure's Hall by Mlle. Dolores. For the opening there was a large gathering. The gifted singer, before leaving the hall, was presented with a nice bouquet of flowers by Miss Ethel Bowerman, and Mrs. Keogh presented her with a greenstone acorn pendant. Mlle. Dolores thanked the donors for their kindness and generosity to her, which she deeply appreciated. In the children she took great interest, and said the younger children were in themselves flowers. The hall was splendidly decorated for the occasion, extra attention having been paid to the stage, which was artistically arranged. The stalls were all heavily laden with saleable goods. The stalls and stall-holders were as follow:— Art stall, Mesdames Keogh, McCabe, Sheath, and Miss R. McCabe; sweets stall, Masters Sheath and Keogh; flower stall, Misses Hogan and A. McCafferty; refreshment stall, Mrs. O'Sullivan, Miss Moyles, Miss Miller; toy stall, Misses I. Fitts and V. Atkin; plain needle-work stall, Misses C. Yates and C. McCurdy; fish pond, Misses J. Stanton and N. Deerey. MacMahon's orchestra enlivened the proceedings with excellent music.

Mr. Roosevelt's official salary is £10,000 a year. Out of this he spends nearly £5000 annually in railway travelling, as he refuses free passes from the companies. The President explained to a number of newspaper reporters whom he saw at Washington that on every journey he is practically compelled to take with him—and pay—two special detectives, three representatives of the press associations, a secretary, and a stenographer. He is also expected to provide accommodation on his railway car for officials and local newspaper representatives.



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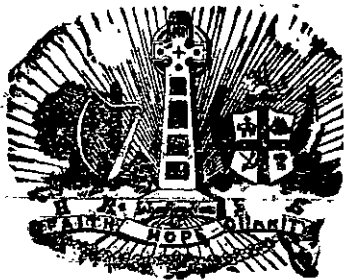
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PRODUCE

Wellington, November 19.—The Department of Industries and Commerce has received the following cable from the High Commissioner, dated London, the 17th inst.:—"Trade for all classes of mutton has been very slow, and prices are hardly maintained. The quantity at present going into consumption is very small, high prices restricting business. Canterbury brands are quoted at 4½d per lb; those other than Canterbury at 4½d. River Plate mutton is quoted at 4d per lb. The lamb market is depressed, the weather being very unfavorable for the sale of that commodity. The average price for New Zealand (Canterbury brand) is 5½d per lb. This season's Australian lambs are quoted at 5½d per lb. The beef market is very dull. Supplies of River Plate beef are increasing, and a further drop in price is imminent. New Zealand hind and fore quarters are quoted at 4½d and 3½d per lb respectively. The butter market is steady, but there is only a small demand for the best quality. Choice New Zealand is quoted at 116s per cwt; Danish at 125s; Siberian at 105; and Argentine at 114s. The cheese market is quiet, and small business is doing. Canadian is quoted at 63s per cwt.

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

We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a moderate catalogue of the usual lines in demand locally. The attendance of buyers was smaller than usual, and bidding throughout was not keen. Many of the lines on offer had to be passed in for want of competition. Values ruled as under:—

Oats.—Good to best feed lines have had more attention from shippers, but in most cases where sales have resulted prices a shade below late quotations have been accepted. Prime milling lines are only in demand for export as feed quality. Medium and inferior sorts meet with slow sale. Quotations: Prime milling, 2s 1d; good to best feed, 2s to 2s 0½d; inferior to medium, 1s 8d to 1s 11d per bushel (sacks extra).

Wheat.—The market is still quiet, with no alteration in values to report. Only prime samples are in favor with millers, and even in this respect their requirements are small. Medium quality is neglected except as fowl wheat, for which there is fair demand. Quotations: Prime milling, 3s 4d to 3s 5d; medium to good, 3s 2d to 3s 3d; whole fowl wheat, 3s to 3s 1d; broken and damaged, 2s 6d to 2s 11d per bushel (sacks extra).

Potatoes.—For to-day's sale we had no really prime sound lines forward. Nearly all offered were of indifferent quality, for which there is not strong demand. These were quoted at £10 to £10 10s for fair Derwents, while lower qualities realised £6 to £8 per ton. Prime sound table sorts are worth £11 to £11 15s per ton (sacks included).

Chaff.—The market is still well supplied with chaff of medium to good quality, for which there is only occasional inquiry. Prime bright oatens sheaf is the only class for which there is ready sale. Local buyers have seldom been so particular as to color as they are at present. Light, inferior, and discolored lines are unsaleable. Quotations: Best oatens sheaf, £3 10s to £3 15s; choice, to £3 17s 6d; medium to good, £3 to £3 7s 6d; inferior and light, £2 10s to £2 15s per ton (bags extra).

Pressed Straw.—The market has been fully supplied with oatens straw, which now sells at about 40s per ton. Wheatens is not so plentiful, and is in fair demand at 32s 6d to 35s per ton.

WEDDING BELLS

FITZGERALD-BROOKS.

Considerable interest (writes a Rotorua correspondent) was evidenced in the marriage of Mr. J. T. Fitzgerald, of Rotorua, to Miss Margaret Brooks, of Ahaura, Greymouth, on Wednesday morning, November 7, the bridegroom being a resident of 23 years, and eldest son of Mr. Thomas Fitzgerald of the Government Works, Rotorua, the bride being the youngest daughter of the late Mr. T. A. D. Brooks, of Ahaura. A number of friends and well-wishers of the happy couple congregated at St. Michael's Church, where the ceremony took place. Rev. Father Kreymborg officiated, and celebrated the Nuptial Mass. The sanctuary was prettily decorated for the occasion by friends of the bride and bridegroom. The bride looked very pretty in a cream embroidered voile dress, the skirt being slightly trained, and trimmed with gathered ribbon. She wore a white hat with ostrich plumes. The bride was attended by two bridesmaids, Miss Josephine Fitzgerald (sister of the bridegroom), and Miss White, of Waimauku. Both were attired in cream silk frocks, trimmed with lace. Mr. H. Fitzgerald, brother of the bridegroom, acted as best man. After the ceremony the happy couple left the church to the strains of Mendelssohn's 'Wedding March,' and then drove to the residence of the bride's sister, where the wedding breakfast was laid, and during which the usual toasts were honored. The presents were useful and ornamental, and their number and value bore testimony to the esteem in which the young couple are held.

FITZGERALD-SHEA.

An event in which considerable interest was manifested (writes a correspondent) took place at Ardlussa, Balfour, on November 7, the occasion being the marriage of Miss Agnes Shea, second daughter of Mr. M. Shea, to Mr. James Fitzgerald, eldest son of Mr. Edward Fitzgerald, Willowbank, Riversdale. The bride, who was given away by her father, looked charming in a trained gown of rich cream merveilleux silk, trimmed with silk passanterie and rucked chiffon. With this was worn a long veil, falling from a coronet of orange blossom. The bride wore a gold watch and chain, the gift of the bridegroom. She was attended by her sister, Miss Annie Shea, and Miss M. Fitzgerald, who were attired in stylish costumes of cream silk voile, and wore greenstone brooches, mounted with gold (the gifts of the bridegroom). The marriage ceremony was performed by the Rev. Father Keenan. Mr. Edward Fitzgerald, jun., and Mr. D. Shea acted as best man and groomsmen respectively. At the conclusion of the ceremony the bridal party and guests adjourned to a large marquee, where the breakfast was laid. The Rev. Father Keenan proposed the health of the newly-wedded pair, giving them some good, sound advice. Several other toasts were also duly honored. The happy couple left in time to catch the north express en route for Christchurch. It took the whole of the side verandah to display the number of beautiful, useful, and ornamental gifts, which testified to the widespread popularity of the young couple.

OBITUARY

MR. HENRY J. FELDWICK.

It is with regret we record the death of Mr. Henry John Feldwick, only son of Hon. Henry Feldwick, of Invercargill, which occurred at Barton Private Hospital, Tinakori Road, Wellington, on Sunday, November 4. Deceased, who was eighteen years of age, was a young man of more than ordinary intellectual talents and a great favorite with all who knew him. About two months ago he was attacked by bronchitis, when his condition became so serious that he received the last Sacraments from the Very Rev. Father Lewis. He then gradually became convalescent, but only for a fortnight. Although he did not actually suffer a relapse, the previous illness had so seriously affected his heart that he was again confined to his bed. Rev. Father Moloney again administered the last rites of the Church to him; and was present when he died. On the Monday night his body was removed to the Sacred Heart Basilica, where his Grace Archbishop Redwood celebrated a Requiem Mass on Tuesday morning, and at 9 o'clock the funeral left the basilica for the Karori Cemetery, where the interment took place. The Rev. Father Moloney officiated both in the church and at the graveside. Deceased leaves his father, mother, and three sisters to mourn their loss.—R.I.P.

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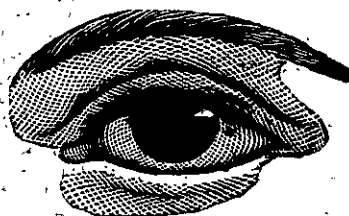
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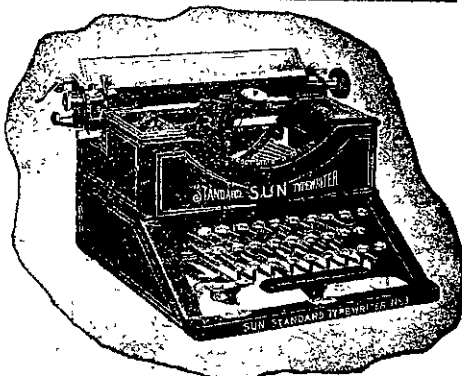
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Palmerston North

(From our own correspondent.)

November 18.

Mlle. Dolores sang to a crowded audience in the Opera House on Thursday night.

An influential meeting was held in the Zealandia Hall on Friday last for the purpose of making arrangements for the celebration of St. Patrick's Day. It was unanimously decided on the proposition of Mr. W. Scanlon to hold a sports gathering on the local Show Ground on the afternoon of Wednesday, March 20, in addition to the usual national concert at night. Mr. I. McLean occupied the chair, and Mr. McKeown acted as secretary, and a strong committee was elected to carry out the above objects. It was decided to give free entrance and tea to all the children of the parish. The meeting was most enthusiastic, the Rev. Father Costello heading the subscription list with a donation of £10 10s.

Rotorua

(From an occasional correspondent.)

For several months past Father Kreymborg has been engaged in the erection of a church in Mamaku, which was brought to completion in October. The pretty building, made of the best mountain rimu, was solemnly blessed and dedicated to St. Joseph by the Very Rev. Dean Lightheart on the second Sunday in October, a very large congregation being present. The novelty of seeing a church, practically entirely erected by the pastor himself, had brought many sympathising non-Catholics to the ceremony. Notwithstanding the inclemency of the weather, the choir of Rotorua journeyed to Mamaku, and sang Webbe's Mass in G., and also the music for Benediction in the afternoon. During the sermon the Dean eulogised the untiring labors of Father Kreymborg. Probably the Catholic community of Mamaku is the smallest in the Colony that can boast of having a church. This is the first church in that part of the district. It is neatly finished, and fitly decorated, having seating accommodation for about 60 persons.

His Lordship Dr. Lenihan, Bishop of Auckland, held on last Sunday a visitation in St. Michael's Church, Rotorua. The church was filled to overflowing, many having to content themselves with standing room only. Mass having been celebrated by Father Kreymborg, his Lordship addressed the large congregation of Europeans and Maoris. He referred in a special manner to the great satisfaction and pleasure he had received from his extended visit to some of the Maori missions. In many respects the native Catholics were an example to the Europeans, showing by their large gatherings and enthusiasm how they appreciated the

visit of their Bishop. He had just returned from Tokaanu, Lake Taupo, where he had confirmed about 50 Maoris. Then he explained in a lucid manner the principal teaching of the Church; impressing upon his hearers the great help to be derived from the different Sacraments, and exhorting those to be confirmed to be ever faithful to their sacred obligations. After these most instructive words had been rendered into Maori by Father Kreymborg for the benefit of the many Natives present, his Lordship administered Confirmation to 11 Europeans and 58 Maoris. The ceremonies were concluded by solemn Benediction. During the evening devotions the Very Rev. Dean Lightheart preached an eloquent sermon on Faith.

In the higher examination in the art of teaching, held by Trinity College in July last, Miss K. Cartwright obtained her diploma of Associate. Miss K. Cartwright, A.T.C.L., is a pupil of the Dominican Convent, Oamaru. The four pupils presented by the same convent for the Royal Academy examination held by Mr. W. Wesche were successful. In the elementary grade, Miss Annie Lynch gained 126 marks and Myrtle Garard 115. In the primary grade, Grace Molloy gained 114 and Irene Madden 111. Two pupils of Miss K. Cartwright, A.T.C.L., were also successful—Alis Molloy gaining 116 marks in primary grade, and Maude Cartwright 113 in the same grade.

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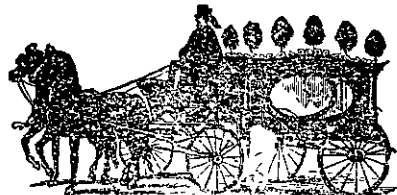
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Mr. Martin Kennedy, Wellington	5	5	0
Mr. Hugh Mulholland, St. Clair Dunedin	1	1	0
Cromwell Convent School Children	1	1	0
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Total ... £602 16 3

(To be Continued).

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

CONVENT OF THE SACRED HEART, TIMARU.

THE ANNUAL SPIRITUAL RETREAT FOR LADIES

Will begin at 7 p.m. on WEDNESDAY, the 9th day of JANUARY 1907, and will end on the morning of MONDAY, the 14th JANUARY.

The Retreat will be preached by a Jesuit Father.

MARRIAGES

FITZGERALD-SHEA.—On November 7, at Balfour, by the Rev. Father Keenan, James, eldest son of Mr. and Mrs. Edward Fitzgerald, Willowbank, Riversdale, to Agnes, second daughter of Mr. and Mrs. Shea, Balfour.

FITZGERALD-BROOKS.—On November 7, at St. Michael's, Rotorua, by the Rev. Father Kreymborg, John T., eldest son of Thomas Fitzgerald, of Rotorua, to Margaret, youngest daughter of the late T. A. D. Brooks, of Ahaura, and niece of S. H. Brooks, Esq., 'Ballybrain,' County Down, Ireland.

DEATHS

FELDWICK.—In the private hospital, Tinakori road, Wellington, on Sunday, November 4, 1906, Henry John, beloved son of Henry and Maria Feldwick; aged eighteen years. Interred in Karori Cemetery, November 6. —Rest in Peace.

SALMON.—At Paroa (Greymouth), on November 6, Michael Salmon, native of Newmarket, County Cork, Ireland; aged 77.—May his soul rest in peace.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, NOVEMBER 22, 1906.

THE EXHIBITION



THE New Zealand International Exhibition was named in hope. The international character has not been achieved, for the nations (meaning the foreign nations) are not playing in our Exhibition yard; neither are they swinging on our Exhibition gate. The big show in Hagley Park, Christchurch, is in reality an Empire Exhibition—but an Empire Exhibition of first-class interest and dimensions, and the finest that has yet been set up in any part of Australasia. Fourteen acres of buildings rise beyond the green-banked river from among the tall trees

Where is the pride of summer—the green prime—
The many, many leaves all twinkling

The framework of the main building ate up 3,200,000 feet of good red pine from the West Coast, the roof 250 tons of galvanised iron, the cornices, parapets, etc., 20 tons of stamped steel, and the whole structure, temporary though it be, involved a cost of some £90,000. And with the artful aid of stuccoline, the long and handsome facade—in the French Renaissance style—presents a massive and permanent appearance; and by day in its snowy whiteness, and by night with its architectural lines picked out by thousands of electric lights, it is a notable landmark as it rises out of the trees in the flat landscape.

The Exhibition grows upon the visitor. After two or three days of tramping and peering, one has yet much to see. The bigger features naturally secure first attention: the splendid Canadian Court (21,180 square feet); the British Court (23,760 square feet); the Tourist Department's fine quarters, with their magnificent display of stags' heads; the Railways exhibits (which include the first and the latest engines built in New Zealand—the former an improved 'Puffing Billy', the latter a fine four-cylinder balanced locomotive weighing in working trim 72 tons). Other outstanding features of the Exhibition are the Australian Courts; the various Provincial Courts; the Home Industries Section (in which some of our convents have fine displays); the Fernery; the Art Gallery; the Maori Pa; and Wonderland, with its fun and frolic and grotesqueries. In the Pa there are some splendid specimens of old Maori carving. But on its defensive side, it is somewhat of a disappointment. Local requirements compelled certain departures from the true ground-plan, and the present slender palisading, coupled with the unavoidable flatness of the site, gives an inadequate idea of the defensive strength of the old-time Maori fort in the days before the musket came. Despite these partially unavoidable

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drawbacks, however, this effort to reproduce the conditions of the recent Stone Age of the Maori presents sufficient features of interest and novelty to make the Pa one of the chief attractions of the Exhibition.

In the matter of control, the Exhibition has passed through experiences akin to those which old physicians used to term 'growing pains'—the pains of adaptation. This stage seems, however, to have been safely passed. The great enterprise seems now to be on the way to achieve the full measure of success that its promoters anticipated. And

'When the shore is won at last,
Who will count the billows past?'

Notes

Shallow Nonsense

'Nonsense,' says Contarini Fleming, 'when earnest is impressive and sometimes takes you in. If you are in a hurry, you occasionally mistake it for sense.' People are usually in a hurry when they 'bolt' their morning paper with their morning porridge. As a result, people too often take seriously the crude illogicalities, misrepresentations, and false statements that are so frequently packed into 'letters to the editor' written by shallow enthusiasts with that smattering of misinformation which is 'a dangerous thing.' To the hurried reader, fallacy and non-fact often seem impressive when repeated with much real or apparent conviction, in a very loud, positive, and angry tone, and with the grimaces and lolling tongue of a Maori carving. The bearings of this observation lays in the application on it to some letters that have lately been appearing in a Wanganui contemporary.

The Religious Editor

The editor of our esteemed Presbyterian contemporary, the 'Outlook,' has lately been passing through some 'extremely unpleasant episodes'—he has (so to speak) been shooting the journalistic Whirlpool Rapids in a diving suit. We rejoice that he has come through the buffetings of circumstance all in one piece. It is, however, no business of ours to comment on the 'episodes' referred to. We mention the matter merely for the purpose of giving the cordial hospitality of our columns to sundry practical 'wisdoms' that have appeared in the report of the 'Outlook' Publications Committee dealing with the subject. 'It is manifestly impossible,' say they, 'to turn out a paper that will satisfy everybody.' And so say all of us. Moreover, for stated reasons, 'the demands upon his (the editor's) judgment are such as to call for the utmost consideration from contributors.' 'Unkindly words or biting insinuations' are strongly deprecated. An editor (says the committee) 'is mortal, and may make mistakes, like most of us. But even an editor ought not to be expected to possess all the virtues of the sermon on the mount, when not a few of us find it difficult to manifest the half of them.' The position of the Catholic editor is, we think, generally one of much greater independence than that of his journalistic confrere to whom is allotted the task of conducting a non-Catholic religious organ. Yet here are some mottoes that some Catholic, as well as some Presbyterian, readers are apt to lose sight of. We hereby commend them to all whom they concern.

A Feilding Story

The 'Feilding Star' has gone far afield in search of a sensation. In its issue of November 13 it published a story to the effect that a priest 'at Grosswardein, Hungary, has formally renounced the Church in order to marry a popular singer.' The authority for the story is—the 'Feilding Star' itself. Only that

and nothing more; for no other source is stated. It so happens, too, that the 'Star's' geography is slightly kinked. There is no 'Grosswardein' in Hungary. Our Northern contemporary probably means Grosswardein. The story may be true, or it may be false. In either case no principle is involved. And Catholics can only rejoice that such infidelity to sacerdotal vows is so rare that when it does occur even in a small town in far-off Hungary, it is considered sufficient of a curiosity for insertion in a country paper away on the furthestmost rim of the world. Judging from the form in which the story appears, it looks suspiciously like a snipping from the muck-rake press. So far, however, we have no evidence whatever beyond an uncorroborated assertion that such a defection has taken place. And we have of late given ample reasons why all Continental stories injuriously affecting Catholic ecclesiastical persons and institutions should be received with a heavy dose of salt. Only a few weeks ago another case in point was furnished by the departure of Father Carones, rector of the Maddelena (Rome) for mission work among the Italian emigrants in New York. The anticlerical press immediately announced that he had eloped with a fair Delilah—who (as usual) was described as 'young, rich, beautiful, and of noble birth.' But (according to our exchanges) it turns out that the story of the elopement is a fabrication through and through.

There is one negative redeeming feature in connection with the tale told by the 'Feilding Star.' The uncorroborated story of the defection of 'a Roman Catholic priest' in Hungary is not padded out with any nauseous cant as to the pious 'motives' that led to the 'conversion.' These are set forth with frank, if somewhat disgusting, brutality. It is, briefly and in substance, an assertion that the animal man overbalanced the spiritual, that the lower law secured within him the lordship over the higher. It was so with one of the Chosen Twelve. On the question of fact, Feilding readers have no option but to suspend judgment. But, consciously or unconsciously (most probably unconsciously) the 'Star' has supplied a variant to the sarcastic comment of Erasmus on 'converts' of this class: 'Duo tantum quaerunt, censum et uxorem'—two things they are in search of, cash and a wife.

The Irish Envoys

A meeting was held in the Board Room of the Agricultural Hall, Dunedin, on Tuesday evening for the purpose of taking steps to accord a fitting reception to the Irish envoys, Messrs. Devlin and Donovan, on their arrival in Dunedin.

Mr. J. B. Callan, who presided, explained the object of the meeting, and said he had no doubt whatever that the public meeting which would be held when the Irish delegates, Messrs. Devlin and Donovan, arrived here, would be very successful. The Irishmen of Dunedin, and the bulk of the Scotchmen and Englishmen were in favor of Ireland's demands, and he was encouraged in this belief by the fact that previous meetings were most successful, for example, that of 1885, when Messrs. John and William Redmond were here, and met with a splendid reception, and were treated in a very fair and impartial manner by the press of Dunedin. It was the same in 1890 on the occasion of the visit of Mr. John Dillon and Sir Thomas Esmonde, and also later on when Mr. Davitt visited the Colony. The delegates have been sent out to the colonies to make known the claims of Ireland and to collect funds to help the Irish Parliamentary Party. The only way that Ireland can succeed in getting her demands granted is by sending a strong and powerful body to the House of Commons, to advocate her claims. These cannot leave their business without getting some Parliamentary grant. To keep up this representation meant a great deal of money, and unless National representatives were supported the other side would see that we were weak, and no attention would be made to the demands of Ireland. To carry out the object for

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which the meeting was called he would suggest the appointment of a good working committee, with power to take all steps necessary for the reception of Messrs. Devlin and Donovan, and also to make the necessary arrangements for the holding of a public meeting in Dunedin. Judging from the past he believed that the meeting would be a most successful and enthusiastic one.

On the motion of Mr. C. A. Shiell a committee on the lines suggested by the chairman was set up.

Rev. Father Cleary said that he had been in communication with the delegates for the last three months, and the latest information he had received was to the effect that Mr. Devlin would leave Melbourne for the Bluff on November 28, and that Mr. Donovan would come around by Wellington. It was possible the delegates might be in Dunedin between December 5 and 9, so that it was necessary the committee should be put in working order at once. He moved that a secretary be appointed.

After a conversational discussion Messrs. T. Deehan and C. Columb, jun., were appointed secretary and treasurer respectively.

A vote of thanks to the chairman concluded the business.

CHRISTCHURCH.

Our Christchurch correspondent wires to say that a well attended and representative meeting, in connection with the reception of the Irish delegates, was held on Tuesday evening, when it was decided to engage His Majesty's Theatre for the public meeting on Tuesday evening, December 18. An executive committee was set up to make the necessary arrangements.

Presentation to Bishop Lenihan

(From our Auckland correspondent.)

Thursday, November 15, was the tenth anniversary of the Right Rev. Dr. Lenihan's consecration to the see of Auckland. It was very fittingly commemorated in Auckland. During the day the Bishop received many messages of congratulation through the post and telegraph and from personal callers. At the palace nearly the whole of the priests of the diocese dined with the Bishop. In the evening a brilliant function took place in the Royal Albert Hall, which, despite the continuous downpour of rain and high wind, was filled with a large and exceedingly enthusiastic audience. The hall itself was handsomely decorated with flags, ferns, and choice flowers, and presented an animated appearance. Grouped on the stage were the girls and boys from the Catholic schools, and the girls from the Star of the Sea Orphanage, upon whom loud praises were bestowed for their neat attire, and their splendid singing of one of Moore's old favorite songs. The Bishop, accompanied by the Right Rev. Mgr. O'Reilly, was accorded a most enthusiastic welcome on entering the hall. A like compliment was paid to the Mayor and Mayoress on their appearance. The Mayor presided, having the Bishop on his right, with Monsignor O'Reilly on his left. Around were grouped the clergy of the diocese and the Hon. T. Thompson, M.L.C., and Messrs. Alfred Kidd and E. W. Allison, M's.H.R., and Mr. A. Kohn, to whom the whole success of the function was due. Rev. Father Holbrook was untiring in directing the details.

His Worship the Mayor, Mr. A. M. Myers, who had curtailed his visit to the Exhibition to hurry back to attend the celebration, presented, on behalf of the numerous friends of Dr. Lenihan, a purse containing two hundred and ninety sovereigns, and also a small gold cross studded with a beautiful and valuable emerald stone, the gift of Mr. Adolph Kohn. In making the presentations, the Mayor said that in Bishop Lenihan they had a good and exemplary ecclesiastic, and a good and worthy citizen who loved his people, and was devoted to their interests, and to their fine city he was one of its best friends and admirers. Last year he attended the ninth anniversary, and the eulogiums he then pronounced concerning their good Bishop held good to-night. The more they knew of him and his good deeds, the more they learned to love and appreciate him. This appreciation was not confined to his own people, but went beyond them, and wherever he journeyed throughout the Colony he learned of the high esteem in which Bishop Lenihan was deservedly held. If there was one thing above all others which commended the Bishop to them, it was the constant care bestowed unceasingly upon these little children, the orphans now present. The man or woman who did not love little children was not deserving of love. In handing the purse to the Bishop, the Mayor assured him that its intrinsic value measured in only a very small degree the high regard in which he was held by the subscribers.

Monsignor O'Reilly, on behalf of the priests, expressed his great pleasure at being present at this tenth anniversary of his Lordship's consecration. In the ten years which had passed, the relations between the Bishop and his priests had been the most harmonious. He (Monsignor O'Reilly) had known Auckland now for very many years. He had arrived in 1852, and from that period to the present it had grown to its present proud position; and he was pleased that one whom he had known since childhood should now be its Mayor. With the growth of the city and province their diocese had, too, advanced. Its wide sphere and scattered labors entailed upon its ruler a corresponding amount of energy, thought, and care. Their Bishop wrought hard to fulfil his manifold duties, and with what success this gathering testified. As senior priest of the diocese, if not of New Zealand, he warmly congratulated him, and assured him of the constant fidelity of his priests, and earnestly hoped that he would long be spared to rule over them.

Mr. Alfred Kidd, M.H.R., said he was proud to be with them to do honor to one who was most worthy of all honor. For many years he had been associated closely with the Bishop in many good works, particularly with the orphans, and he, by that means, got a clear insight into the manner of man the Bishop was. Generous, kindly, affectionate, manly, and ever thoughtful for the well-being of others—these were the Bishop's characteristics. To know, and shake the hand of, such a man was in itself indeed a great honor and privilege.

Mr. E. M. Alison, M.H.R., re-echoed all that had been said. He, too, was associated closely with the Bishop in connection with Takapuna Orphanage. Like many others, the Bishop suffered from impecuniosity, and the almost insurmountable difficulties with which he was surrounded at that institution were enough to daunt the ardor of many a stout heart. But these were about to be overcome. During last session an empowering Bill had been passed allowing the Bishop to dispose of the orphanage site in Ponsonby to the Gas Company, and permitting him to erect a splendid building on the fine Takapuna estate. This would relieve him from much anxiety and care for the orphans. He (Mr. Alison) knew with what vigor and determination the Bishop carried on his labors, and for him he had entertained during many years of close and happy relationship the very highest esteem. How widely that esteem prevailed, far beyond the ranks of the Catholic people, he knew well.

The Bishop, on rising to respond, was greeted with long and continued applause. He said he hardly knew how to express his feelings of gratitude for all the too flattering compliments so lavishly bestowed upon him by his kind friends to-night. The Mayor, Monsignor O'Reilly, and Messrs. Kidd and Alison were good enough to refer to him in terms which he knew came from their hearts. If he were deserving of them, his people should be the judges. Ten years had passed since he was consecrated their Bishop, and any success achieved was primarily due to the loyal and hearty support accorded to him by his faithful priests and people, and many kind friends of other denominations. He desired to thank the Mayor and his good lady for their kindness to him at all times. To the members of Parliament present, including the Hon. Mr. Thompson, and those other members, who had assisted in passing the Empowering Bill referred to, he returned his most sincere thanks. Much good would assuredly accrue from that measure. Monsignor O'Reilly, who spoke so well and kindly on behalf of the priests, he thanked most sincerely. He thanked the little children for their singing, and the orphans in particular for their rendering of Moore's sweet melody. Of Mr. Kohn, how should he speak? He could not adequately express his feelings of gratitude towards him. Mr. Kohn was his constant friend and benefactor, and he took this opportunity of again publicly expressing to him his gratitude for the many kindnesses so lavishly bestowed upon him by good Mr. Kohn.

The Bishop then resumed his seat amidst loud applause. A pleasing feature was the presentation of beautiful bouquets to the Bishop, Mayor, and Mayoress by three little orphan girls. The Mayoress, in return pinned a nice gold brooch upon each of them, the gifts of Mr. A. Kohn.

During the evening an excellent musical programme was ably rendered:

The following are the results obtained by the pupils of the Dominican Convent, Bluff, at the practical examination in music held at the local centre by Mr. C. Edwards, of Trinity College, London:—Intermediate division, Nettie McSwan, 80 (honors); Ruby Hannah, 63; Chrissie Metzger, 62; Daisy Anderson, 61. Junior division, Reina Gifford, 80 (honors); Alice Gillooly, 63; Louise McIntyre, 61. Preparatory grade, Barbara Walker, 74.

Spanish Columbian Festival, Dunedin.

The good work which the Sisters of Mercy are doing in South Dunedin, where they provide all the comforts of a home for over eighty children, is well known to all. The manner in which the spiritual and temporal wants of these children are attended has received well-merited praise from all who visit the orphanage. For some years after the establishment of the institution the Sisters were accommodated in a small cottage, which was altogether unsuitable for the purpose. A few years ago the community decided to erect a new convent, which would provide the necessary accommodation for the Sisters in charge of the orphanage and also of the parish school. To do this they incurred a heavy liability, and the festival now taking place has been organised to assist in liquidating this debt. Although there has been an annual appeal on behalf of the orphanage, this is the first time the Sisters of Mercy have asked for assistance on their own behalf, all money realised for the orphanage being kept strictly for that purpose. That the committee of management worked with considerable zeal and energy was patent to all present at the opening ceremony on Monday evening, as His Majesty's Theatre had undergone a complete transformation—flags, banners, bunting, and Chinese lanterns being used to produce a most artistic effect. A cursory inspection of the stalls was sufficient to show that the stallholders and their assistants had done their part; the stock of goods on exhibition being as varied as it was artistic and valuable. It was a credit to local art, industry, and talent.

The committee consists of the Rev. Father Howard as chairman and treasurer, and Mr. J. J. Marlow, secretary, with Messrs. W. Carr, J. Saunders, J. McCurdy, P. Fitzgerald, T. Hoare, C. A. Shiel, J. O'Connor, J. Mooney, J. Hill, R. McLean, J. Rattigan, J. McDavitt, M. Mulquin, W. Fulton, J. Mulholland, C. Columb, J. Hally, F. Fitzpatrick, and J. Hughes.

The following is a list of the stallholders and their assistants:—Stall No. 1.—'Barcelona.'—(dolls and lollies). Stallholder, Miss A. Heley; assistants, Mrs. Herbert, Misses Faulkner, Columb, Hughes (2), Farleton, Leyburn, Bagley, Macdonald, Black (2), Keogh, Lestrangle, Collins, Murphy, Salmon, Messrs. Herbert and Leyburn.

Stall No. 2.—'Castille.'—Stallholders: Miss Mackay, Mrs. Mowat, Mrs. Cornish; assistants: Messdames Crow, Breese, Misses Lamb, Mowat, Cotter, Cameron, Wyinks, Bunbury, Heffernan, Anderson, McCarty, McDonald, O'Brien, Mount, Wilson, Jay, Rodgers, Messrs. Callan and Mowat.

Stall No. 3.—'America.'—Stallholders: Mrs. Mee, Miss Faulkner, Mrs. Scott, Mrs. Jackson, Mrs. Bernech; assistants: Misses Mahoney (2), Brennan (3), Heffernan (2), Mulholland, Tot Butler, Leonard (2), Francis, Nora McDermott, Keir, Edwards, Lucy Mee, Quirk, Reid, Messrs. Connors (3), Brennan (2), Mee (3), McLean, J. Mulholland, Quirk, Master T. Heffernan.

Stall No. 4.—'Madrid.'—Stallholders: Mrs. Milne and Miss Carroll; assistants: Misses Simmonds, Black, Flynn, Mellick, Crow, Brown, Bourke, Otto, Collie, Carter, Doswell, Lemon, Dormer, Kilmartin, Wood, O'Sullivan, Lawlor.

Stall No. 5.—(Children of Mary, South Dunedin).—'Santiago.'—Stallholders: Mrs. Marlow and Miss Dunford; assistants: Misses Long, Sheridan (2), Perkins, Dunford, McGowan (2), Rodden (2), Francis (2), McBride, Messrs. Dumm, McCurdy, Turley, Gibbons, Rodden, Lynch, Fitzpatrick.

Stall No. 6.—'Monte Video.'—Stallholders: Messdames Meenan, Salmon, Major, Foster; assistants: Misses Dickinson, Hemsley, Slattery, Tanner, N. Tanner, Pounds, Smith, Brennan, M. Brennan, Sweeney, J. Sweeney, Hart, Griffin, O'Connor, A. O'Connor, Salmon.

Stall No. 7.—(tea rooms, flower stall and fernery).—'Fonda Espanola.'—Stallholder: Miss Staunton; assistants: Misses Bryant (3), Hannan (3), Brady, O'Neill, Purton, Milligan, Dougherty (2), Johnson, Brennan, Tracey, Emslie, Swanson, Quirk, Clancy, Power, Hannigan, Messrs. Corcoran, Millea, Turner, Miles.

In addition to a varied collection of dolls and art needlework in No. 1. Stall there were also shown some excellent panels in oils, one especially of dahlias being particularly noticeable, whilst a fine oil-painting of Lake Manapouri is sure to attract attention because of its artistic merits.

In No. 2. Stall there is a fine exhibit of artistic goods, including carved tables, screens, a carved Moorish palm-stand, carved Indian screen, specimens of poker work, hand-painted mirrors, oil-paintings, and a fine wardrobe with carved panels.

In the American Stall are displayed various specimens of art needlework, hand-painted cushions, art wood work, painted mirrors, carved tables, panels, in oils, oil-paintings, fire screens, etc.

In the Madrid Stall the principal articles are a carved teakwood screen, painted mirrors, painted fire screens, cushions in various designs, carved chairs, painted plaques, a pretty salad bowl, and other valuable articles.

In Stall No. 5. there are among other things too numerous to mention a very fine sideboard, several painted mirrors, oil-paintings, fire screens in applique and jewel work, plaques, panels in oils, besides cushions, and many fine specimens of art needlework.

In the Monte Video Stall the collection includes painted mirrors, carved tables, chairs, and coal scuttle; cushions in various artistic designs, and a comprehensive exhibit of needlework.

The flower stall and fernery and tea rooms are located in the Victoria Hall, which has undergone a complete transformation under the direction of Miss Staunton, who presides over this portion of the bazaar. Here is exhibited a very fine wardrobe, artistic in design and ornamentation.

The opening ceremony took place punctually at eight o'clock. The Rev. Father Howard, addressing the large gathering, said he had to apologise for the absence of the Mayor, who was to have opened the bazaar, and therefore he had to request the Rev. Father Coffey to perform the ceremony. The object of the bazaar was to assist those devoted ladies, the nuns of South Dunedin, in their good work. The good Sisters spent the whole of their lives in the training of the young, and in caring for the waifs and strays, the homeless and fatherless. Their lives were devoted to this glorious work, and the object was to raise funds to provide a convent for the Sisters. The object, he was sure, would appeal to all, irrespective of doctrinal feelings, and he felt sure the festival, which they were about to inaugurate, would be a great success. He had much pleasure in calling upon the Rev. Father Coffey to open the bazaar.

The Rev. Father Coffey said it was not easy for any one to address such a large audience at so short a notice. When he came into the theatre he had no idea that he would be called upon to speak that night. The Mayor had been asked and had promised to open the bazaar, and it was only when he came into the theatre he was informed by the secretary that his Worship had sent word at the last moment that he would not be present. It was unnecessary for him (the rev. speaker) to refer to the object of the bazaar, for this had been done by Father Howard. Its object appealed to every Christian—it was to assist the Sisters of Mercy in the great work they were engaged in on behalf of the children of the district. It appealed to every Christian, as far as his means would permit, to assist in making the bazaar a success. That success would not depend so much on the opening but on the close, when he hoped Father Howard would be able to hand a substantial cheque to the Sisters of Mercy. They were looking for financial results, and to bring this about they would require the sympathy, co-operation, and generosity of all. He had to apologise for the absence of his Lordship the Bishop, who had always taken a deep interest in the work of the Sisters of Mercy, and it would be a source of the greatest pleasure to him to hear of the success of the bazaar. Before going away His Lordship had shown his sympathy with the undertaking by presenting a very handsome prize, and he had entrusted a certain sum of money to himself (the rev. speaker) as his representative to be spent among the various stalls. The large audience which he saw before him augured well for the success of the bazaar, and owing to their enthusiasm and generosity he trusted it would be possible for Father Howard to hand over to the Sisters of Mercy a substantial token of the people's appreciation of the good work they are doing. Father Coffey then declared the festival open.

At the conclusion of the opening ceremony the first part of the programme arranged by Signor Borzoni was proceeded with. The entertainment was full of life and color, and was watched with intense interest throughout by the large audience. The spectacular effects were very fine, the dances were most graceful, and the intricate marches were gone through with the utmost precision. The incidental music to the tableaux, dances, and marches was contributed by an efficient orchestra under Mr. A. F. Robertshaw. It may be here mentioned that Mr. J. O'Connor, who takes the part of Columbus, and Mr. J. Mulholland, acted as joint managers of the spectacular part of the proceedings.

Very good business was done during Monday and Tuesday evenings. The bazaar will be open every evening during this week, and, apart altogether from the deserving object for which the fair is held, the spectacular display is well worth the price of admission.

J. G. 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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(Sgd.) P. VIRTUE.

P. Virtue,
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Longer** the opportunity will be given to promote further effort in
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liberal yet offered to the Public in New Zealand.

JAS. KIRKER,
General Manager.

Irish News

ANTRIM—A Belfast Nationalist

The death is announced of Mr. James Johnston, of Belfast, an Ulster Protestant who never wavered in his belief that the only solution of the ills of Ireland was the reopening of the Irish Parliament. Mr. Johnston was a very successful tea merchant, and was a Justice of the Peace for Belfast. He was a Presbyterian elder and greatly respected in his Church. He never obtruded his politics on anybody; but, whether the National cause was in smooth water or in rough, he remained constantly true to his principles as an Irishman. He was just the kind of man, indeed, that is needed so much in the North—a man who can see the Irish difficulty steadily and who can see it whole, and who has the courage to live up to his convictions. The name of James Johnston, of Belfast, should be remembered with respect by all Irish Nationalists.

CARLOW—A Serious Fire

On October 1 the drapery establishment of Mr. Boake at Carlow, and the fancy establishment of Misses Bailly adjoining were destroyed by fire.

CLARE—A Millionaire

The 'Pall Mall Gazette' states that Mr. Daniel O'Day, the famous Irish-American oil king, who died in a remote watering place in France, must have left as much as £10,000,000. When a year old, Mr. O'Day was taken from the village of Kildysart, County Clare, to America, by his parents, who settled as pioneer farmers at Ellitsville, near Buffalo. He named his country place at Allenhurst, N.J., after his native village, 'Kildysart.'

CORK—Not likely to be Successful

The Most Rev. Dr. O'Callaghan, Bishop of Cork, was present at the distribution of prizes at St. Vincent's schools, St. Mary's road, Cork. He said no attempt to introduce in Ireland a mixed and godless education would be successful.

DONEGAL—Christian Principles

The Bishop and clergy of the diocese of Raphoe, assembled in conference at Letterkenny, adopted unanimously the following resolution:—'That, at the approach of the autumn session, we deem it opportune to record our gratification at the defence of Christian principles in primary education which the Irish party maintained in Parliament during the early part of the year. In face of great difficulties they proclaimed the demands of right and justice with a frankness, ability, and wisdom that the representatives of no Catholic nation have at any time surpassed. Their action is a record of permanent value to Ireland, and it has not failed to produce a marked impression on every section of the population of Great Britain. Mr. Redmond and the Irish party were battling for their own when they strove to uphold the rights of the children of Irish parents in the schools of England; and we are confident that they will leave nothing undone to prevent any Bill passing into law with the intolerable provisions the Education Bill at present contains. As regards Ireland, we heartily endorse the policy of submitting any scheme of Government reform to the test, whether that scheme makes for native government and leaves intact the efficiency of a party whose efficiency is of paramount importance to Ireland until Home Rule is secured.'

DOWN—The Future

Mr. T. W. Russell, speaking in Belfast recently, on the occasion of a presentation to Mr. James Wood, late M.P. for East Down, asked his audience to think of the last five and thirty years! The Episcopal Church renewed in vigor and usefulness by disestablishment and partial disendowment, landlordism sentenced to death. Just imagine it—£70,000,000 worth of land either sold or applied for under old and new Acts, and the landlords racing to be confiscated! Local government committed to the people without any of those disastrous consequences which Lord Salisbury feared. All this within a few years. And they remembered what was to take place, the ruin that was to follow upon every reform. Could they not look forward, therefore, with patience and hope, with strength and confidence to the future? He said: that they could and they ought to do so. The race hatred, the irreligious feeling, the acerbity which had marked so much of their public life in the past could not ultimately be maintained. It ought not to be maintained. Ireland was fifty years behind England and

Scotland in Educational matters. She was far behind in other things, and if they were to live as a nation, if the people are to have a chance in the world, they must get rid of this odious spirit. They must, whilst children of a great Empire, be Irishmen; they must work first and last for the country to which they ought to give their best thoughts and service; and the present House of Commons would certainly take this view of Irish business and Irish duty.

DUBLIN—Blackrock College

Among the successful candidates at the recent examination for the Indian Civil Service is a Blackrock College pupil, Mr. James Sweeney, B.A. He obtained his entire education in that famous institution, which he entered in 1896. He won a preparatory grade exhibition there in 1897, a junior grade exhibition in 1898, a middle grade exhibition in 1899, which he retained in the senior grade in 1900. In 1902 he won a classical scholarship in the Royal University, and graduated in 1904, taking first place in Classics at the B.A. examination in that year. Though pitted against the elite of Trinity, Oxford, and Cambridge, he has now succeeded in winning one of the most coveted positions in the Civil Service. It was his first trial, too, a fact which makes the performance all the more creditable to the pupil and to his teachers alike.

Death of Monsignor Molloy

In this city and surrounding neighborhood (writes a Dublin correspondent) the painfully sudden death of Right Rev. Monsignor Molloy, rector of the Catholic University, and Vice-Chancellor of the Royal University, was learned with universal regret. Deceased was a delegate to Aberdeen in connection with the University celebration, and was the guest of Mr. James Hutchinson, manager of the North of Scotland Bank, during his visit. He retired to bed at an early hour on Sunday night, requesting to be called at seven o'clock on Monday morning, but at that hour the alarming discovery of his sudden death was made. The painful news was wired to his Grace the Archbishop of Dublin by the Right Rev. Dr. Chisholm, Bishop of Aberdeen, who, needless to say, was greatly distressed at the sad occurrence. Monsignor Molloy was born at Mount Tallant House, near Dublin, in 1834. His early education was received at Castleknock College, whence he went to Maynooth College, where he had a very distinguished career. At the age of 23 he was appointed Professor of Theology in the celebrated ecclesiastical college, a position which he filled with great credit until 1871, when he became Professor of Natural Philosophy in the Catholic University. In 1882 he succeeded the late Dean Neville of Cork as rector of the institution. In the same year he was elected a Fellow of the Royal University of Ireland. He was a member of the Council of the Royal Dublin Society for many years, and he was one of the Society's most popular lecturers. He was learned in many sciences, and was an authority on applied electricity and the wireless telegraphy of Marconi. Mgr. Molloy wrote several books, chief among them being 'Geology and Revelation,' published in 1870; 'Gleanings in Science,' in 1883; 'A Treatise on the correct use of Shall and Will,' in 1897. He was the author of numerous scientific addresses and literary essays, and was a frequent contributor to the magazines.

KERRY—A Memorial

A memorial to the officers and men of the Royal Munster Fusiliers who fell in South Africa, has been unveiled at Killarney. The memorial, which takes the form of a large Celtic cross of carved limestone, bearing bronze tablets, was unveiled by the Earl of Kenmare, who was assisted by Dr. Brindle, D.S.O., Bishop of Nottingham.

KILDARE—A Distinguished Visitor

In the early part of October Lady Russell of Killowen was on a visit to her sister, Lady Gilbert, the Irish writer, better known as "Rosa Mulholland," at her picturesque old home in County Kildare. Before returning to England, Lady Russell was to visit Newry, with which her husband, the late Lord Russell of Killowen, was so closely associated.

LIMERICK—White Gloves for the Judge

At the Limerick City sessions on October 1, and at the County Quarter sessions on the following day, Judge Adams was presented with white gloves, there being no criminal cases for trial.

Death of a Popular Resident

The death took place on September 5 of Mr. W. H. Lyons, Groom Castle, father of the late lamented Spencer Lyons, one of the most respected Gaels in Ireland. At a special meeting of the Limerick County

Board on September 5, a vote of condolence, on the motion of Mr. P. J. Hayes, seconded by Mr. P. O'Reilly, was passed with the family of the late Mr. Lyons in their bereavement.

Instructing the Farmers

At a recent meeting of the County Limerick Agricultural committee, Mr. R. Coll, J.P., proposed that £200 be devoted to the training of farmers, so that they should have all the profit which should be theirs out of the Irish butter trade. The person appointed, in addition to instructing the farmers as to manufacture, marketing, etc., should also act as organiser, and point out to the farmers the great advantages from co-operation. He looked upon co-operation as the salvation of the country. They would not, as things went, get twenty farmers who could tell them how many gallons of milk would make a pound of butter. The farmers' profits were at present largely going to the middleman.

Death of a Prominent Citizen

The death has taken place at his residence, 'The Crescent,' Limerick, of Mr. John Clune, J.P., tobacco manufacturer, in his fifty-sixth year, after a lingering illness. Mr. Clune was a very successful business man, and was for nearly twenty years a member of the Limerick Corporation. He was also a member of other local Boards, and was made a Magistrate some sixteen years ago.

MAYO—Dedication of a Church

On Sunday, September 30, his Grace, the Archbishop of Tuam solemnly dedicated a new church just erected in Mullrany, and preached an eloquent sermon to a large congregation. Having congratulated the clergy and people of the district on the completion of the sacred edifice, he pointed out that it was God and not man who selected the site for a church. When they spoke of the Church in its full sense, they did not mean the material building, but the Church with all its spiritual equipment and with the fountain of regeneration, where the children of the faithful were baptised and the stains of original sin swept away.

Death of a well-known lady

The death of Mrs. Catherine Devine, Carracastle, County Mayo, being unexpected, came as a very painful shock to relatives and friends. At the Requiem High Mass there was a very large attendance of the clergy, some thirty-five of them being present. The celebrant was her son, Rev. A. Devine (formerly assistant priest at Seacombe, Cheshire). The remains were interred in the family burial ground, Carracastle, in the presence of a large gathering of mourners.

TIPPERARY—Religion in the Schools

Speaking at the opening of a bazaar in aid of the Christian schools, Clonmel, the Earl of Donoughmore said education was something far more sincere than the mere learning of a few facts, and they could not educate people properly and lift them up as honorable, useful citizens if they divorced religion from the school. He was gratified to think that there was no sign of the advocacy of such divorce in Ireland, whatever might be going on in England.

WEXFORD—A Priest passes away

The death occurred on October 2 of Rev. Father Fanning, a Wexford priest, at St. Vincent's Hospital, Stephen's Green, Dublin, where he was undergoing treatment for an ailment that had caused him to give up duty in South Africa a year ago. Father Fanning was ordained about 31 years ago, and after a short curacy in Newtownbarry he volunteered, with other Wexford priests, for missionary work in South Africa.

'The Welcome Stranger,' one of the largest nuggets found on earth—it weighed 2516 ounces of pure gold, and was valued at £9553—was discovered by Mr. J. Deeson and Mr. Richard Oates at Moliagul (Vic.), on February 5, 1869. Oates died at Woodstock (Vic.) the other day, at the age of 79.

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People We Hear About

One of the former students of Stonyhurst College, Major and Brevet Lieutenant Colonel P. A. Kenna, V.C., D.S.G., has been given the command, by special promotion, of the 21st. Empress of India's Lancers, which has been vacant since the retirement of Colonel J. Powle, of Chaburn. Colonel Kenna goes over the head of the second in command of the regiment, who is his senior in age and service.

Miss O'Connor Eccles is a West of Ireland lady of unusually varied accomplishments, and the committee of the Munster Connacht Exhibition did a wise thing when they gave her charge of the Cottage Industry Section. She is of a very old and distinguished family, being a near relative of the princely house of O'Connor Don. She knows how to manage a farm, a dairy, and a garden, how to housekeep, keep accounts, cook, sew, and nurse the sick; how to lecture on household economies and household management, and finally, she is a novelist, essayist, and short-story writer of wide repute.

Of the small number of Peeresses of England or Scotland in their own right, the only Catholic hitherto has been the youthful Baroness Beaumont. There is, however, now a second Catholic Baroness of England, in the person of Lady Wentworth, hitherto known as Lady Mary Milbanke, who, by the death of her father, second Earl of Lovelace, and twelfth Baron Kentworth, has succeeded to the latter dignity, created in 1529, and one of those peerages heritable by heirs-female. Lady Wentworth is in her 35th year, and unmarried. Her aunt, Lady Anne Blunt, the late Lord Lovelace's only sister, is also a Catholic, and Lady Mary Milbanke has been much with her since her father's second marriage some years ago.

Cardinal Merry del Val when a little boy took piano lessons at Brussels from M. Albeniz, then a student at the Conservatoire. Some of the teacher's reminiscences of his pupil are published in a French paper. 'He was,' says M. Albeniz, 'a delightful child, exquisitely distinguished in his manner and captivated everybody with his charm. Never in my life have I known a pupil more persevering or more attentive. And I remember one amusing detail which often recurred to me when I saw my pupil become a priest and rise from one high ecclesiastical position to another. When he was about eight and I was about eighteen, I often used to amuse myself by asking the young Raphael what he meant to become when he grew up. To my delight this son of a diplomat used invariably to reply, "I mean to be a tram conductor." As things turned out, M. Albeniz's pupil has done rather better than that.'

Americans reckon that Sir Thomas Lipton, who runs many groceries in Britain, is outclassed as a grocer by James Butler, of New York. Butler is a Kilkenny man, who runs 166 retail grocery stores in Greater New York. He was born in the Tower, Kilkenny, fifty years ago, and is the son of a farmer. He first owned the clothes he wore when he emigrated at the age of nineteen. As a steward in Windsor Hotel, New York, he saved 2000 dollars, and set up his landlady's son, P. J. O'Connor, in a grocery business. It was to save the lad's failing health that the partnership was started, Butler remaining at his job. O'Connor recovered his health, and the partnership of O'Connor and Co. prospered amazingly. Butler was the Co. In 1886 Butler bought O'Connor out of his three small stores, and in twenty years Butlerised grocery stores began to spring up all over New York 'in a night,' and the name of 'James Butler' began to stand for the popular idea of grocerying.

'M.A.P.' has noted the interesting fact that the three leading figures in the recent negotiations with the Sultan were Irish, namely, Lord Charles Beresford, Sir Nicholas O'Connor, the consul, and Mr. Andrew Ryan, vice-consul at Constantinople. Mr. Ryan, although his name has not been much mentioned, has taken a very prominent part during the crisis. Before going to Constantinople three years ago Mr. Ryan saw much service in Persia and the East generally. He is a native of Cork, where his standing in the Queen's University is a record. His family may be regarded as remarkably clever. One of his brothers holds a high position in the Indian forest service, and another is a Dominican priest. His sister, Miss May Ryan, has been the most distinguished lady student that has ever been enrolled in the Royal University, and her wonderful series of successes, culminating in the unique honor of a fellowship, has been one of the stock arguments for more generous treatment for women in university education.

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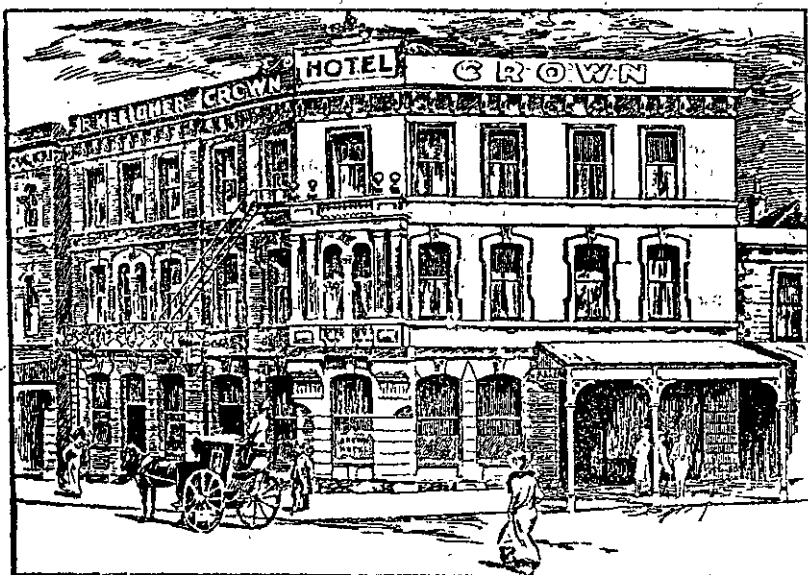


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Yours sincerely,

GEORGE DUTCH.

Leith Street, Dunedin.

Obtainable from all Merchants throughout the Colony.

The Catholic World

ENGLAND—The Church and the Poor

His Grace Archbishop Bourne, speaking at the celebration of the golden jubilee of Poplar Catholic church, said the Catholic Church had always protested against the action of those who oppressed Labor and used it unjustly. He advised his hearers not to be led away by those who maintained that if their theories were adopted there would be no more suffering, and said he was glad to observe the great stand made by Catholics in the North of England against the attempt of some trade organisations to introduce purely secular education.

FRANCE—Messages of Sympathy

The very day that Archbishop Bourne's Brighton speech and the message of sympathy to the Catholics of France were published in the French papers a similar expression of sympathy from the Swiss Bishops, clergy, and laity assembled in congress at Fribourg, to the number of sixteen thousand, was reported by the telegraphic agencies.

ROME—The Holy Father and Peace

A group of distinguished Catholics, belonging to various nationalities, who joined in the Peace Congress at Milan, having addressed a respectful message to his Holiness, the Pontiff replied through the medium of the Secretary of State to Cardinal Ferrari, the local Archbishop, thanking the signatories of the telegram, and saying that he well knew 'that the efforts to avoid the horrors of war were conformed to the spirit and to the precepts of the Gospel.' The action of these members of the Peace Congress may be singled out for imitation. Catholics, finding themselves a minority at meetings of the sort, or realising that the Holy See will not be addressed by the Congress as a whole, may well act on their own initiative in behalf of the cause they have at heart. It is said that the efforts to obtain a standing for the Holy See at the Hague Conference are much more likely to have a successful issue. In this case, Monsignor Giovannini, the Charge d'Affaires in Holland, would be named Internuncio. There has been no Internuncio since the last Conference.

The Peace Congress

A Rome telegram to the 'Temps' (Paris) states that the Holy See, desirous of avoiding any incident with the Italian Government, will not insist on having a representative at the next Hague Conference. The 'Temps' adds that the French Government took no action to prevent the despatch of a delegate from the Vatican to The Hague.

The Oblates of Mary Immaculate

The Young Order of the Oblates of Mary Immaculate, of which Pere Lavillardiere has been elected Superior-General, was founded by that great Bishop, Monsignor de Mazenod, who died in 1861. It has already large and prosperous missions in all parts of the world, especially in Canada, South Africa, and Ceylon. To say nothing of their home missions, we may mention that the Oblates of Mary Immaculate have been entrusted with the charge of the National Basilica that the Belgian King and nation are building at Brussels in honor of the Sacred Heart of Jesus. Up to the last expulsions they had charge in France of the churches of the Sacred Heart at Montmartre (Paris), Our Lady of Pontmain, Notre Dame de la Garde (Marseilles), and other sacred edifices.

SCOTLAND—Bishop Elphinstone's Memory

The celebrations at Aberdeen in connection with the University there recall (says the 'Catholic Herald') the fact that that great institution was originally created by the Pope. It is to the credit of the students of the University that the other day, in honor of the occasion, they placed a wreath of lilies and chrysanthemums on the tomb of Bishop Elphinstone, who obtained from Pope Alexander VI. a Bull for the establishment of a college in the city. Bishop Elphinstone, like many men of his time, was not only a Bishop, he was also a scholar and a politician. He reached high office in the State, but before he did so he was employed on many embassies, and worked hard for an alliance with France—a leaning, it is pointed out, which drew the Franco-Scottish delegates to his tomb the other day. Bishop Elphinstone's greatest service to Scotland, however, was his establishment of the first Scottish printing press, in the year 1609. There are very few Scotchmen, by the way, who know

that they owe everything in the way of the early education of their country to what they call the Church of Rome.

Death of a Monsignor

Throughout the community generally and in the Catholic portion of it particularly (writes a Glasgow correspondent), there will be sincere regret at the death of the Very Rev. Mgr. Provost Clapperton, who for the long period of forty-five years had been prominently connected with the Church in Dundee. The Monsignor had not been in good health for a considerable time, and died on September 26 at the Home of the Little Sisters of the Poor, Wellburn, in which institution he had acted as chaplain since he retired a few years ago from the charge of the Pro-Cathedral, Nethergate. Born at Fochabers about seventy-five years ago, he belonged to an old and much-respected Catholic family. He was the youngest of three brothers who entered the priesthood, and received almost the whole of his education in France. After a distinguished course at St. Sulpice, he was ordained on May 17, 1856, and after his return to Scotland he was stationed in Edinburgh, Dumfries, and Falkirk. In 1861 he began a connection with Dundee which subsequent events proved was greatly for the benefit of the Catholic community.

A Venerable Priest

By the death of Father David M'Cartney, which took place at Dalbeattie recently, a venerable and picturesque figure disappeared from the ranks of the Scottish priesthood. Father M'Cartney was born in Ireland, but went early in life with his people to Scotland. Born over 81 years ago, the venerable priest has had a long and creditable career. He was educated for the priesthood at Blairs College, Aberdeen, and the Scots College, Valladolid, Spain, and was ordained in 1851. Two other brothers were also ordained later—one who died while still a young priest, and the other the Very Rev. Canon James M'Cartney, at present stationed at Peebles. Father David M'Cartney was stationed over 40 years ago at Kirkeudbright, afterwards successfully working in the missions at St. Andrew's Pro-Cathedral, Dundee; Inverlathgow, the English mission, and then succeeded the Rev. Father James Guthrie in the charge of Castle Douglas. Later he was appointed to Annan, and 25 years ago he was transferred to St. Peter's, Dalbeattie, resigning in 1888, after 13 years' hard and zealous labors in that mission.

SOUTH AFRICA—Summoned to Rome

The 'Catholic Herald' states that the Bishops of the Transvaal and Natal (Bis. Miller and Delalle) have been summoned to Rome on important business connected with South Africa.

SPAIN—Unity of Social Action

The Catholics in Spain are considering the question of federating their societies, and an important letter on the subject has been addressed to the Bishop of Madrid-Alcala by the Cardinal-Archbishop of Toledo, Honorary President of the Central Junta for Catholic action. With the Junta, his Eminence thinks that the time has come for the foundation in Spain of a solid and large social organisation of Catholics, which will form a permanent and well-disciplined force that will assist the Bishops in defending the Catholic religion against its enemies, and help to prevent the appearance of discord. The steps which Spanish Catholic Congresses have recommended for the setting on foot of Catholic societies in the different dioceses are strongly recommended by his Eminence, who remarks that it is a pity Spanish Catholics have to regret the dispersion of their forces and the loss of united energy caused by the absence of a central directing agency, such as the Catholics possess in Germany, Italy, and some other countries. Now that the matter has been taken in hand by the Hierarchy and the Junta action will speedily follow, and in the course of some little time Spain will probably reap good fruit from federation.

SWITZERLAND—Catholic Organisation

The success with which the Catholics of Switzerland have overcome the difficulties that were placed in the way when they attempted to organise their forces should encourage Catholics of other nationalities. The story is told in the interesting account of the Swiss Catholic Congress given by a special correspondent of the 'Catholic Times.' After the revolution of 1830 a Catholic Association was formed in Switzerland, but the promoters found it necessary to dissolve it. Another attempt to establish a Catholic society was made in 1846, when the Academy of St. Charles Borromeo was founded. The most active members of the Catholic body were drawn together in membership, but

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some three years afterwards the funds were confiscated by the State and the publications of the society prohibited. In 1857 the Association of Pius IX. was constituted, and side by side with it grew up Catholic clubs and workmen's associations. It changed its title in 1894 to the Katholikenverein, and a committee was appointed to further the project of holding a general Congress of the Catholics of Switzerland. The first Congress was held at Lucerne in 1903, and the second has just taken place at Fribourg. A practical programme was gone through, almost every phase of social work being dealt with, and a message of sympathy was sent to the Catholics of France. The French Catholics could scarcely serve their own cause better than by imitating the work of their Swiss co-religionists.

UNITED STATES—A Bigoted Action

Much indignation (says an exchange) is felt at Williamstown, Pa., over the action of the Board of Education in ousting teachers of the Catholic faith in the public schools of the borough at the instance of the Societies of the Patriotic Order Sons of America, the Junior Order United American Mechanics, the Independent Order of Oddfellows, and Chester Post of the Grand Army of the Republic, which presented a joint resolution to the Board requiring that the Bible be used as a text book in the schools, and no Catholic teachers be employed. Not a Catholic teacher was reappointed. The several Catholic societies have passed resolutions condemning the action and denouncing the resolution as un-American and unconstitutional. Copies of the resolutions have been forwarded to the Governor.

Death of a Jesuit

Rev. Charles F. Kelly, S.J., of St. Joseph's Church, Philadelphia, died on September 19. He had been ill for the past year, and although he submitted to several operations, his condition had been regarded as hopeless for months. Father Kelly was born in Newtown Stewart, County Tyrone, in 1829, and was taken to Philadelphia when a child. After attending Villanova College for two terms, he entered the Jesuit Society as a novice. He studied in Louvain and Rome, and after his ordination he was an instructor at Georgetown College, Washington, D.C., and at Holy Cross College, Worcester, Mass.

GENERAL

The Benedictine Order

The Benedictine Order has nearly 6000 members in sixteen congregations, with 115 monasteries. There are 3076 priests, 676 clerics, 1435 lay Brothers, novices, and postulants.

The Bayeux Tapestry

Few besides those who have visited Bayeux or have specially studied the subject have any idea of what this extraordinary work of art is really like or have any authentic knowledge of its history. It tells the story of Edward, Harold, and William, and of the conquest of William, in a series of pictures, so that its value is great as a chronicle as well as a relic of needlework 800 years old.

The vicissitudes of the treasure have been many. It is a curious fact that from 1476 until 1724 it seems to have dropped entirely out of the world's knowledge. It was preserved with care among the treasures of the Bayeux Cathedral, and was brought out for eight days every summer and hung about the nave of the Cathedral. No one but the peasants ever saw it, and the cathedral authorities cared for it only as a decoration. In 1724 an old drawing of part of the tapestry came into the hands of a learned antiquarian, who tried without success to find the original. The Pere Montfaucon also tried to find it, and at last succeeded and told the world about it in his great book, 'Monuments de la Monarchie Francaise.'

The Church had no power to protect such a treasure in 1724, and the ancient length of linen with its quaint embroidery was dragged out of the cathedral and used to cover one of the military wagons belonging to the local battalion. M. le Forestier rushed to its rescue, and substituted a canvas to cover the wagon, and brought the tapestry to his study till he was relieved from his self-appointed mission by a commission who undertook the protection of the work of art. Now the tapestry has been restored and may be seen framed under glass in a museum of its own.

Mr. Brendan Gavan Duffy, of Melbourne, has been appointed an associate to one of the High Court Judges, at a salary of £300 per year.

Domestic

By "Maureen"

To Whiten the Hands.

Nothing softens and whitens the hands better than the old-fashioned remedy of lemon juice and glycerine. Mix it in equal quantities, and strain the lemon juice first. A few drops of rectified spirit added to it will make it keep better.

Good Complexion.

A good complexion depends largely on the proper circulation of good blood throughout the body. Good blood depends upon the assimilation of digested food of the right quality. Anything that interferes with the proper circulation of the blood tends to make the complexion poor; for example, tight lacing, tight shoes, tight neckbands, and tight waistbands. Many cases of red noses are due to some form of pressure, such as tightly-laced waist or tight sleeves.

How a Poultice Acts.

The poultice is an old friend and an indispensable one, for, however fashions may change in general, the poultice—like the brook—goes on for ever. The essentials of a poultice are that it should be very hot and moist-hot, so as to cause more blood to come into the part to which it is applied, and wet, so as to soften the tissues, more especially the surface skin. The object of applying a poultice is to draw. This is how it draws.—When it is applied, the air within it, and between it and the skin is in a state of expansion by heat. After it has been on for a while it cools down, so the air contracts. Then something must happen. Either the air outside must rush in to fill the partial vacuum, or the skin must bulge out to do this. If the poultice be nicely compressed, and covered, and closely applied, the skin does bulge out, thus breaking down all sorts of barriers within it, and the matter has a free course to the surface. To make a poultice antiseptic, dissolve in the boiling water with which the poultice is made, as much boric acid as it will take up. This will keep the parts free from gangrene and similar complications. For treating a boil, there is no substitute equal to the poultice.

Hiccough.

This irritation is variously set up; one way is by taking hot drink when the stomach is empty. Some people get it when taking soup. One simple way of treating it is to pinch the nose, and drink about half a tumblerful of cold water.

To Keep Children Healthy.

To keep children healthy should be the first care of mothers. There are various rules laid down for the health of children. One of the most important is to keep them occupied; give them something to do. No child can play all day long. There should be some kind of regular task. This will cultivate the mind as well as the body and make the child handsome as well as healthy. A healthy child should have something to occupy its mind, it can select and paste pictures on the wall, cut out letters and put them together, train the eye by doing a little painting, or drawing objects, arrange flowers, etc. The mother can select any occupation she finds the child has a bent for, and remember that no matter how crude the effort, it must be appreciated and made much of, and always considered from the child's point of view. The child treated in this way will be much healthier and happier, than the little one who does not know what to do with himself or herself, and consequently spends the time in grizzling and fretting to work off its surplus energy, and as a result worries the whole household.

Children's Shoes.

The shoes of little children should be very large, the larger the better is a good rule for shoes in general. It may be that big shoes wear rough places on the feet, but as a rule it is the tight shoe that does the damage. Children's shoes should be very long and just a trifle narrower than the foot as it rests upon the ground.

Maureen

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Folding Hand or Stand Cameras from 22s 6d.
Half-plate Complete Sets from 87s 6d each.
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 $\frac{1}{2}$ -plate Magazine Camera size.
Calcium Tubes, 6 x 8, 1s 6d each.
Calcium Tubes, 10 x 4, 2s 8d each.
Carriers, $\frac{1}{2}$ -plate to $\frac{1}{2}$ -plate, 1s 6d each.
Clips, for Prints, Plates, or Films, Wooden, 9d dozen.

Cutting Shapes Glass, $\frac{1}{2}$ -plate, 9d and 1s each; $\frac{1}{2}$ -plate, 1s and 1s 8d each.

CHEMICALS (PHOTOGRAPHIC).

Acid Pyrogallie, 1s 3d oz. Amidol 3s 8d oz.
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Formalin, 8oz 1s.
Gold Chloride (Johnson's), 2s 6d tube.
Hydroquinone, 1s 3d oz.
Metol, 3s 3d oz.
Potash Bromide, 3s 6d lb.
Potash Carbonate, Pure, 3d oz.
Potash Metabisulphite, 6d oz.
Silver Nitrate, 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, 3d oz.

Other Chemicals at Equally Cheap Rates.

Developers, No. 1 and 2 Solutions, 10oz size, 1s 3d.

Tabloid Developers, B. W. and Co.'s Amidol, Pyro Soda, Metol Pyro, and Metol Quinol, 1s 4d each.

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

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Developing Dishes, Zylonite, strong $\frac{1}{2}$ -plate, with spout, 8d each; $\frac{1}{2}$ -plate, with spout and lifter, 1s each; 5 x 4 plate, with spout, 10d each; $\frac{1}{2}$ -Plate, with spout, 1s each; 1-1-plate, with spout, 1s 9d each.

Developing Baths for Films, the Waverley, 5s 3d each.

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Exposure Meter Refills, 8d each.

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Films, Kodak Roll, No. 1. Brownie, 10d; No. 2, Brownie, 1s 2d; 2 $\frac{1}{2}$ x 2 $\frac{1}{2}$, 2s 6d; 2 $\frac{1}{2}$ x 4 $\frac{1}{2}$, 3s 6d; 2 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 2s 6d; 3 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 3s 6d; 3 $\frac{1}{2}$ x 4 $\frac{1}{2}$, 4s; 4 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 4s; 4 $\frac{1}{2}$ x 4 $\frac{1}{2}$, 4s 6d; 4 x 5, 4s 6d.

Ensign Films, 2 $\frac{1}{2}$ x 2 $\frac{1}{2}$, 9d; 2 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 1s; $\frac{1}{2}$ -Plate, 3s 6d; Postcard size, 3s 6d; 5 x 4, 4s 3d.

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Focussing Cloth, $\frac{1}{2}$ -Plate, 3s 6d each.

Focussing Cloth, Waterproof, 7s 6d each.

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

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

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Mounts, 5 x 4 plate, from 8d doz, or 6s per 100.

Mounts, $\frac{1}{2}$ -plate, from 1s doz; 7s per 100.

Mounts, 1-1-Plate, from 1s 6d doz, or 10s 6d per 100.

Mounts, Cut-out, $\frac{1}{2}$ -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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Paget Prize Self Toning, Matt and Glossy, $\frac{1}{2}$ -Plate, 5 x 4, Cabinet, and $\frac{1}{2}$ -Plate, 1s per packet.

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Tripods, Wood, 3-fold, 12s 6d.

Tripods, Heads, 8s and 3s 9d each.

View Finders, Direct View, 2s 3d each.

View Finders, in Morocco Caspe, extra quality, 7s each.

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

Science Siftings

By 'Volt'

Indestructible Glass.

In consequence of many recent inquiries, the U.S. Consul at Liege has sent to Washington a report about the hardened glass and crystal ware manufactured in Belgium. On account of the costliness of the process, but few articles are as yet made of this glass, which is called agatine. It serves well for dishes and tumblers. An agatine tumbler may be dropped on a hard floor or thrown across a room with but slight chance of breaking. With great violence, of course, the glass can be broken, but its power of resistance is described as astonishing.

A New Style of Nail.

A recent patent is designed to help the novice at carpenter work to drive a nail straight when it is necessary to fasten abutting pieces of wood together in the manner technically known as toe-nailing. In this operation it is necessary to drive the nail at such an angle that it will enter the second board against which the first one abuts, so that the two will be held together. The difficulty in the use of the ordinary nail for this purpose, is to drive it at just the right angle, so that it will take a proper hold of both pieces. With the new nail this is accomplished by making use of a peculiar plough-shaped end, which causes the nail to describe an arc as it passes through the wood.

A New Method of Heating.

A Frenchman has invented fabrics called thermophile fabrics, which are in reality electrical heaters. Heat of a mild temperature is produced by a combination of a textile and a conductive thread. Electro-thermic wires are hidden in the fabrics. No smoke or gas is thrown off in the heating process and this makes the fabrics very hygienic and suitable for sick-room heating. Many other uses have been found for the fabrics, notably in electrically-operated railways, and electromobles in which thermophile carpets, either alone or in connection with a heating plate, are used to advantage for providing a most comfortable heating effect to the passengers.

Unhealthy Trades.

The latest compilations which have been made show that the air in cutlery factories, is laden with invisible metal dust, and this, being carried into the lungs, causes asthma and consumption. The steel grinders, bending over their work, inhale such huge quantities of metal dust that they rarely live beyond the age of forty. All metal trades are very hazardous, and phthisis or tubercular affections and respiratory diseases are the penalties of these pursuits. The rate of mortality among brewers is 50 per cent. greater than that among men of ordinary callings. Gout is an enemy which makes itself sorely felt in this occupation. Bakers, too, are more than normally subject to premature death. In the flour there is a very small microbe which has its effect on the teeth and attacks the drums of the ears, causing deafness.

The Shape of the Earth.

It was almost to be expected (writes H. P. Hollis in the 'English Mechanic') that the statement that the earth is shaped like a pear would lead to some misconception. One correspondent seems to think it is definitely proved that our earth is not a true oblate spheroid—so much so that the dissymmetry is easily measurable, and that the stock end of the pear is at the South Pole. The pear shape is simply a suggestion from theory, and that actual measurement, on which all knowledge depends, gives only the slightest indication of departure from the traditional orange-form. All that geodesy has done is to give a hint that the Equator may not be a circle, but the ellipticity is so small that it would not cause a difference of a mile between the lengths of the greatest and least radii. This is evidently a different kind of fruit to the one some readers suppose. There is as much variety of shape among pears as there is of color among plums.

The new memorial church to the late Rev. J. H. O'Gorman, at Michelago, now in course of construction, will be a fine large building, and will meet the requirements of Michelago for many years to come. The contract price of the church is £1095.

Intercolonial

There has been completed a handsome monument to the memory of the late Father J. J. Horan, to be placed in St. Mary's Catholic Church, Warwick.

At St. Mary's Church, East St. Kilda (Vic.), the Very Rev. Father Lynch, who has been absent recruiting his health for nearly two years, was welcomed home by his parishioners recently. Mr. J. C. Duffy was in the chair, and there was a very large attendance. Father Lynch, in acknowledging the warm welcome, gave an interesting sketch of his travels.

A builder of railways and other big works was the late Mr. Martin Danaher, who died at Marrickville on November 2. Mr. Danaher, who was a Limerick man, was well known as a contractor in New Zealand. He built several railway lines in Northern New South Wales and Southern Queensland. He retired from business seven years ago.

The Right Rev. Dr. Broeyer, Vicar-Apostolic of the Navigators' Islands, arrived in Sydney on November 5 by the French mail steamer. His Lordship left some months ago on his ad limina visit to Rome. He also visited Berlin to arrange some matters concerning his mission with the German Government, which holds a protectorate over Samoa, where he ministers. He was successful in this direction. He brought back with him five Marist Fathers.

On Sunday, November 4, his Eminence Cardinal Moran Blessed and formally opened the new Convent of St. Joseph at Penrith. The ceremony reminds us (says the 'Catholic Press') that the convent there was the first house of the Order founded in New South Wales. It was the present Mother General, Sister Mary of the Cross, who commenced the work there, having associated with her the present Superior at Penrith. That was in 1880, so that the celebrations of Sunday last really marked the silver jubilee of the advent of the Sisters of St. Joseph to this State.

Mr. W. S. O'Brien, son of Inspecting Superintendent O'Brien, Melbourne Metropolitan Fire Brigade (says the 'Freeman's Journal'), has been appointed deputy chief officer of the Wellington Fire Brigade, New Zealand. Mr. W. S. O'Brien, who was trained as a fire fighter under Chief Officer Stein, is regarded as one of the smartest young men in the brigade, and has on several occasions been the recipient of encomiums from his chief for his nerve and resourcefulness in work where it was most required. For several years Mr. O'Brien has been in charge of Malvern station.

His Grace the Archbishop of Melbourne has made the following clerical appointments and changes in the location of priests in the Archdiocese:—Rev. L. Martin, from St. Patrick's Cathedral to Kilmore, as permanent rector. Lancefield and Romsey have been cut off from Kilmore, and made a separate mission, with Rev. W. Hartnett (Geelong) as pastor. Rev. J. P. O'Connell, of Kilmore, takes Father Martin's place at the Cathedral; Rev. M. A. Vaughan (recently arrived from Rome), and Rev. C. Conlon, of Mansfield, have been appointed as assistants to Monsignor McKenna, V.G., Geelong; Rev. J. J. McCarthy, from Geelong to Mansfield; Rev. J. A. O'Brien, from Gisborne to South Melbourne; Rev. P. J. Gibbons, from South Melbourne to Gisborne; Rev. P. D. O'Connor, recently arrived from Ireland, to Footscray.

The Irish Envoys were to bring their meetings in Sydney and suburbs to a close last week, the final meeting being at Paddington on November 14. They were to leave Sydney for Goulburn on Saturday last. A very high tribute to Mr. Devlin's powers as an orator is paid by the 'Western Advocate,' Orange, which says: 'We have heard Mr. William Redmond speak, and he spoke very eloquently. We have heard Mr. John Redmond speak, and he spoke much more eloquently than his brother. Mr. Devlin surpassed them both in all the essentials of public speaking. We have heard the two most polished orators Australia has produced, Mr. Dalley and Dr. Kelynaek, but we have never listened to more brilliant speaking than that of Mr. Devlin. He is an orator—polished, forceful, convincing, rounded, and fluent. The even stream of carefully modulated sentences never checked; the impressiveness of the story was always evident, and his periods were the polished and rounded utterances of a scholar. He came to Australia with the reputation of an orator of the first water, and his oration here more than sustained the expectations formed by his delighted listeners.'

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QUEEN STREET,
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MAURICE O'CONNOR (late of Christchurch and Dunedin) begs to notify that he has taken over the above favourite hotel, close to Train and Wharf. Splendid view of Harbour.

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Visitors to the above Hotel will receive
Good Mile Faltte from the Proprietor,

E. POWER

Late of Dunedin.

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TOTARA FLAT.MR. H. ERICKSON (late of Orwell Creek)
Proprietor.An Excellent Table kept. First-class Accommodation. The Beers, Wines, Spirits, etc., sold are of the very best. Refreshment Rooms at Railway Station. Billiard-
Billiards, with an efficient marker.

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

Tariff—5s per day; 25s per week.
Permanent Boarders by arrangement.

The Family Circle

THE BEST HOUR

'Get down on the floor here, daddy,
Get down on the floor and play.
And that is the song my baby
Sings to me at close of day.
'Get down on the floor and tumble,
Get down with me, daddy, do;
Get down on the floor now, daddy,
Me 'ants to sit down on you.'

Then overboard goes the paper,
And down on the floor goes dad;
And onto 'him clammers baby,
And baby is more than glad;
And daddy's a horse and waggon,
Or daddy's a ship at sea,
And rolls with a little baby
As happy as she can be.

'Yea, rolls with the babe and tumbles,
And grumbles, and haws, and gees,
And always a dimpled baby
With rounded and dimpled knees
Sits perched aloft unfearing,
And laughing with childish glee
As the daddy ship goes tossing
And tumbling across the sea.

And, oh, but that ship is careful,
The waves may foam and curl,
But never the ship goes plunging
Too much for the baby girl,
And never the horse gets fractious,
Or plunges or jumps aside
So much as to mar the pleasure
Of the wee little girl astride.

Oh, good is the hour of gloaming,
When labor is put aside
And daddy becomes a horsey
A wee little girl may ride;
Or daddy becomes a plunging
Big ship on the stormy seas,
And is guided and captained onward
By a baby with dimpled knees.

FRED'S FAILING

'Sue,' said her brother, 'I wish you would sew up the glove where you mended it before. It's all ripping out again. You didn't make a good job of it.'

'I sewed it well enough,' said Sue, inspecting the glove, 'but I guess I didn't fasten it thoroughly enough at the end. That's where the trouble came. Yes, I'll be thorough with it this time.'

'"Thorough" is a good word,' said mother. 'A great deal of the trouble in the world arises from the lack of it.'

'Yes,' said Sue. 'While we are talking about it, Fred, I want to remind you that you didn't fasten that bracket in my room thoroughly the other day. The screw on one side came out. There was a little vase of flowers on it. It fell down and was smashed. The water spoiled half a dozen or so of books that were on the table under it.'

'Too bad, Sue; I'm really sorry. The next thing I do for you, you'll see I'll do it thoroughly.'

'The same to you,' said Sue, with a smile, as she handed him his glove.

'I wish you would run and close the side gate,' Fred, said his mother. 'Nora did not fasten it thoroughly when she came in, and it's swinging loose.'

'Another "thorough,"'

'I'll close the gate,' said Fred. 'I'm just going out to rake up the leaves in the yard. It will be a good day's work, I tell you—well worth the quarter father's going to pay me for it. But, I want the quarter, so I'm glad to do it.'

'Let it be thorough work,' said mother; 'no neglected corners, no leaves left among the bushes.'

Toward night Fred raised himself from stooping in a corner and leaned on the broom he had brought to neatly supplement his work with the rake.

'Whew! my back aches, and my hands smart. But I think I've made good, honest work of this. Mother,' he called, 'please come out here and look. There, now—you don't see any slighted spots about here, do you?'

'It is beautifully done,' said mother. 'I fancy the grass and bushes look eager to grow with such encouragement. But how about that corner over there?'

'Oh, that is my pile of leaves. Of course, they are not going to stay there. I'm tired and want to go in and read, so I'm going to wheel them away in the morning.'

'Is that "thorough"?' asked the mother.
'Yes, as far as it goes. There's not a bit of harm in leaving them till the morning.'

In the night a strong wind arose. Fred looked from his window in the morning to see with great vexation the leaves he had so carefully gathered swept in every direction over the lawn.

'Well, there's another day of my vacation gone. I suppose it served me right.' Without a word of complaint, he went over the ground again. Mother came out as he was wheeling away the last load of leaves. He looked up at her with a rueful smile, saying:

'"Thorough" is a pretty good word, mother.'

WHAT MEN THINK OF FLIRTS

No man admires a flirt; no man cares for a girl or woman who is willing to trade pride for flattery. The girl who flirts thinks she is very wise, and that she is making a great hit with the fellow with whom she flirts. She would have a very different idea of the matter if she could know his real opinion—if she could hear his account of the incident as he tells it to the 'other fellows.' There is no such thing as a 'harmless' flirtation. No person may put his finger in the fire without getting the mark. No girl can indulge in a flirtation without being considered 'cheap' and 'shallow.' The fact that the other girls do the same thing is no excuse.

YOUR REMNANTS

Cardinal Gibbons has a keen sense of humor. Recently he was a guest of a layman friend, Frank Murphy, in Roland Park, Baltimore's most beautiful residence suburb. In the Murphy home is a butler of Mrs. Partingtonian proclivities, and on the church dignitary's former informal visits to the Murphy home its mistress had been under the necessity of reminding the obtuse servant that the distinguished guest was to be addressed always as 'your eminence.'

On the present occasion, when the Cardinal rang the bell, the man of impassive countenance answered, received the card, and, turning, announced to Mrs. Murphy, 'Please, mum, your remnants has come.'

No one enjoyed the joke more thoroughly or laughed more heartily at it than did the genial Cardinal himself.

A SYMPOSIUM

'What is the secret of success?' asked the Sphinx.

'Push,' said the Button.

'Take pains,' said the Window.

'Never be led,' said the Pencil.

'Be up-to-date,' said the Calendar.

'Always keep cool,' said the Ice.

'Do business on tick,' said the Clock.

'Never lose your head,' said the Barrel.

'Do a driving business,' said the Hammer.

'Aspire to greater things,' said the Nutmeg.

'Make light of everything,' said the Fire.

'Make much of small things,' said the Microscope.

'Never do anything off-hand,' said the Glove.

'Spend much time in reflection,' said the Mirror.

'Be sharp in your dealings,' said the Knife.

'Find a good thing and stick to it,' said the Glue.

'Strive to make a good impression,' said the Seal.

HIS REVERENCE HEARD

Father O'Hara had a telephone put into the presbytery in connection with the church, parochial school, etc. (says an American paper). Pat, Father O'Hara's handy man, was instructed in the use of the instrument, and the same day he heard the telephone bell ring as he was busy dusting the church pews. Hurriedly taking down the receiver, he was pleased to hear Father O'Hara's gentle voice asking him a question about his work. Pat, in answering, remembered that his reverence was a great way off, and consequently screamed at the top of his lusty voice into the transmitter.

'I don't understand you, Pat,' came his reverence's voice.

Pat tried again, but with no better success, although he almost burst his lungs and exploded the transmitter, for again came Father O'Hara's voice explaining that he could not understand.

Pat, losing his patience and with his mouth still at the transmitter, muttered in a low tone:

'Och, may the devil take ye fer an ould fool!'

But poor Pat dropped the receiver in dismay when his reverence's voice came calmly, but emphatically, through the 'phone: 'I hear you perfectly now, Patrick.'

ODDS AND ENDS

'Can your mother look at your hands and tell your fortune?' 'No; whenever she looks at my hands she tells me to go and wash 'em.'

In Spain, Portugal, and Italy cork grows in abundance. Some of the trees are from one hundred to one hundred and fifty years old. When about fifteen years old they commence to yield cork-bark, and are then stripped for five years. 'Incisions are made round the trees; the bark is stripped, boiled, and pressed; then it is dried, cut, trimmed, and tied in bales for export.

A little boy of four years of age, on noticing for the first time a lock of grey hair on his father's head, asked: 'Papa, why are some of your hairs grey?' Thinking to drive home a moral lesson, the father answered: 'Papa has a new grey hair every time his little boy is naughty.' The child seemed lost in thought, but after a pause said gravely: 'Then grandpa must have had awfully naughty boys.'

A North Island schoolmaster received the following note from one of his brightest pupils, a girl about twelve years old: 'Dear Sir,—Sorry I cannot be present this afternoon. Circumstances relating to the birth of a sister do not permit.'

FAMILY FUN.

A word of five letters I am:

Come, puzzle me out, if you can.

My first and my last are alike, I declare;

My second and fourth are also a pair;

Read backwards and forwards, I'm always the same;

Behead and curtail me, then I'm a name.

The rest I shall leave to my carpenter friends,

Who oft take my whole to accomplish their ends.

Answer—Level.

The Dancing Egg.—Send for some eggs, and take care to place among them one which has been emptied of its contents, and to which is fastened a long hair, at the other end of which is tied a crooked pin. Borrow a small stick from one of the spectators, and as you go behind your table contrive to hook the bent pin into your coat, passing it over the stick. Then place the egg on an inverted hat, and ask for some music, but directly it begins to sound, a slight and imperceptible depression or elevation of the stick will cause the egg to twist and roll about upon it as if it had life. You must be careful to turn gently now and then, so as apparently to vary the distance of the egg from the body.

What is the superlative of temper? Tempest.

What nation does a criminal dread? Condemnation.

What is there you cannot take with a kodak? A hint.

What animals, when beheaded, become very cold? Mice.

What is the waste of time? The middle of an hour-glass.

What animals are generally brought to a funeral? Black kids.

What is it which works when it plays and plays when it works? A fountain.

Of what trade are all the Presidents of the United States? Cabinet makers.

Two ducks before a duck and two ducks behind a duck and a duck in the middle. How many ducks in all? Three.

What is the difference between an oak tree and a tight boot? One makes acorns, and the other makes corns-ache.

Why does a cat look first on one side and then on the other when she comes into a room? Because she can't look both ways at once.

All Sorts

Canterbury Farmer: 'Hi, boy! You can't catch fish here without a permit.'

Boy: 'Well, I'm getting on well enough with a worm!'

The most remarkable railway in the world is the Oroya, in Peru. It runs from Callao to the goldfields of Cerro de Pasco. From Callao it ascends the narrow valley of the Rimac, rising nearly 5000 feet in the first 50 miles. Thence it goes through the intricate gorges of the Sierras till it tunnels the Andes at an altitude of 15,645 feet, the highest point in the world where a piston rod is moved by steam. The wonder is increased by remembering that this elevation is reached in 78 miles.

Why do we always shake hands with the right hand? Because, in the days when people were not as peaceable as they now are, every man carried a sword or dagger to defend himself. This sword was worn on his left side, where the right hand could quickly grasp it for use in time of peril. When a man wished to show that he was friendly, he extended his right hand, which would be clasped by the other's right hand, if he, too, meant peace. Thus each would be sure that the other would not draw his sword.

During the rebellion which occurred in Ireland in 1798, or it may be in 1803, Kilkenny was garrisoned by a troop of Hessian soldiers, who amused themselves in barracks by tying two cats together by their tails and throwing them across a clothes line to fight. The officer, hearing of the cruel practice, resolved to stop it. As he entered the room one of the troopers, seizing a sword, cut the tails in two as the animals hung across the line. The two cats escaped minus their tails through the open window, and when the officer inquired the meaning of the two bleeding tails being left in the room he was coolly told that two cats had been fighting and had devoured each other, all but the tails; hence the saying, 'Like the Kilkenny cats.'

Among the Arabs there is a curious legend to account for the ostrich's residence in the desert. 'On a certain day appointed,' so the story runs, 'all created beings met together to decide upon their respective order and precedence. All went smoothly until the ostrich, pleading its inability to fly, disowned the birds and claimed to take rank with the mammals. These, however, would have nothing to say to a creature clothed not with fur but with feathers, while the birds, when the ostrich went dejectedly back, repudiated it as a traitor to its race. But the ostrich was equal to the occasion, and declared that being neither mammal nor bird it must be an angel. At this all the other animals indignantly rushed upon the ostrich and drove it before them into the desert, where it has lived in solitude ever since, with no one to contradict it.

'What do you mean, sir,' said an infuriated man in the crowd at the Christchurch Cattle Show, 'by sticking your umbrella in my eye?'

'Oh, no,' replied the cheerful offender, 'you're mistaken, I assure you.'

'Mistaken!' he roared. 'Do you mean to say that I don't know when my eye is hurt? Why, hang it, sir, I saw you do it. How the dickens can I be mistaken?'

'I assure you that you are, nevertheless,' was the easy rejoinder. 'You may know when your eye is hurt, but you don't know my umbrella. This is one I borrowed.'

When a year old the plumage of the ostrich is usually large and fine enough to begin plucking, which is one of the most difficult and dangerous operations of ostrich-culture. A few of them are driven into a small corral, when one by one they are pushed into an angular enclosure, and a long, narrow bag placed over the head, with a hole at the end to breathe through. The one man holds the bird, while the operator skillfully clips and pulls at the feathers that are ripe. Blinded the bird becomes very tame, but care is exercised by the men to avoid the kicks that necessarily are included by the creature in this performance. When a feather root is hurt, injury is done that can never be remedied, for when a socket is pulled out, a feather can never grow again. The short feathers are pulled out without any apparent pain to the creature, as they are ripe and would fall off in the course of nature if not extracted by the skilled operator. The heavy wing-feathers are cut off with heavy scissors, the stumps being left in the skin. These stumps are ripe for extraction about three months after a plucking takes place.