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XXXV

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No. 10

THIRTY-FIFTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, MARCH 7, 1907

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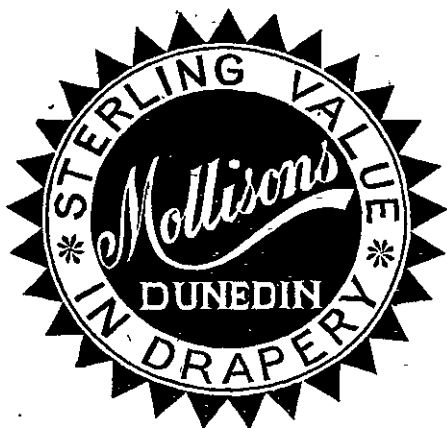
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CLEANINGS FOR NEXT WEEK'S CALENDAR

March 10, Sunday.—Fourth-Sunday in Lent.
 " 11, Monday.—St. John of God, Confessor.
 " 12, Tuesday.—St. Gregory the Great, Pope, Confessor, Doctor.
 " 13, Wednesday.—St. Matthias, Apostle.
 " 14, Thursday.—St. Fintan, Abbot.
 " 15, Friday.—The Precious Blood.
 " 16, Saturday.—The Five Wounds of Our Lord Jesus Christ.

St. Gregory the Great, Pope, Confessor, and Doctor.

St. Gregory was born in Rome about the year 540. In 590 he endeavored in vain to decline the dignity of Supreme Pontiff, to which he was elected on the death of Pelagius II. In the calamities which befell Italy in consequence of the invasion of the Lombards, St. Gregory showed himself a father to all in distress. He was most successful in maintaining the purity of Catholic doctrine in some of the countries where heresies had arisen. In 597 he sent a number of monks, with St. Austin at their head, to preach the Gospel in England. He died in 604, having by his eminent holiness, great erudition, and illustrious achievements, earned for himself the title of 'The Great.'

St. Matthias, Apostle.

After the ascension of Our Lord, St. Matthias was chosen by lot to fill the place which the treachery and suicide of Judas had left vacant. Tradition assigns as the place of his labors and martyrdom Cappadocia and the countries bordering on the Black and Caspian Seas.

Commemoration of the Five Wounds of Our Lord.

'He was wounded for our iniquities, He was bruised for our sins, the chastisement of our peace was upon Him, and by His bruises we are healed' (Isaias).

GRAINS OF GOLD

THE WAY TO HEAVEN.

'Is there a road to Heaven, a road?
 And what name do they call it, say?'
 'O child, I think its name is' God,
 The Way, the Light upon the Way.'

'And may I take that heavenly road?'
 'Child of my love, you surely may,
 Though blood and thorns bedew the sod,
 And steep the way as Calvary's way.'

'When may I take that thorny road?'
 'To-morrow?' 'And why not to-day?'
 His feet on flowers have only trod,
 Such rosy feet for the hard way.'

'Oh mother, let me take the road.'
 'Child, are you tired so soon of play?'
 Steep is the hill and heavy the load
 Upon the Way of Life, the Way.'

Yet still he cries to take the road,
 And I, I dare not say him nay—
 Though sharp the flints, cruel the goad
 Upon the Way of life, the Way.'

O child, God-speed you on the road!
 O little feet so loath to stay,
 Run on the road to Heaven that's God,
 The Way, the Light upon the Way.'

—'Irish Monthly.'

A strong will generates great courage.
 Disillusion creates the solitude of the heart.
 Nothing refreshes the blood like a good action.
 The idle always have half a mind to do something.

It is better to be a good failure than a bad success.

It is more heroic to live on one's grief than to die of it.

Silent adhesion is worth more than ultra-laudative approbation.

It's easy to talk philosophically if you are not personally interested.

The Storyteller

THE SHADOW PORTRAIT

Someone has said, 'the real heart of New York is the section between Fourteenth and Fortieth streets.' Here are to be found the people who write our dramas, who make our songs, to whose wit we owe many bits of humor that brighten moments of our days, whose brains invent many of the ideas that other men utilise. Here are the haunts of the artists, the musicians, the literary workers, the journalists of the metropolis, and on the part of Broadway that forms the chief artery of this district one may frequently encounter men and women with whose names fame has conjured the world over.

In a wide, red-brick house at one extreme verge of this representative area, namely, the lower side of Washington Square, Maxwell Norton, the portrait painter, chose to erect his Lares and Penates.

He might, indeed, have selected more imposing quarters at the Beaux Arts, further uptown, and also facing a pleasant park—for success had rewarded his patient endeavor, and there was a respectful saying among younger votaries of the palette and brush that for years Norton had not been 'hard up'—but to the quiet, self-contained man of middle age, there was an enchantment about 'the Square.' There on its northern border, almost within the shade of the new Washington Arch, stand the mansions, ivy-crowned, as if by the traditions of half a century, to which still cling descendants of the prosperous merchants who built them; two blocks sacred to exclusiveness and fashion. On the east loom up the hoary walls of the old University. And here, to the west and south, lies Bohemia, happy-go-lucky Bohemia, a colony of toilers with brain, pencil, baton, and pen, who in turn are being fast crowded out by the children of sunny Italy.

It was an afternoon in October, when the trees of the Square were in the full splendor of their crimson and golden glory, that a hansom cab stopped in the street on the south side. A young woman alighted from the cab and, after a short search up and down the block, made her way to the studio. She was closely followed by a typical negro mammy, who evidently acted in lieu of a chaperone.

Absalam answered the light tap on the door and reported to his master. Norton laid aside his palette, told the model she might rest—at this hour he had no regular sitting—and, with a regretful glance at the ideal picture of 'Coquetry' upon his easel, came forward, brush in hand.

'Mr. Norton,' said the girl, advancing into the room with an ease of manner that at once settled her social status in his mind, 'I hope my call is not inopportune.'

After a second glance at her face the artist amiably accepted the interruption. 'N—no'; he said, nevertheless with some hesitation.

'I am Elizabeth Van Ruyter, the daughter of Frederick Van Ruyter,' she continued, taking the chair Absalam placed for her, while the imperturbable Mammy stood on guard behind it, 'and I have come to ask you to paint my portrait.'

The name was that of a well-known banker. Norton smiled. No one's face was ever more changed by a smile than Norton's. When serious, he appeared cold and reserved, but when his features grew animated, and his steel-gray eyes lighted up, either with pleasure or friendliness, he became like one who invited confidences and who could be trusted.

'You see, I am going to be married,' Miss Van Ruyter chatted on naively—she was very young, after all—and I wish to hang the portrait in the dining-room at home, so that father will not be quite so lonesome when I am gone. He has been both father and mother to me, for I lost my mother when I was a child.' Her voice trembled and she turned away her head.

Norton found himself wondering why a woman so often sheds tears when she is happy.

'Yes, I see,' he said gently. 'When would you like the sittings?'

'Now, if you wish.'

He glanced at her rich gown and shook his head. 'Come to-morrow morning; the light will then be at its best—and—er—wear something simple, a little home frock in which your father has often seen you.'

She nodded and went away, the old negress attending her with the air of a princess.

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ment, and by close attention to
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support of his old and esteemed
customers and friends.

'Yes, yes; Norton paints charming portraits of women,' admitted Tom Morley, Elizabeth's fiancé, that evening, when she told him where she had been. 'He is a fine fellow, too, and a gentleman; but eccentric, as, no doubt, you will soon notice. It is said he has never recovered from his grief over the death of his wife, although it happened years ago.'

The next day the sittings began.

Although so pleasing to look at, Miss Van Ruyter could not be called a beauty. Her features, though fairly good, were irregular. The fascination of her face consisted in a certain sweetness of expression that reflected a charming personality. She moved in the world of society, yet was not of it; she had been educated in a convent, and her tastes were simple. Naturally cheerful, at times even vivacious, she was also very conscientious and unaffectedly devout. During the hours when she sat for her portrait, she had many people and things to think about—her father, her lover, the care-free life of her girlhood, the new sphere of duty of which her wedding day would be the threshold. And sometimes, too, soaring higher, her thoughts, perhaps, dwelt upon 'the beauty of things unseen.'

On the occasions of the sitting, however, she was not always silent or absorbed; she liked to talk to Norton, and they became friends. He was as old as her father; frequently there was something paternal in his tone as he conversed with her. Of the eccentricity of which Tom Morley had spoken, Elizabeth saw no signs for several weeks. By December the portrait was nearly finished.

One morning Miss Van Ruyter came to the studio unexpectedly. After sending Mr. Norton word that she could not give him a sitting, she had suddenly changed her mind. It was a 'gray day,' and Norton was at work without sitter or model. As Elizabeth entered the room, he hastily drew a curtain half way across his canvas, but, upon recognising his visitor, and, as if on second thought, as quickly pushed it back again. Absalom had disappeared. Mammy took her accustomed place on the corner settle. The artist had discovered long ago that she could not see well without the spectacles she was too amusingly vain to wear, and that she was also a little deaf.

'I was able to come after all,' began Miss Van Ruyter cheerfully. Then she broke off with a little cry of admiration as her eyes fell upon the picture on the painter's easel. Norton again started forward as if to cover it; but, deterred this time perhaps by her interest, he again drew back, and Elizabeth noticed that he sighed as if involuntarily. The picture was the portrait of a woman, no longer young, but still beautiful. Clear, frank, and true the dark eyes looked from the canvas into the girl's very heart, yet in them there seemed the mystery of an infinite longing, as of a spirit not quite at peace. The lovely mouth was so sweet, however, that Elizabeth wished she could kiss it, as she had often wished she might caress her mother, whom she had scarcely known. The hair, once brown—as could be seen—was now touched with silver. The face was still a perfect oval; but over the speaking eyes, and the broad, low forehead time had passed a gentle hand. About the sweet mouth, too, were lines that, to herself, Elizabeth called, not wrinkles, but 'the record of many smiles.'

'Miss Van Ruyter, you have unintentionally learnt my secret,' said Norton, as, enthralled, she continued to gaze upon the canvas. 'This is the portrait of my wife, Marie, who died twenty years ago, when she was about your age, I should judge. You are surprised. I know the question you would like to ask. This is not, you would say, the face of a young woman! Dear child, you have a nature that glows with human kindness; you are "sympatica," as my neighbors around the corner in Little Italy say.'

'When my wife was taken from me, my grief was so great that it threatened my reason. When I grew calmer, I resolved to keep her likeness with me all the time. In order to do this I decided that year by year I would change her portrait so that we might grow old together. In this way, at least, I hoped to keep her with me. Always, on the anniversary of our wedding day, I have altered the lines of this dear face, adding what I thought would make the difference of one year. There have been many anniversaries, and many changes of the portrait, until you see here a fading woman, "a rose of yesterday." Yet, had time done its worst, she would still have remained beautiful. Is it not so?'

'The portrait is exquisite,' declared Elizabeth with enthusiasm. 'And, dear friend, I feel, I know what a consolation it must have been to you to try to keep even this shadow of her with you. Neverthe-

less—Elizabeth hesitated, and then went on, impelled by the eagerness of her thought—'have you not sometimes felt also regret that, in altering the portrait, you lost the likeness of your wife as she appeared in all the charm of her youth and the perfection of her beauty? Does not death lose something of its victory, when we reflect that the dear ones who have been called away remain forever young, that old age, or sorrow, or the cares of the world can never touch them?'

'You mistake me,' said Norton quietly. 'I would as soon have taken my own life as destroy the likeness of my dearest Marie as she was when she became my wife.' Opening a drawer of the Chinese cabinet, he took from it a miniature and placed it in Elizabeth's hand. His visible emotion cast a spell upon her. She glanced alternately from the little painting on ivory to the portrait in oils. The artist, feeling that she understood him, proceeded to take a packet of sketches in color from the cabinet, and spread them out before her on the divan. They represented every year of the shadow life which had become so real to him. Beginning with the miniature of the bride, they were like a series of medallions that terminated in the picture on the easel, linking together the past and the present in one continuous chain. Or, like the beads of a rosary, beginning with the cross, they came back to the cross again.

'Oh, they are all beautiful,' Elizabeth murmured, half to herself, and only the mind of a true artist could have conceived the thought of thus portraying a life as it might have been.'

'I painted it for no other eyes than my own; but into it I have put my best work,' said the artist. 'And yet—and yet—Miss Van Ruyter, whenever I study this portrait, I am haunted by the fancy that it lacks something, that in some point I have failed. Yes; there was an indescribable charm, a dominant characteristic of my wife's personality, that I have been unable to interpret or portray. Whenever I even think of the picture I am uneasily conscious that, after all, it is not herself as she would have been had she lived. At such times, in my despondency and disappointment, I am often tempted to slash the canvas into shreds.'

'Oh, no, no; never commit such an act of reckless vandalism,' protested Elizabeth in alarm. 'If you had done no other work than this, Mr Norton, you would still be acknowledged a great artist.'

Her appreciation pleased him. 'Thank you,' he said, simply, and then went on: 'But the most singular part of it all, Miss Van Ruyter, is that the illusive quality I have missed in the portrayal of my dear wife I imagine I find in you. Or is it imagination? During the hours when you sit for your portrait, when you are present here bodily—apparently idle, yet occupied with your own thoughts and often in spirit far away, while I paint and watch you, striving to interpret your inner self, this being always the aim of the true portrait painter—at such times I see in your face the expression that is lacking in the pictured face of my wife, the charm I have failed to grasp. Perhaps you can tell me what it is?'

For a few moments Elizabeth stood silently studying the dream picture, thinking of the painter and of this woman whom he had so loved, whom he so loved still, although she had been dead nearly a quarter of a century. The girl had had little experience beyond her two short seasons in society. She knew, however, that Norton was a man of the world. Tom Morley said he was a good man, as men of the world go. Norton had told her once that, like herself, he and his wife were Catholics—adding, with a light laugh and a shrug of the shoulders: 'But you know, we painter fellows are a careless set, and so now I am not much of anything.' So now, as she scrutinised the canvas on the easel, the truth came to her.

Norton, arresting his impatient stride, paused at her elbow. 'Well, what does the portrait lack?' he inquired in a tone that was half a demand, half an entreaty.

She answered slowly, absently, almost to herself, and as if only following out her own thought: 'The fault lies—I think—ah, I know, it is simply this—the woman in the picture has forgotten how to pray.'

Norton, dazed, stared at her. Then his eyes searched the portrait, as though it possessed a soul into whose depths he sought to look. 'My God, child, you are right!' he cried unnerved.

Going to a window, he glanced out without seeing anything. But the light borne in upon him by the young girl's involuntary scathing criticism, drew him back. 'Yes, Miss Van Ruyter, you are right,' he re-

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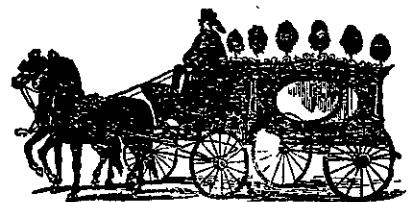
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peated, as his gaze again riveted itself upon the beautiful face he had attempted to save from oblivion. 'This woman has forgotten how to pray. And my wife, thank God, would never have forgotten. It is I who did not remember; and, therefore, the shadow-life I sought to win her to share with me was the idlest of dreams. My ideal fell short of the reality. Had she lived, she would have been more beautiful than I have painted her; had she lived, I would have been a different and a better man.'

He flung himself into a chair, folded his arms, and dropped his head upon his breast. So he might have portrayed 'Remorse,' or 'Vain Regret.'

There was a tense silence. Elizabeth hesitated, perplexed and distressed. After a moment, however, she crossed the room swiftly, and her kind hand touched his arm. 'Mr. Norton, you will yet make the picture a true portrait of your beautiful wife,' she said in a voice that thrilled with womanly sympathy. 'And—and—you know, while we live, it is never too late for us to become better than we are.'

Then, signalling to Mammy, who, forgotten, had watched the little drama in stupid wonderment, Miss Van Ruyter went quietly out of the studio.—'Catholic World.'

A GENEROUS ACTION

As the train began to pull out of the station an old, white-haired Negro hurried across the platform and swung himself on the rear car. 'He was very black and very dusty, and the individual occupants of seats looked a little apprehensive as he shuffled diffidently through the car. But he did not offer to sit down. When he reached the opposite end he took hold of a seat to steady himself, and gazed around curiously; his big, wondering eyes roving from face to face with the eager intentness of a child. Evidently he was tired, very tired, for his shoulders began to slope and every few minutes he shifted his feet as though they hurt him.

At last a young man lowered his newspaper. 'Here is a seat, uncle,' he called. 'You look tired.'

The Negro shuffled forward eagerly.

'Yes, sah; t'ank yo', sah!' he said gratefully as he sank down. 'I'se plumb beat. Done walk mon's rous long way dis yer mawnin'. Yo' see,' as the young man folded his paper and slipped it into his pocket, 'Marse Henery an' me lib ober in Prince George County, an' larst weeek Marse Henery he up an' die. Dat lef' me by myse'f.'

'I see. And you are going South to look for work?'

'No, sah! Goin' back home—goin' back ter old Georgy. Into his eyes came a look of eager expectation, and he stroked the back of the seat softly, as though it was his old home in far-away Georgia.

'I ain't been dar in mos' thutty year,' he went on slowly; 'not sense de Linkum men tock we all's niggers. Dar war a whole passle ob 'em, but dey all done bruk away. Den de Sheriff sol' de plantation, an' dar wa'n't nutten lef' we all but de Nori. We blegged ter hab money ter lib.'

'And you stuck by Marse Henery?'

The old Negro looked at him in surprise. 'Ob co'se,' he answered simply. 'I'se de body sarbent, an' Marse Henery couldn't git 'long 'thout me. He's a gen'laman, an' 'pended on bein' tuk car' ob. But I'se blegged to be 'way in de day time, ca'se I'se 'a cyarpenter an' stonemason, an' allers hab plenty wuk.'

'What did Marse Henery do?'

'Marse Henery?' indignantly. 'Why, he's gen'laman, I tells yo'! He ain't do nutten! He ain't nebber learn do tings like common w'ite fo'ks. He hab niggers for dat.'

'You don't mean to say that you have supported him ever since the war?'

The old negro drew himself up with unconscious dignity.

'Yo' goin' talk like dat I ain't nutten mo' t' say.'

'I beg your pardon,' said the young man hastily. 'Please go on.' The black face relaxed.

'Yo' ain't know Marse Henery,' commiseratively, 'so yo' don' un'stan'. Ob co'se I wuk for him. Ain't he car' for me befo' de wah? What niggers good for but work, I like know?'

A boy came through the car with a basket of sandwiches. The young man bought two and handed them to his companion. The old Negro's eyes glistened.

'T'ank yo', massa! T'ank yo', sah!' he said gratefully. 'I didn' hab no breakfas', an' money's too skase ter buy t'ings on de road. I war 'lowin' ter lil up arter I done reach Georgy.'

A few minutes later there was a slight ripple through the car. The conductor had entered and was calling for tickets.

The young man produced his and held it in readiness. The Negro fumbled anxiously through several pockets, and finally remembered that he had pinned his to his hat-lining.

'Done tuk every cent I could scrape up ter 'buy dat,' he said triumphantly, as he produced it. 'But das all right. I kin wuk, an' fo'ks don' need money w'en dey's home. Money's for trabblin'.'

In the seat behind them was a shabbily-dressed woman, whose face had an anxious, frightened expression. Crowded on the seat beside her were several bundles, and in her arms was a white-faced, big-eyed baby. When the conductor touched her shoulder she started uneasily.

'Ticket, please.'

A red flush of shame spread over her face; then it disappeared, leaving her white and dogged. 'I haven't any.'

The conductor grew stern. 'Very well. If you get off at the next station it will save us the trouble of putting you off,' and he turned to the opposite seat.

The woman's eyes grew big with terror as she sprang up and caught him by the arm.

'Don't do that, sir! For God's sake, don't put me off!' she implored, hoarsely. 'I've got to go! My husband has written for me to come. If there was time I would walk, but he's—he's dying'; and a great sob rose to her white lips, but was resolutely choked back. 'I tried to raise money,' lowering her voice so that the other passengers could not hear, 'but I couldn't. We sold everything we had so that he could go South, as the doctor ordered. And now he's—oh, my God! my God!' She raised her arms despairingly and sank weakly back into her seat.

'Where do you wish to go?' asked the conductor kindly.

'Thomasville, Georgia.'

The old Negro started. 'Why, dat's my place, an' this ticket will take her,' he whispered to the young man.

'I'm sorry, madam,' the conductor said, 'after a slight hesitation, but I can do nothing. We have but one rule. You must pay or get off. I'm a poor man myself, and can't risk breaking the rules. I might lose my situation. Ticket, please.'

The Negro hung his head.

'I'se feared yo'll hab ter put me off, too, boss,' he said humbly. 'I'se got sebenty-two cents. If dat'll count for anyting—'

'Off at the next station!' broke in the conductor harshly. 'We'll be there in a couple of minutes now. If it wasn't so near I'd stop the train and put you off. This poor woman has some excuse, but you—bah!'

The young man was about to make a protest, but something in his companion's face restrained him.

Before the conductor reached the end of the car the speed began to slacken. The old Negro arose.

'Reckon I'd better be leavin',' he said to the young man. 'T'ank yo' ag'in for de sandwiches, an' I hopes yo'll 'member me kin'ly. Here, misty,' turning to the woman, who was gazing stonily from the window, and dropping his ticket into her lap; 'here's yo' ticket. I reckon yo' done drap hit.' And before she could realise the meaning of his action he had shuffled half-way to the door.

The young man rose as though he would call him back; then he seemed to think better of it, for he sat down and gazed moodily from the window. Perhaps he was thinking of his long journey and the dear one depending on him. Possibly he remembered that his own pocketbook was in nearly as bad a condition as the Negro's. When the train began to move slowly from the station he once more unfolded his newspaper, but the woman behind him noticed that he was holding it upside down.—Exchange.

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Current Topics

A Non-Catholic Appreciation

An interesting and ably-written series of papers on 'The Making of a Nation: Beginnings of New Zealand Nationality', is now running its course in some of the leading daily papers of the Colony. The author, Mr. Guy H. Scholesfield, is a non-Catholic. But he finds it in his heart to say that 'the Roman Catholic belief' 'has probably the most powerful religious influence in the country'.

A Warning

The man that makes a sheep of himself will find a good many people ready to shear him. And how many Catholics in this country have allowed their locks to be taken by the bland, smiling, and oily-tongued itinerant vendor! In countless homes one meets with worthless books, gaudy religious gewgaws, trashy pictures, and tuppenny-ha'penny 'shrines' that sleek and enterprising road-knights have pawned off on them at prices ranging from thirty shillings to three pounds. Full many a time and oft we have issued warnings to our Catholic readers against the payment of exorbitant prices for objects—and especially for rubbishy—objects of devotion. Many have profited by our words. There are others whom—to their cost and through their own fault—our monitions have never reached. And there are others not a few who have heard good counsel and then (like Poor Richard's friends) on the first opportunity made haste to set it at defiance. One must, however, suffer the foolish. And till the crack o' doom there will ever be some into whose brain-cases the point of a joke or a lesson of caution can only be inserted with the aid of a diamond-drill. We leave them to their own reflections and to the pungent comfort of any Cynic Diogenes that may be in their neighborhood. In another and allied connection, our warning in regard to high-price purchases of low-price wares is both appropriate and useful at the present time. A word to the wise ought to be sufficient.

Pledge or Prison

Judge Pollard, of St. Louis (U.S.A.) has a way of his own of dealing with casual offenders who fuddle their brains and tangle their feet with doses of liquid lightning from vat or still. 'He gives the offenders', says the 'Ave Maria', 'the option of signing the pledge. If they consent, he suspends punishment for a prescribed period, at the end of which, the pledge having been kept, the punishment is entirely remitted. He has by this plan restored to their families and society as reformed citizens a large proportion—which we have seen stated to be 98 per cent.—of those who preferred Pledge to Prison. The same plan of reformation rather than punishment has been tried in England, and found to work well. While we doubt that the percentage of reformations is at all so great as that stated, results much more moderate would still entitle the plan to very general adoption'.

In New Zealand the law has recently made provision for placing the habitual drunkard in institutions 'far from the madding crowd', with a view to reforming him—if, happily, he has not been already 'formed' beyond the hope of reformation. But so far as our police court practice goes, little has been done to hold back the casual 'drunk' from drifting into the ranks of the swilling sots who are ever ready to welcome an opportunity to

'Get on a spree
And go bobbing around'.

'Drunks' are occasionally 'let off' in our police-courts on taking a pledge to abstain from the wine when it is red. Unfortunately, the courts leave the

promise, as the trout leaves its brood, to shift for itself. A benevolent surveillance would tend to 'armor' the resolution of the occasional or the practised toper, as steel rod or bar 'armors' concrete. And the fear of imprisonment is a stimulus that is not to be despised in the case of man or boy or hobbledehoy who has violated the elementary natural virtue of temperance. Judge Pollard's little plan is good, so far as it goes. We should like to see the experiment fairly tried in New Zealand.

The 'Neutral' School

Here is a notable passage from a brilliant Lenten Pastoral Instruction to the Catholics of the Hobart Archdiocese:—

'The preservation of the gift of Divine faith must constitute the chief concern of the Catholic. This explains why it is that Catholics in every land stand out prominently in one respect, in the energy they display and the frequent sacrifices they face, for no other reason than to safeguard the faith. At the present day it is felt, for example, that the school must become an agency either in support of religious training, or also that its effect will be to endanger the faith of Catholic children. The school cannot be merely neutral. Either the teacher and the rest of the children have the same attitude towards the Catholic religion in all its bearings as the Catholic parents of the child, or they have not. If they have, then the child, in passing from the home to the school naturally experiences no obstacle to the explication of its rudimentary, but all important, concepts regarding the objects of faith; whereas if the teacher's notions of religion are quite different, and if those of the other children are different, it is obvious that with the best goodwill on their part, the immature mind of the Catholic child is exposed to obstacles which, like the pebble on the streamlet's bank that "turns the course of many a river", will prejudicially determine the trend of that child's character with regard to the great subject of Catholic faith. Such a course of reflection will doubtless appear far-fetched and unpractical to the average man outside the pale of Catholic faith; but it is vital in the estimation of Catholics, and they show that it is so by the constant and unswerving attitude they maintain in reference to it throughout the world, and above all in the sacrifice of means which they incur for this and this only.'

The 'Irish Comic'

For years past we have tried to arouse among our Celtic readers a religious sentiment and racial pride that will, we trust, lead to the speedy disappearance of the stage Irishman from Catholic entertainments in New Zealand. He still, we think, performs his apish antics here and there on St. Patrick's night in the social hinterlands—bawling Cockney 'comic' songs whose 'comicality' is that of the street-corner, and whose 'wit' consists in the vulgar, the suggestive, the coarse, or the rough-and-tumble. 'A typical Irish song', said Mr. F. W. Bancroft, an American non-Catholic lecturer and singer, 'like a typical Irish character, is always misrepresented on the stage. Both, according to the stage, are always common and often vulgar. In reality the Irish song is beautiful in sentiment, transcendent in imagination, graceful in sentiment. . . . The comic song we always hear in the theatre as an Irish song is not an Irish song from any viewpoint. There is not the least bit of Irish about it, and those who give or accept it as such display lamentable ignorance. This song is not at all to be compared to the real Irish song, and indeed very few of our latter-day songs, comic or otherwise, are to be compared to it'.

In his pleasant volumes of 'Records and Reminiscences', Sir Francis C. Burnand—the sparkling wit and editor of 'Punch'—expressed his strong repugnance for 'the so-called "comic song"'. He could never find it in his heart to sneer at, or find a subject of ridicule in, the faith or race or country of any man. 'I have no sort of inclination', says he (vol. i, p. 82), 'to laugh at a Brahmin, a Mahomedan, a Hindoo, a Protestant of any denomination, on account of his creed.

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And as for the Jew, directly I arrived at years of discretion I perceived very clearly that Fagin was not a representative Hebrew, and was glad to see that Dickens had made the amende honorable by drawing that charming picture of Mr. Riah, the long-suffering servant of "Fascination Fledgeby", the vulgar, scheming, mean, money-lending Christian.

We have no sympathy with the misrepresentation of a race or faith. And, in regard to the coarse and vulgar travesty of an ancient and much-tried Catholic people, we cherish the hope that the movement which is now afoot in many English-speaking countries will in due course see the last apish specimen of the stage Irishman sent to the bone-mill.

More 'Outrages'

'These is no sense' says Mark Twain in his 'Joan of Arc', 'in forming an opinion when there is no evidence to form it on. If you build a person without bones in him, he may look fair enough to the eye, but he will be limber and cannot stand up; and I consider that evidence is the bones of an opinion'.

The 'Wanganui Herald' has been forming an opinion on 'The State of Ireland'. But it so happens that it has no evidence, properly so called, to form it on. It has, so to speak, been building up a person without bones in him—making out a case without the necessary equipment of proven fact, so that when put to the test it cannot stand up for a moment against criticism, but flops and slobbers about like a jelly when it 'jells'. Gargantua tickled himself to make himself laugh, and our northern contemporary has built a (journalistic) boneless hoggy to frighten itself withal. For it finds the most distressful country in a very parlous state indeed. A man named Hall has (so we are told) been boycotted by unknown persons at Loughrea; the cattle of an unknown person in an unknown place have been driven by unknown persons 'no one knows where'; and two (named) landlords have police-guards. Here we have proof positive that the showers of white gloves at Irish assizes are an optical illusion; that the alert and lynx-eyed military constabulary that swarm in unexampled numbers in every part of the country have suddenly become as sightless as 'blind old Dandolo'; that the Chief Secretary for Ireland lied in his teeth when he recently described the condition of Ireland as singularly peaceful and tranquil; and that, somehow, the official figures are all awry when they proclaim Erin the least criminal country in the British Isles. It takes some pretty solid evidence indeed—something more serious than the unproven ex-parte assertions of hostile witnesses—to set aside the highest and most authoritative official testimony in regard to crime in Ireland. The only evidence offered by the 'Herald' are statements made by correspondents in two such notoriously anti-Irish papers as the London 'Times' and the 'Daily Mail'. The only tangible incident recorded by one of them in the 'Herald' (the boycott of Hall) looks remarkably like the sort of story that is commonly supposed to be specially suited to the marines. The rest are vague generalities, and may be dismissed from consideration until names, dates, and confirmatory evidence are forthcoming. The 'Herald' forgot to put the bones into its putty figure.

We have dealt so recently with the statistics of crime, and the character and distribution of crime, in Ireland that there is no necessity for entering into the subject here. We will merely remark that at this hour of the day the old and well tried political expedient of manufacturing Irish 'outrages' to suit party requirements has become rather stale, and somewhat disreputable into the bargain. Still, at the present juncture we must look for a certain measure of 'outrage' mongering among the more desperate and less scrupulous of the anti-Home Rule press and party. But the day

seems to be gone for ever when every measure of relief for Ireland, and every Coercion Bill, were heralded by storms of bogus 'Irish agrarian outrages' that fell upon the public as a bombardment of November meteors falls upon the patient earth. For the rest, if our Wanganui contemporary is really 'onaisy in its mind' about boycotting in Ireland, it will find a wealth of matter to agonise about in the wholesale discrimination that is practised against Catholics in the Government of Ireland—in the great offices of State in Dublin Castle, in the Irish Privy Council; in the Judgeships; in the Crown Solicitorships; in the police force; in the Permanent Staff of the Local Government Board; in the great railway corporations; in the magistracy; and in municipal life of Belfast, Derry, and Portadown, and all over the lodge-ridden areas of Ulster. The figures are before us—an unpleasantly bulky pile of them. We are prepared to submit them to our Wanganui contemporary. And then if it has tears to shed, let it prepare to shed them.

THE FRENCH PERSECUTION

A PAPAL ENCYCLICAL

To Our Venerable Brethren, the Cardinals, Archbishops, and Bishops of France, and to the French Clergy and People.

PIUS X. POPE.

Venerable Brethren and well-beloved sons, health and the Apostolic Benediction.

Once again the serious events which press upon one another in your noble land cause Us to address Ourselves to the Church of France, in order to sustain her in her trials and to comfort her in her sorrows. The heart of a father must certainly incline towards his children more than ever when they are in trouble. At present when We see you suffering must the stream of tender love spring up from the bottom of Our paternal heart all the more freely, and be to you all the sweeter and more comforting.

Your sufferings, beloved brethren and dear children, find a painful echo at this moment throughout the whole of the Catholic Church, but We feel them in a more acute manner and with a sympathy which, growing with your anxieties, appears to increase daily.

In these bitter trials, it is true, God has given Our hearts one most precious consolation. This arises from your unconquerable attachment to the Church, your unshakably true fidelity to the Apostolic See, and the strong and deep-rooted unity that prevails amongst you.

We were sure in advance of this fidelity and unity, for We knew too well the nobility and generosity of the French heart to fear that in the midst of the battle divisions would creep into your ranks. Nevertheless, We feel

A Great Joy

at the splendid example that you now give, and whilst We pay you this high tribute of recognition before the whole Church, We thank for it from Our heart the Father of Mercy, the Giver of all good gifts.

Recourse to the infinitely good God is all the more necessary, inasmuch as the struggle, instead of ceasing, becomes more fierce and is continually extending. Not only will they at any cost root the Christian faith out of the people's hearts, but also every belief that raises man above the horizon of this world and turns his weary glance in a supernatural way towards Heaven. There can be no more deception in this matter; war has been declared on all that is supernatural because God is behind the supernatural, and it is God they wish to root out of man's heart and mind. This war will be carried on obstinately and without truce by those who conduct it. It is possible, indeed probable, that in the course of new developments

Harder Trials

await you than those you have known so far. Wisdom demands that you should each prepare for them. You will do that simply, courageously, and confidently, convinced that however violently the battle may rage, the victory will be yours in the end. The warrant of this victory will be your unity—unity among yourselves in the first place, and further your unity with the Apostolic See. This double unity will make you invincible, and all attacks upon it will fail.

"MERIT is behind success." That's why "Hondai-Lanka" is so much used. It's tea with quality and flavor.

"DEED AYE! Twa spunefu's o' 'Cook-o' the North' gang as faur as three o' maist ither teas!"

Our enemies have shown that they are aware of this. From the first moment and most steadily have they kept the following object in view: first, to separate you from Us and the See of Peter, and next to sow dissension amongst you. They have never changed their tactics. Continually and with all the means at their disposal they have returned to the same design, some with intricate formulas and with great ingenuity, others with brutality and cynicism. To this end they have employed specious promises,

Dishonoring Bribes

offered to schism, threats, violence, and all the artifices they could command. But your clear-sighted fidelity rendered all these attempts vain. Then it occurred to them that the best means of separating you from Us was to deprive you of every feeling of confidence in the Holy See, and therefore they have not hesitated from the speaker's tribune and in the press to throw discredit on Our acts, misrepresenting and sometimes even calumniating Our intentions.

The Church herself, they have said, sought to excite a war of religion in France and with all her heart longed for persecution. Strange accusation! Founded by Him Who came into this world to bring it peace and to reconcile men with God, a messenger of peace on earth, the Church could only wish for a religious war if she disowned her exalted mission and lied in the face of the whole world. On the contrary, however, she is and always remains true to this mission of patient charity and love.

Moreover the whole world knows to-day—and a mistake on the point is not possible—that if the peace of consciences has been broken in France, the blame lies not with the Church, but with her enemies.

Impartial Onlookers

and people who are not of Our belief recognise that if in the domain of religion there is a fight going on in your beloved country, it has been caused not by the Church first taking up arms, but by war being declared against her. Within the last twenty-five years especially she has had to undergo this ordeal. That is the truth. Thousands and thousands of repeated statements in the press, at meetings, in the Masonic lodges, and in Parliament, as well as the attacks that are increasingly and methodically directed against her, prove it. These facts are indisputable, and no assertion of any kind can shake them. The Church does not want war, least of all religious war, and to state the opposite is to defame and outrage her.

Just as little does she desire violent persecution. She knows what it is, for she has endured it at all times and in all climates. Having lived through several centuries of bloody persecutions, she has the right to say with sacred pride that

She Does Not Fear Persecution,

and that, if necessary, she will always know how to meet it. But persecution in itself is an evil, for it is injustice, and it hinders men from adoring God in freedom. The Church, then, cannot wish for it, not even with a view to the good which Providence in its infinite wisdom always draws out of it. Besides, persecution is not merely evil; it means suffering, and that is a further reason why the Church, the best of mothers, through sympathy for her children can never desire it.

As a matter of fact that persecution which they falsely declare she has provoked and they have resolved not to enter upon is even now being inflicted upon her. Have they not just expelled the Bishops from their dwellings—even those of them who, owing to their age and virtues, were the most venerable? Have they not driven the seminarists out of the seminaries, great and small, and begun the work of banishing the priests from their parishes? The whole Catholic world has beheld this spectacle with grief, and there never was a moment's doubt as to how it would regard such acts of violence.

As for the ecclesiastical property which we are accused of having abandoned, it is important to remark that this property was partly

The Patrimony of the Poor,

and the patrimony, more sacred still, of the dead. It was not permissible to the Church to abandon or give it up: she could only let it be taken from her by violence. Nobody will believe that she has, except under the pressure of the most constraining causes, deliberately abandoned what was confided to her keeping, and what was so necessary for the exercise of worship, for the maintenance of sacred edifices, for the instruction of her clergy, and for the support of her ministers. The choice being set before her in a perfidious manner whether she would assent to material

ruin or agree to the violation of her constitution, which is of Divine origin, the Church, though facing poverty, refused to allow the work of God in her to be touched. Her property was taken from her; she did not abandon it. To declare the Church's possessions vacant at a fixed date if the Church has not by that time created a new organisation in her fold; to subject this organisation to conditions which are in unmistakable contradiction with the Divine constitution of that Church and which she is therefore in duty bound to reject; then to assign a third of those possessions, as if they had no owner; and in the end to declare, when all this has been done, that they are not robbing the Church, but only making arrangements as to the property abandoned by her—that is not only to indulge in sophistry, but to add derision to the cruellest of spoliations. It is an

Incontestable Spoliation

which they have in vain endeavored to mask through the assurance that there was no moral personality to whom this property could be assigned; for the State has the power to impart the right of a juridical person to that to which, in accordance with the demands of the public welfare, it is making a transference—the Catholic establishments like others; and in any case, it would have been easy for the State not to have subjected the formation of the Associations Cultuelles to conditions that are in direct opposition to the Divine Constitution of the Church which those associations were supposed to serve.

This is precisely what was done with regard to the Associations Cultuelles. The law organised them in such a way that its dispositions on the subject run directly counter to those rights which, derived from her Constitution, are essential to the Church, and the statement is true especially with regard to the Ecclesiastical Hierarchy, the inviolable base given to His work by the Divine Master Himself. The law, moreover, confers on these associations' rights which exclusively belong to the province of ecclesiastical authority whether as regards public worship or the possession and administration of Church property. Finally, the associations are not alone withdrawn from ecclesiastical jurisdiction; they are held responsible to the civil authority. This is the reason why We felt compelled to condemn these associations in Our previous Encyclical in spite of the material sacrifices involved in the condemnation.

We have also been accused of partiality and inconsistency. It has been said that We refused to sanction in France what We had approved of in Germany. But the reproach is as groundless as it is unjust, for though

The German Law

deserved condemnation on many points, and was only tolerated to avoid greater evils, the situations are entirely different; and this law expressly recognises the Catholic Hierarchy, whilst the French law does not.

As to the annual declaration demanded for the exercise of public worship, it did not offer all the legal security which people have a right to claim. Nevertheless—though the assemblies of the Faithful have in them, in principle, none of the essential elements of public meetings, and though it is odious to place them on the same footing—the Church might have decided to tolerate this declaration for the prevention of greater evils; but if it is decreed that 'the parish priest or the curate shall for the future be' in his church 'only a man in possession without juridical title, that he shall have no right to carry out any administrative measure,' the position of the ministers of worship in the fulfilment of their duties is made so humiliating and so vague that under such circumstances the declaration could not be accepted.

There remains for notice the latest law voted by the two Chambers. It is a law of robbery and confiscation with respect to the property of the Church, and it completed the plundering of the Church. Although her Divine Founder was born poor in a manger had died poor on the Cross, and though she herself has known from the beginning what poverty is, the property she possessed was none the less her own, and no one had the right to despoil her of it. The possession of this property, which should be inviolable from every point of view, was sanctioned by the State and consequently the State could not interfere with it. In regard to the exercise of public worship this law

Has Organised Anarchy,

and what it ensures, above all, is uncertainty and dependence on mere good will. Uncertainty as to whether the sacred buildings, which may still be refused, will be left at the disposal of the clergy and the faithful; uncertainty as to whether they will be kept for them and how long; administrative, arbi-

WHENEVER you see a Smiling Woman, think of Hondai-Lanka Tea! It always gives pleasure.

"**HONDEE** Launka" is zee so-much used tea of zee family, Madam, she praise it—so eet is "tres bon"!

trariness regulating the conditions under which they are to be enjoyed and rendering them eminently precarious; in the actual regulation of worship as many different situations as there are communes in France; in each parish the priest exposed to the arbitrary decisions of the municipal authority, and in consequence organised conflict, so far as possible, from one end of the country to the other. On the other hand, the duty of undertaking all burdens, even the weightiest, and at the same time rigidly limited resources to meet the liabilities. This new law has already been

Severely Criticised

by numberless persons without distinction of party or religious views, and these criticisms would of themselves be sufficient to condemn it.

It is easy to see, venerable brethren and well-beloved children, from what I have recalled to your minds, that this law aggravates the Law of Separation, and that We could therefore only reject it.

The vague and ambiguous text of certain articles in this law throws a new light on the object which our enemies are pursuing by means of it. They wish

To Destroy the Church

and dechristianise France, as We have already assured you, but in such a way that the attention of the people will not be aroused, and without giving them, as it were, an opportunity for taking account of what is being done. If their enterprise had been really popular, as they pretend, they would not have hesitated to pursue it openly and to take the responsibility frankly. But, far from assuming the responsibility, they deny it, and throw it upon the Church, their victim. Of all proofs, this is the most striking that their disastrous work does not respond to the wishes of the country.

After having placed Us under the cruel necessity of rejecting this law, it is vain for them now that they see the evils which they have brought upon their country, and are conscious of the universal reprobation which is advancing like a rising flood against them, to try to mislead public opinion, and to cast upon Us the responsibility for these evil results. Their attempt will not succeed.

As for Ourselves, We have accomplished Our duty, as every other Roman Pontiff would have done. The high charge with which it has pleased Heaven to invest Us, in spite of Our unworthiness, as also the Christian Faith itself, which you profess with Us, dictated to Us Our conduct. We

Could Not Have Acted Otherwise

without trampling under foot Our conscience, without violating the oath which We took in ascending the Chair of St. Peter, without doing wrong to the Catholic Hierarchy, the foundation given to the Church by Our Saviour Jesus Christ.

We await without fear the verdict of history. History will say that We, with Our eyes fixed immutably upon the defence of the higher rights of God, have neither wished to humiliate the civil power nor to combat any form of government, but to safeguard the inviolable work of Our Lord and Master Jesus Christ. It will say that We have defended you, Our well-loved sons, with all the strength of Our tenderness; that what We have demanded and now demand for the Church, of which the French Church is the eldest daughter and an integral part, is respect for its Hierarchy and the inviolability of its property and liberty; that if Our demand had been granted religious peace would not have been troubled in France; and that, the day it is listened to, that peace so desired will revive there once more.

Finally, it will say that if, being sure, in advance, of your magnanimous generosity We did not hesitate to tell you that the moment had come for sacrifice, this was done to remind the world, in the name of the Master of all things, that man must cherish here below interests higher than the passing events of this life, and that the supreme, inviolable joy of the human soul on this earth is to accomplish duty at all costs, and thus, despite everything, to honor, serve, and love God.

Confident that the Immaculate Virgin, Daughter of the Father, Mother of the Word, Spouse of the Holy Ghost, will obtain for you from the Most Holy and Adorable Trinity better days, as a presage of the calm which We firmly hope will follow the tempest, We grant the Apostolic Benediction from the depth of Our heart to you, venerable brethren, to your clergy, and to all the French people.

Given at St. Peter's, Rome, on the day of the Epiphany, 6th January, 1907, the fourth year of Our Pontificate.

PIUS X., POPE.

PRESENTATION TO DEAN BURKE, INVERCARGILL

(From our own correspondent.)

There was a large gathering of the Catholics of Invercargill in St. Joseph's schoolroom to bid farewell to the Very Rev. Dean Burke on the eve of his departure on a visit to the Old Country, and to present him with an address and a purse of sovereigns. Among those present were the Very Rev. Father O'Donnell (Gore), Rev. Father Murphy (Riverton), Rev. Father O'Neill (Winton), Rev. Father O'Malley (Invercargill), and Rev. Father Delany, who will have charge of the Invercargill parish during the Dean's absence.

The chairman, Mr. J. Collins, read the address, which was as follows:—

'Very Rev. Dean.—We know that all public reference to yourself is disliked by you, and any demonstration of which you may be the object is practically prohibited; still, for once, we must be permitted, now that you are going on a far journey, to bid you a public farewell, and to express our esteem of your career amongst us. It is now over twenty-five years since, at the request of the late Bishop Moran, you left the old city of Waterford to come and take up missionary work in New Zealand, and for a quarter of a century you have labored in this diocese of Dunedin quietly and unostentatiously, but constantly and effectively, and when occasion demanded, a special effort, so brilliantly that your name is familiar not alone in this diocese, but throughout the whole Colony. Indeed your fame as a singularly cultured and able ecclesiastic has travelled to the neighboring colonies. We have been proud to have you as our parish priest for these reasons. Besides, we have had the satisfaction of seeing, during the period of your gentle, yet prudent and active rule amongst us, the institutions, ordinances and exercises of religion keeping fully up with the rapid growth of this town and district. Churches and schools have been extended, societies and clubs for keeping the young together have been organised; ways and means of innocent recreation and mental improvement have been provided. Your learned lectures and constant teaching of the Christian Doctrine in the parochial and State schools have done much to instruct, refine, and spiritualise; while your self-denying and extremely simple, unassuming life has been so edifying to us all. Under your enlightening influence there remain among us few who are careless as to the duties and benefits of religion, and irresponsive to the advice of the clergy. Taking all things into account, we feel that we could not allow you to depart without a public expression of our feelings towards you, and without adding some tangible proof of our goodwill. You will then be so good as to receive this address and to accept the accompanying gift, together with the expression of our desire that your journey may be pleasant and useful, and that in a twelvemonth we shall see you back safe and sound.

Signed on behalf of Invercargill parish,—Jas. Collins (Chairman of Committee), Geo. McNamara (Hon. Sec.), W. J. Caulfield (Rakahouka), Patrick Joyce (West Plains), Patrick McGrath (Bluff).'

The Rev. Father Murphy congratulated the Catholics of Invercargill on the manner in which they had risen to the occasion in honor of their pastor. The other clergy of the diocese could testify to the truth of the statements of the good qualities of Dean Burke as set out in the address. His fame had travelled outside of the Colony; indeed there was no parish in the Australian colonies that would not be graced by the supervision of Dean Burke. He hoped that the Rev. Dean would return as strong a man as he was when he had come amongst them twenty-six years ago.

Very Rev. Dean Burke, in reply, made some humorous references to the subject of presentations in general, and to the feelings of modest recipients, and then went on to say:—Finding that I could not prevent the present demonstration, I resolved to make the best of it and not be overwhelmed, and no matter how largely the aroma of the dictionary should permeate the address; no matter how weighty should be that material attachment which the free and easy-going generosity of Irish Catholics usually throws at the heads of departing friends, I strengthened myself with the remembrance of the part that the unpersonal, long-time-defunct Webster would have in the eulogy. As to the attachment, I remembered a few sentences which we priests often read in the Liturgical Office, 'Blessed is the man that hath not gone after gold nor put his

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heart in money or in treasures.' 'Watching for riches consumeth the flesh and the thought thereof driveth away sleep.' Silver ink-stands and gold pencil-cases, not even ivory-handled walking-sticks and well-filled purses are worth going after or disturbing your nerves over them. It was some of yourselves that suggested this all-round-the-world trip. I took it as a hint that though a constant student of books, reviews, and magazines, I must be falling behind the times and becoming a routinist and flabby. No doubt long residence out here on the outskirts of civilisation must throw one behind in many things. I have taken your hint then, and I go for a year to study in the long halls of the great world-university. I shall dispose of your material attachment in going here and there among the nooks and crannies of its mighty museums and libraries. I shall be as observant as possible and shall have many things strange and new to tell you on my return. Meantime I hope that no mishap shall befall you and that I shall find you healthy, happy, and high-spirited as this beautiful plenty-promising sea-



Very Rev. Dean Burke

son leaves you. The only reason, I think, for meetings like this is to show kindness and goodwill. When these feelings are sincere and the demonstration spontaneous, the person in whose honor the gathering takes place might justly feel gratified. Hence I am grateful to you for asking me to meet you here this evening. Thanks and farewell.

The Rev. Father Delany then spoke a few words on his assumption of duties in Invercargill. He said he would do his best to fill the gap caused by the Dean's absence, and though he could not be like him he would be as like him as he was able to be.

During the evening a musical programme was contributed to by Misses Kirwan, Hishon, and Stone, and Messrs. R. Burke, J. McNamara, J. Mulvey, and N. Collins.

The amount accompanying the address was about £200.

A vote of thanks to the chairman for presiding brought the proceedings to a close.

Victoria has contributed £4500 to the Home Rule cause.

Three costly stained-glass memorial windows are in course of erection in St. Patrick's Cathedral, Ballarat, the donors being Rev. Dr. McManamny, and Messrs. James Coughlan and Thomas Loughlan.

The housewife need not worry herself about jam-making nowadays, for she can purchase a pure article like the St. George Jam at less than the home-made article will cost. Messrs. Irvine and Stevenson, Ltd., Dunedin, make all kinds of jams and jellies, which are put up in convenient-size tins or glass jars, and are obtainable from all grocers....

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 2.

The sports' gathering which the Hibernians and the Catholic Young men are to hold on St. Patrick's Day promises to eclipse all former gatherings on the Irish national festival. Mr. J. J. Callaghan recently paid a visit to Christchurch to be present at the championships meeting, and I learn that, as a result of his efforts, most of the prominent athletes will be seen performing here on the above occasion. The committee appointed to arrange the gathering is sparing no efforts to ensure success, and the earnest co-operation of all is well deserved.

There has been a great revival here in amateur athletics. For some time past it has been usual to hold evening meetings of three or four events. One of the most interesting and the largest attended of these gatherings was held on Wednesday evening on the Basin Reserve, under the auspices of the Catholic Young Men's Club. The 120 yds race was won by Wilton, the three-quarter mile by R. Gosling, and the mile walk by H. Kerr. The last-mentioned event caused considerable interest, and Kerr, who put up a fine performance, received a warm reception. The meeting reflects great credit on the energy of club members, and the secretary, Mr. Charles Gamble, deserves more than a word of praise.

The question of fires on wool ships has long agitated the minds of shippers. One of our young men, Mr. L. Reichel, Government Electrician, has been giving his attention to the matter, and he has now patented an invention for detecting the presence of moisture in wool and fibre bales. The principle underlying the patent is that wool and fibre are, when dry, perfect non-conductors, but when moisture is present they are converted into conductors of electricity. Mr. Reichel's patent is a simple contrivance, and on Wednesday he gave a demonstration of its use in the Harbour Board's flax and wool shed. The demonstration was highly successful, and those who witnessed it are satisfied with the efficacy of the design.

The arrangements are now well in hand in connection with the bazaar to be held in the Skating Rink at Easter for the purpose of raising funds for the Maritime Catholic Church, which parish is administered by St. Patrick's College Fathers. The authorities have secured a fine and suitably situated section, and have had erected a fine commodious chapel and residence, leaving plenty of room for future extensions. Every Saturday and Sunday one of the College Fathers stays at the bay to attend to the spiritual wants of those resident there, and others who make it a custom of putting in the week ends at the popular seaside resort. The expenses in securing this valuable property have been considerable, and it is to be hoped that those who have been working for the bazaar will meet with the success they deserve. The bazaar will be run for a week. There will be three fancy stalls. The stallholders are Mesdames A. R. Bunney, F. G. Bolton, John Gallagher, M. Segriff, W. Halse, J. P. Kelly, C. McKeehan, R. Brady, Misses Butler and Duignan. The committee consist of Very Rev. Father Keogh, S.M. (chairman), the lady stallholders, and Messrs. J. P. Kelly and Fred. W. Crombie (hon. secretary). An art union is being held in connection with the bazaar.

The seventeenth half-yearly meeting of the Catholic Young Men's Club was held in St. Patrick's Hall on Monday evening. The attendance was the largest for many years, and clearly showed the flourishing condition of the society. The chair was occupied by the president, Rev. Father O'Shea, S.M., who, in moving the adoption of the report and balance sheet, referred in congratulatory terms to the continued progress of the club in its several branches. Recent successes proved that members possessed the ability to hold their own both in physical as well as in mental effort. The outside public would judge the club by its results, and he sincerely hoped that the success of the past term would be repeated in the next, and that the club would become what it ought to be, the premier young men's club in the city. The Rev. Father Venning, S.M., in seconding the report, expressed the great pleasure he felt in seeing our young men coming to the front. He trusted they would be encouraged by the results achieved, and continue in the

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path of progress. After an interesting discussion the report and balance sheet were adopted. Eighteen new members were elected at the meeting. Trophies for the several branches of the club were donated by Messrs. H. McKeowen, T. F. Leihy, A. C. Bretherton, and E. J. Fitzgibbon. The Ven. Archdeacon Devoy, Provincial, wrote to say how pleased he was with the progress of the club, and wished it continued prosperity. The Ven. Archdeacon, who has taken a particular interest in the club ever since its inception, sent a cheque for a guinea as a contribution towards the funds. The election of officers resulted as follows:—Patron, his Grace Archbishop Redwood; president, Rev. Father O'Shea; vice-presidents, Ven. Archdeacon Devoy, S.M., Very Rev. Father Lewis, Rev. Fathers Moloney and Venning, and Messrs. M. Kennedy, J. J. Devine, C. P. Skerrett, O. McArdle, M. O'Connor, and E. J. Fitzgibbon; hon. secretary, Mr. J. McGowan; hon. treasurer, Mr. M. McKeowen; executive, Messrs. A. H. Casey, W. Hamilton, R. H. Williams, M. O'Kane, J. Davis, A. C. Bretherton, M. O'Connor, jun., G. Dee and P. McGrath; hon. auditors, Messrs. E. J. Fitzgibbon and F. P. Kelly. The Rev. Father Kimbell has been appointed spiritual director.

Wanganui

(From our own correspondent.)

February 28.

The Lenten devotions are well attended at St. Mary's Church, especially on the Wednesday and Friday evenings.

In the teachers' examinations two old pupils of the convent obtained partial passes in Class D—Misses Margaret McCullough and Mary C. Robson.

On Sunday last a number of members of St. Mary's Catholic Club received Holy Communion, which they offered for the repose of the soul of the late Mr. C. Wixcey. At the annual meeting of the Wanganui Orchestral Society feeling mention was made of the late Mr. Chas. Wixcey. He was one of the most promising and attentive members of the society.

The dramatic branch of the St. Mary's Club journeyed to Marton at the invitation of the Rev. Father Molloy, and produced 'The Ticket of Leave Man' before a large and appreciative audience. All the performers acquitted themselves admirably. It is expected that £25 will be realised for the benefit of the Marton parish.

Napier

(From our own correspondent.)

Tenders will soon be called for the painting and renovating of St. Patrick's Church.

A social gathering is to be held in the Garrison Hall in connection with St. Patrick's Day.

An expert is at present in Napier, under engagement to the City Council, to report on an electric light and power generation scheme for Napier.

Much interest is being taken here in the proceedings before the Chief Justice, Sir Robert Stout, re the Waimarama Native Lands.

The foundations of the new brick technical school, which is to cost some £4500, have now been laid. The building is being erected immediately opposite St. Patrick's Church.

Up to the present the men at the big freezing works at Tomoana (Nelson Bros.) or Paki Paki (Borthwick and Sons), have not shown signs of striking. A demand for 25s per hundred sheep slaughtered has been made by the men at the North British works. The demand was followed by the immediate dismissal of the spokesman of the men.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 4.

The new convent at Akaroa, erected for the Sisters of Mercy, recently blessed and opened by the Very Rev. Vicar-General, is situated on the church grounds, near St. Patrick's Church and the Catholic schools. It is described as a large, compact building erected at a cost of about £6000. Of this sum two-thirds has already been subscribed, and the balance is expected to be realised by means of a bazaar to be opened at Easter. The Very Rev. Vicar-General in the course of his address to the assembled parishioners, and general public, eulogised the good work done by the Sisters of Mercy in the parish and in educational matters.

A feature of the illuminations on the evening of his Lordship Bishop Grimes's return was the fine search light from the turret of the Adams Cycle Co.'s building in High street, which, through the kindness of the proprietary, was trained during about two hours on the Cathedral and grounds, with remarkably good effect. I also inadvertently omitted to mention last week the valued services rendered by a party of the H.A.C.B. Society, who took charge of the gate and controlled the grounds. They also lined the main entrance to the episcopal residence as a guard of honor.

His Lordship—the Bishop, accompanied by a number of visiting and resident clergy, was present at a welcome reception and charming entertainment tendered by the Sisters of the Missions and their pupils on last Monday afternoon at the Convent of the Sacred Heart Barbadoes street. His Lordship was presented with a magnificent banner representing St. Joseph and the Infant Jesus, worked by the Sisters for the Cathedral, and also a beautifully engrossed mounted and suitably framed address containing few but appropriate words. His Lordship expressed his sincere gratitude for the warmth of the welcome accorded him, and the accompanying gifts, which he would greatly prize. After complimenting the children on their excellent rendition of the programme, his Lordship interested them by recounting some experiences and adventures of his recent journeyings.

Mrs. Arthur Mead made her first appearance on the concert platform, since her return from England, last week, being the selected vocalist in a high-class programme at the Exhibition concert hall. She made a most successful debut, and met with a very gratifying reception. Of her singing the 'Press' says: 'This lady has a soprano voice, which, though not powerful, is of much sweetness, and is also admirably trained. Mrs. Mead sang Sullivan's pretty song, 'Orpheus with his lute,' with much artistic effect. At times the orchestral accompaniment was somewhat too heavy. Mrs. Mead was encored and repeated the item. In her second solo, the more florid 'Should he upbraid,' an opportunity was afforded Mrs. Mead to display the flexibility of her voice. The runs were taken with accuracy and decision, and the solo as a whole was sung with a sweetness of tone and general finish that made it exceedingly successful.

On the day following his return the 'Lyttelton Times' had the following complimentary editorial on his Lordship Bishop Grimes:—The whole-hearted spontaneity with which his people have welcomed Bishop Grimes on his return from an extended visit to the Old World will appeal more to his Lordship than will their substantial token of goodwill. The ordinary man, like Charles Kingsley, 'hates overdoing anything, especially religion,' but last night's gathering was much more a social demonstration than a religious one. As a people, the Roman Catholics have a singularly strong quality of thoroughness in all their doings, and this characteristic of their creed is reflected in their social and political life. Bishop Grimes has been so long a broad-minded and open-handed worker in Christchurch that his people have grown not only to esteem him in common with the rest of the community, but also to love him, and the spirit which induced them to voluntarily elect to make his home-coming the occasion for an enthusiastic reception was simply an expression of their estimate of his personal worth. It is, of course, the proper thing nowadays for members of the various professions to pay periodical visits to the centres of civilisation for the purpose of revising their standards of criticism and their standards of performance, and there is no doubt that Bishop Grimes, during his tour, has heard and seen much that will be of benefit to the members of his flock. Whilst the reception last night was confined to the people of his own Church, and was not in any sense a measure of his widespread popularity, the whole community will share in the gratification at his return and in the recognition of his disinterested services to the city and the province.

We have pleasure in drawing attention to Messrs. S. Kirkpatrick and Co.'s advertisement announcing that the new season 'K' Jam and Preserves are now ready. Messrs. S. Kirkpatrick and Co. claim that if every housewife could visit the 'K' Factory and personally follow each of the simple homelike, cleanly details of preparing 'K' Preserves there would be no room to question why they possess 'that fine fruity flavor,' why they are the goods to buy. Nelson is noted as the leading fruit-growing centre, and with abundant superfine orchard fruitage at their command, Messrs. S. Kirkpatrick and Co. are enabled to manufacture Jams and Preserves of the highest quality....

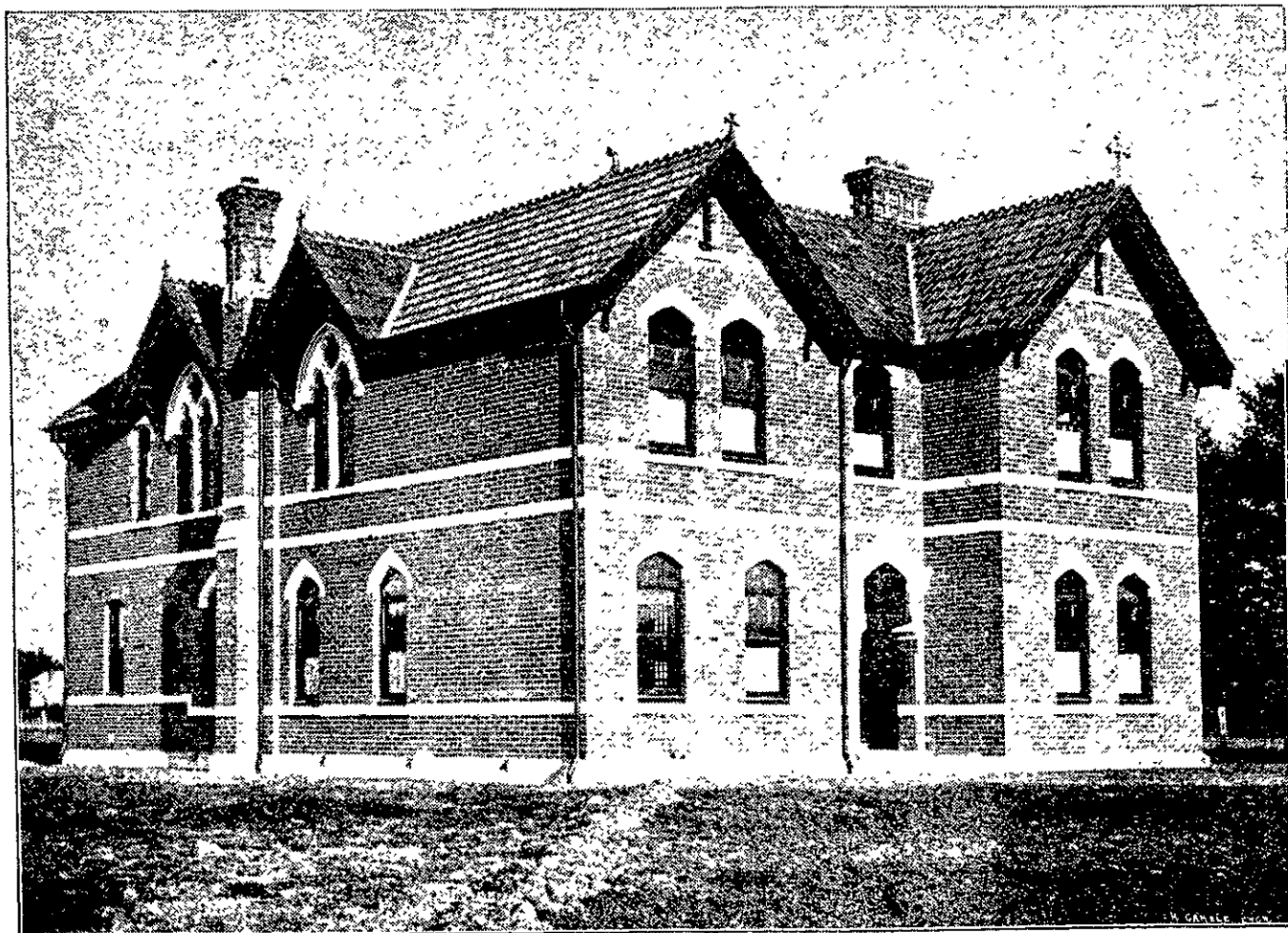
Opening of a New Convent at Rangiora

(From our Christchurch correspondent.)

The fine new convent at Rangiora, erected for the Sisters of the Missions at a cost of about £2000, was blessed and formally opened on Sunday last by his Lordship Bishop Grimes in the presence of a large gathering. Although many years have elapsed since a community of Sisters first settled in Rangiora to undertake the education of the Catholic children and help in the work of the parish adaptable to their sacred calling, they have resided in a small cottage opposite the church, making the best of the limited accommodation afforded. The presentation by Sir Westby Perceval of a convent site of three acres, close to the other church property, encouraged an effort being made to provide funds for the erection of a suitable building. A bazaar was organised, and the energetic pastor of the district, the Rev. Father Hyland, and the congregations in all parts of his wide district assisted him to such good purpose that the work was soon after started. Father Hyland and

parts. The roof is covered with French tiles. The building is plastered throughout, and the interior woodwork is of a substantial description, the floors being of 4in by 1in jarrah. Gothic windows provide an abundance of light, the chapel windows being colored leadlights. Hot and cold water is laid throughout the place, and the sanitary arrangements include an up-to-date septic tank. Messrs. Wadey and Efford, builders, of Rangiora, have carried out the contract for the building in a highly satisfactory manner.

At 11 o'clock Mass was celebrated in the Church of SS. Mary and Francis de Sales by the Rev. Father Hyland, at which his Lordship the Bishop and the Rev. Father O'Connell were present in the sanctuary. At the conclusion of Mass an address was read and presented to the Bishop. This was signed on behalf of the parishioners by Messrs. J. Hands and J. McAleer (Rangiora), James McCormack (Oxford), William Lynskey (Kalapoi), and E. O'Connor (Loburn). His Lordship appropriately replied, and preached from the text, Aggeus, chap. ii., verse x: 'Great shall be the glory of this last house more than of the first, saith the Lord, of hosts; and in this place I will give peace, saith the Lord of hosts. After



The New Convent, Rangiora

his parishioners have well merited the congratulations tendered them on the completion of their task, and the handsome and valuable addition made to their already extensive church property in the town, and the devoted Sisters on the acquisition of a residence affording facilities of which undoubtedly the best possible use will be made.

The building is a solid-looking but handsome two-storey structure of brick, with Oamaru stone facings, built from designs supplied by Messrs. Collins and Harman, of Christchurch. It has both a ground and upper floor space of 60ft by 38ft, with walls 23ft in height. On the ground floor there are visitors' rooms reached through a spacious hall with tiled floor, music-room, dining-room, parlor, kitchen, wash-house, pantry, and so on, and on the upper floor, reached by two staircases, there is a chapel 27ft by 12ft, with a sanctuary 12ft by 12ft, and sacristy 11ft by 7ft; also a community-room and several bedrooms. From one of the latter access is gained to a spacious balcony, with a re-enforced concrete floor and partly glassed in. One object of the balcony is to provide a health-recruiting place for sick and convalescent nuns from other

the sermon and the prescribed prayers, at the foot of the altar a procession was formed and proceeded to the new building, where the ceremonies of the day were completed.

A collection was taken up with the satisfactory result that about £270 was added to the building fund. Early in the afternoon the Bishop returned to the city in Mr. P. Henley's new motor car, Mr. P. Henley being chauffeur.

The 'W.A. Record' says that Monsignor Byrne, V.G., of Adelaide, is a contemporary of Monsignor Bourke, of West Perth, both having arrived at the same time in West Australia over 50 years ago.

The Catholic clergy of Dunedin some time ago having decided to erect a monument to the memory of the late Rev. Father Ryan, placed the work in the hands of H. Frapwell, monumental sculptor, Princes street, South. It is now finished, and reflects great credit on the firm. The design is a large Celtic Cross, richly carved. The cross is on view at the works, where Mr. Frapwell invites inspection...

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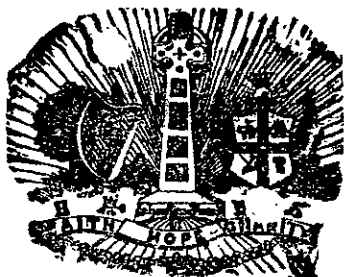
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District Secretary,
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Commercial

PRODUCE

Wellington, March 4.—The Department of Industries and Commerce has received the following cable from the High Commissioner, dated London, March 2:—The mutton market is weak, as a result of heavy arrivals and a poor demand continuing. Canterbury brands, 4½d; North Island, 4d; River Plate, 3½d per lb. The lamb market is dull; the supply exceeds demands. 5d per lb. There is a better demand for beef, which Canterbury, 5½d; and other than Canterbury brands, it quoted at 3½d and 2½d per lb for hind and fore-quarters respectively. A better demand is noted for butter. The market is steady at present. Supplies, however, exceed requirements. The following are current quotations:—Choice New Zealand, 99s; Argentine, 99s; Australian, 97; Danish, 113s per cwt. The New Zealand cheese market is quiet but firm at 66s per cwt. The hemp market is quiet but steady. Good fair grade on the spot, £39; and fair current Manila on the spot, £40 per ton. There is a better demand for cocksfoot seed. Quotations: 48s per cwt. for clean, bright, dressed seed, 17lb to the bushel.

Invercargill Prices Current:—Wholesale—Butter, (farm), 7d; separator, 9d. Butter (factory), pats, 1s 1½d. Eggs, 1s per dozen. Cheese, 7d. Hams, 9d. Barley, 2s to 2s 6d. Chaff, £1 per ton. Flour, £9 to £9 10s. Oatmeal, £11 10s to £12. Bran, £4 5s. Pollard, £5 to £5 10s. Potatoes, £5. Retail—Farm, butter, 11d; separator, 1s 1d. Butter (factory), pats, 1s 4d. Cheese, 9d. Eggs, 1s 3d per dozen. Bacon, 10d. Hams, 10d. Flour—200lbs 20s. Oatmeal—50lbs, 6s. 6d; 25lbs, 3s. 6d. Pollard, 9s 6d. Bran, 5s. Chaff, 2s 6d. Potatoes, 7s per cwt.

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

We held our weekly auction sale of grain and produce at our stores on Monday. There was a moderate attendance of buyers, but bidding was not brisk, and several lots of potatoes and chaff had to be passed in, competition not coming up to our valuations. Prices ruled as under:—

Oats.—Samples of the new season's crop are now coming to hand. For all good to prime lots there is strong demand at prices fairly equal to late quotations. Only limited consignments are coming in, and these are readily taken on arrival. Dun oats are still wanted for autumn sowing. Quotations: Prime milling, 2s 6½d to 2s 7d, good to best feed, 2s 5½d to 2s 6½d; inferior to medium, 2s 3d to 2s 5d per bushel (sacks extra).

Wheat.—A considerable quantity of southern wheat has suffered to some extent by the late wet weather. Prime milling quality is in good demand locally, but medium samples have not the same attention, and are only saleable as fowl wheat. Values for the latter are, however, little below milling quotations. Quotations: Prime milling, 3s 4½d to 3s 5d; medium do. 3s 4d; whole fowl wheat, 3s 3d to 3s 4d; broken and damaged, 3s to 3s 2d per bushel (sacks extra).

Potatoes.—The market has been more heavily supplied during the past week, and all sorts are saleable only at a reduction on late values. Many consignments are too green to keep, and these have to be dealt with at once. Prime ripe sorts have most attention. Quotations: Choice lots, £5 10s to £5 15s; good do. £5 to £5 5s; medium, £4 10s to £4 15s; small and inferior, £2 10s to £4 per ton (bags included).

Chaff.—Consignments have slackened to some extent, and for all good to prime quality late values are well maintained. Medium and inferior samples are not greatly favored, but good straw chaff is in request. Quotations: Best oaten sheaf, £4 15s to £5; medium, £4 5s to £4 10s; light and inferior, £3 10s to £4; straw chaff, £3 5s to £3 10s per ton (bags extra).

Pressed Straw.—This is in short supply, and meets good inquiry. Quotations: Oaten, 60s; wheaten, 55s to 60s per ton.

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

Oats.—There is a good inquiry for new season's samples, which are now beginning to come to hand. Quotations: Prime milling, 2s 6½d to 2s 7d; good to best feed, 2s 5½d to 2s 6½d; inferior to medium, 2s 3d to 2s 5d per bushel.

Wheat.—There is a good inquiry for prime milling quality and fowl wheat, and the following are present quotations: Prime milling, 3s 4½d to 3s 5d; medium do. 3s 4d; whole fowl wheat, 3s 3d to 3s 4d; broken and damaged, 3s to 3s 2d per bushel.

Potatoes.—Supplies are now more plentiful, and prices show a reduction on low rates. Quotations: Choice lots, £5 10s to £5 15s; good do. £5 to £5 5s; medium, £4 10s to £4 15s; small and inferior, £2 10s to £4 per ton.

Chaff.—There is a good inquiry for prime samples, and quotations are as follow: Best oaten sheaf, £4 15s to £5; medium, £4 5s to £4 10s; light and inferior, £3 10s to £4; straw chaff, £3 5s to £3 10s per ton.

WOOL

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

Halfbitskins.—We offered a small catalogue at Tuesday's sale, prices being much the same as at the previous sale. Small made up to 5½d, summers to 10½d, spring does to 8½d, spring bucks to 13½d, and winters to 14d. Horsehair made up to 19d per lb.

Sheepskins.—We offered a large catalogue at our sale on Tuesday, when competition was keen, and prices quite up to late rates. Butchers' pelts made up to 4s 10d, and lambskins to 4s 3d per lb.

Hides.—No sale since last report.

Tallow and Fat.—No change to report, all coming forward being readily quoted at late rates.

PALMERSTON NORTH

(From our own correspondent.)

March 3.

Out of a team of four fire-brigades men to compete from Palmerston North at Christchurch at Easter we supply two, viz., Mr. Ed. Hitchings (conductor of St. Patrick's choir) and Mr. Ed. Butler (assistant parish secretary).

The work is progressing rapidly in connection with the two large class-rooms and the two rooms for the H.A.C.B. and Young Men's Debating Societies, and it is confidently expected that the rooms will be ready for occupation early in April. Owing to the increased number of children attending our parish school since the beginning of the year it has been found necessary to place another Sister on the teaching staff. She will occupy the two class-rooms in question when completed, which will be found a great boon.

The annual meeting of the Young Men's Debating Society was held last Friday. It was unanimously agreed to alter the name to the Palmerston North Catholic Men's Club. The following are the officers for the ensuing year:—Patron, Rev. Father Costello; spiritual director, Rev. Father Bowe; president and treasurer, Mr. Matthew Kennedy; vice-president, Mr. Fred Herring; secretary, Mr. E. Higgins. The last-named gentleman was unanimously elected as delegate to represent the society at the United Young Men's Societies Conference in Christchurch at Easter.

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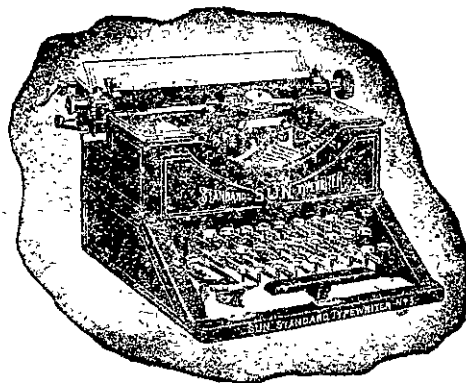
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THE WAR AGAINST THE CHURCH IN FRANCE

A NEW ZEALANDER ON THE SITUATION

(BY THE REV. W. H. MAHONEY, ONEHUNGA)

In the unhappy state of France at the present day we may see a passing triumph of Freemasonry. It is said that 'the mills of God grind slowly,' etc., and Satan, too, can bide his time. The present persecution of the Church really dates from the time when Masonry compelled the resignation of McMahon, the last Catholic President, as his successors have only 'been Catholic in name. It was then that Gambetta, the puppet of the lodges, rose to power, and when he was removed by his masters other 'infames' carried on his work. But it is within the last 15 years that the war against religion has reached the acute stage.

The sectaries saw and felt that, before they could declare war against the Church, there was one great obstacle to be overcome, and that was

The Army;

not that it was to be disbanded, but its constitution and sentiments were to be changed. It was found that the army contained many religious-minded officers and men, who would not see the Church despised as she is at present. And so the first move was to get rid of these. Then the lodges came upon the scene, and their agent, the infamous Andre, the 'delateur,' a Protestant by birth, an infidel by choice, got rid of the Catholic officers by degrees through his system of espionage, which was worked by the Masonic lodges. During the year 1901, when I was living in the South of France, I used frequently to meet a retired captain of artillery, and he told me that even then there were nearly 200 army officers who had resigned their commissions rather than be forced into Freemasonry by Andre, until the French army of to-day is an army that is discredited even in France itself. There is no patriotism, no enthusiasm; never was the military spirit more decadent or more deadened in the country; the people have a fear and horror of war, knowing what their army is like. The understanding with England is the only hope they have of freedom from attack in a country where race suicide is reduced to a fine art.

It is strange that the present generation in France cannot learn a lesson from the past, either in their own country or abroad; that they cannot recognise in the action of the rabble which has got control of the country, simply and solely the desire to enrich themselves by

Looting the Church.

When creatures like Combes, Clemenceau, Briand, etc., have amassed all they can by the sale of Church property, they will retire to enjoy their booty and leave to others whatever loot is still to be obtained.

It is history repeating itself with painful reiteration. It is the case over again of the Directory in France, or of Henry VIII. in England, of Joseph II. in Austria, of Pombal in Portugal, etc. Peace will be restored as soon as the spoils are divided, and the Church will be stronger than before, because less hampered, and will own for a while nothing worth stealing.

There is one thing, however, that France was never richer in, and that is a good and faithful clergy. It is one of the happiest auguries for the future that never in any national crisis of the Church in France were the Episcopate and priesthood more united and more faithful to the Holy See than at present. And I never met a more zealous and pious body of men than the clergy of the diocese of Bayonne, when I was living there, and I met a great many of the priests in different parts.

Vocations will be fewer for a time. But no doubt several of the parishes in different dioceses will be amalgamated. In the diocese of Bayonne there are 501 parishes. It formerly embraced three dioceses, but Napoleon suppressed two. Naturally the parishes are small, several country parishes being scarcely two square miles in extent. Three of such could easily be served by one priest, and he could be supported better. When the people become accustomed to the voluntary system in the support of their clergy they will come to know and appreciate each other better than they could under the old regime.

The 'Saturday Review' comments on the number of Jewish correspondents on the Continent who are employed by the English papers; and as Judaism and Freemasonry work in France for the same end—the destruction of Christianity—one can understand the tone of the London papers in dealing with Catholic affairs. 'All the leading newspapers of almost every capital in Europe are owned by Jews; the telegraphic agencies are in the hands of Jews; so we know what to expect in matters affecting the Catholic Church. An old French priest once gave me the following version of the motto of the French Republic: 'La vraie devise de la Republique, c'est ainsi: Liberte; point, Fraternite; point, Egalite; point.' The punning on the punctuation was very good.

STRATFORD

(From our own correspondent.)

The Rev. Father Treacy on Sunday read the result of his house-to-house collection for the purpose of liquidating the debt on the church and property. He stated that during the six years that he has been in charge he has collected over £2000, and has never held a bazaar. This no doubt constitutes a record, and the people of this parish have every reason to be proud of their pastor, who has lifted the heavy load of debt off their shoulders, and the very fact of their subscribing so handsomely to his call is a sure sign of their appreciation. In another year the Rev. Father hopes to have the debt extinguished.

On February 22 the Rev. Father Treacy distributed the prizes to the children of St. Joseph's School. The reason of the delay was owing to the collector starting late with his work, and in consequence of the Sisters going into retreat a bit earlier this year, and again, the Rev. Mother was desirous that our prizes should consist of good Catholic books. The sum of £9 was collected, and the result has been obtained of having a further supply of good Catholic literature circulated in many homes. The educational result of our school for last year was exceptional,—not a failure out of 140 children. A girl of 12 years took highest honors. The Government Inspector spoke in high terms of praise of the teaching and general conduct of the school.

The following is the prize list:—

Sacred Heart High School.—Good conduct, Ruth Mountfort; Christian doctrine, Anastasia Fitzgerald and G. Uniache. Standard VI.—Drawing and composition, Dorothy Bayley; general proficiency, Ida Bleasel. Standard V.—Arithmetic and geography, Gussie Wilson. Standard IV.—Reading and Arithmetic, Noel Wilson; composition and geography, Winnie Fitzgerald. Standard III.—Reading and spelling, Elizabeth Fitzgerald; writing and geography, Vera Cummins; composition and writing, Mary Hackett. Standard II.—Reading, Bede Wilson; spelling, Anastasia Fitzgerald; writing, Lily Hunter; music, Dorothy Bayley; needlework, Winnie Fitzgerald; singing, Bede Wilson.

St. Joseph's School.—Christian doctrine, Annie Sattler, Eileen O'Leary, and Leo Bennett; good conduct, Joseph Dowling, Kathleen Sexton, Joseph Schumacher, and Gertrude Zimmerman; politeness, Joseph McKay and Nellie Fischer; amiability Alice McKay; regular attendance, Hilda Felton; needlework, Matilda Fabish; singing, Lily Dombroski. Standard VI.—Highest number of marks, Nora Sexton; reading and recitation, Kathleen Sexton. Standard V.—Highest number of marks, Teresa Scannell; reading and composition, Doris Callaghan; geography and drawing, Francis Sheehan; writing and science, Thomas Sheehan; arithmetic, Vincent Hackett and Mary Burkett. Standard IV.—Highest number of marks, Andrew Cummins; composition, Hilda Felton; arithmetic, Annie Sattler, M. O'Leary, Martha Christensen; reading, Joseph Dowling; writing, Maurice Bowler; science, Joseph McKay and Leo Bennett. Standard III.—Highest number of marks, Dominic Sheehan and Eileen O'Leary; reading and recitation, Maurice Sexton and Gladys Montgomery; arithmetic, Julia O'Leary, Joseph Jans, and Joseph Schumacher; writing, Mary Zimmerman and V. Miscal; general improvement, Agnes Burkett. Standard II.—Highest number of marks, Annie Jans; drawing, James McKay; arithmetic, Gertrude Zimmerman; writing, Edward Goodwin and Mary Lehrke; reading, Louis Fischer; general improvement, Martha Wesnewski. Standard I.—Christian doctrine, Reginald Hayes; reading, Lucy Sullivan; writing, Bernard Sheehani 1; Mathew Bowler, 2; spelling and tables, Gilbert Sexton; arithmetic and oral work, Alan Hayes.

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Send news **WHILE IT IS FRESH.** Stale reports will not be inserted.

Communications should reach this Office **BY TUESDAY MORNING.** Only the briefest paragraphs have a chance of insertion if received by Tuesday night's mails.

ADDRESS matter intended for publication 'Editor, TABLET, Dunedin,' and not by name to any member of the Staff.

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

Write legibly, **ESPECIALLY NAMES** of persons and place. Reports of **MARRIAGES** and **DEATHS** are not selected or compiled at this Office. To secure insertion they must be verified by our local agent or correspondent, or by the clergyman of the district, or by some subscriber whose handwriting is well known at this office. Such reports must in every case be accompanied by the customary death or marriage announcement, for which a charge of 2s. 6d. is made.

DEATHS

DEVANE.—Lately deceased at Milehigh, near Tralee. Recommended to the charitable prayers of the faithful.

—Inserted by her son Denis.

WILLIAMS.—At Cromwell, on February 16, 1907, fortified by the rites of the Holy Church, Sarah, relict of the late William Williams, in her 74th year. Native of County Clare, Ireland.

O, Immaculate Heart of Mary, thy prayers we extol,
O, Sacred Heart of Jesus, have mercy on her soul.
'Tis a long, 'tis a last, 'tis a beautiful rest,
When all sorrow has passed from the brow and the breast;

And the lone spirit truly and wisely may crave
The sleep that is dreamless—the sleep of the grave.

—Inserted by her sorrowing children.

ANSWERS TO CORRESPONDENTS

P.M.T.—Crowded out of this issue.

J.J.C.—Letter unsuitable. Would have to be rewritten before being printed.

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

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

Pergant Directores et Scriptores New Zealand Tablet, Apostolica Benedictione confortati, Religionis et Justitiæ 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, MARCH 7, 1907.

THE FRENCH PERSECUTION



A ROCHEFOUCAULD was not the only gilded pagan who found something not entirely disagreeable in the adversities of his neighbors. There are those who would set a house afire to roast their apples, and who would fiddle like Nero on seeing their neighbor's roof-tree vanishing in flame and smoke. But they are the abnormalities, we ween—the elements that remind us how hard-frozen and unfeeling our social life would be were it not for that sweetest virtue of 'the blessed three', the Christian charity that is patient, is kind, envieth not, dealeth not—perversely, beareth all things, believeth all things, hopeth all things, endureth all things. One naturally expects something better than a palpable misrepresentation or a cheap sneer from a minister of the Gospel of truth and brotherly love in dealing with so grave a theme as the struggle that is now proceeding between atheism and Christianity in France. Yet at last week's Methodist Conference in Christchurch the retiring president—in a speech that roamed from China to Peru, from last year's earthquakes to this year's 'new theology'—permitted himself to rejoice with a great joy over the trials of the Faith in France. In a few sentences he separated the gentle atheist sheep from the wicked 'Romanist' goats. On the former he bestowed his puissant benison; on the latter his heavy anathema maranatha. His judgment was sweeping and summary. It was also superbly independent of a vast mass of facts vital to the situation; and the horizon of his vision was limited to a formula equivalent to that which is set forth as follows by our gifted contemporary, the New York 'Freeman':—

'The French Government is fighting the Catholic Church; therefore, it is in the right. The Church opposes certain recently enacted laws; therefore the Church is wrong. The question whether the laws are just or unjust, right or wrong, does not seem, from what he says, to have entered his head at all. It is enough for him that they are State laws, and that they are antagonistic to the Church.'

The ex-president's judgment was not endorsed by the Conference. His jubilation over the feats of the little tin gods of the Radical-Socialist 'bloc' or 'machine' was passed over in stony silence; and so it remains the mere expression of the personal opinion of one whose ideas of 'Romanism' are gathered in the well-tiled lodge from wearers of the saffron sash.

This latest apologist of French atheism in excelsis pleads textually or in effect that his friends of the 'bloc' are actuated by no hostility to religion; that

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the whole and sole object of their ecclesiastical policy is disestablishment—the separation of Church and State, and that the opposition of Catholics to the new legislation is factious and unjustifiable. Into three short sentences he has contrived to pack a barrellful of misinformation. The objection of the Pope and of French Catholics is not to the separation of Church and State, but to wholesale plunder, spoliation, proscription, and tyranny under the pretext of a separation of Church and State. The Pope has said—and the hierarchy, clergy, and faithful of France are in full accord with him: 'We are ready to submit to separation from the State, but it must be a fair separation—such as obtains in the United States, Brazil, Great Britain, and Holland—not subjection.' But 'a fair separation'—a reasonably equitable disestablishment, such as took place in Ireland in 1869 and in Brazil in 1890—is just the thing that the braided war-council of French political atheism does not desire. 'M. Clemenceau and his colleagues', says the high-toned and ably edited 'Saturday Review' (non-Catholic) in its issue of January 19, 'are animated by a fierce anti-Christian fanaticism'. The real aim of their policy has been explicitly or implicitly set forth with brutal frankness by the three members of the present Administration (Premier Clemenceau and Ministers Briand and Viviani) who are the keenest of the political panthers that are bent on rending with spoliation, schism, and persecution, the milk-white hind, the Catholic Church in France. Hatred of religion is the motive power that has produced the new French penal code. Here is a translation of some of the less blasphemous utterances of Clemenceau, as given in his own paper, the 'Aurore', in which he makes profession of his allegiance to Satan, the enemy of God:—

'Ah, that terrible word "negateur" (denier) with which Jehovah Himself apostrophised Satan in revolt! I do not forget that Jaures, agreeing with M. Barthou on this as on many others, has hurled that thunderbolt at me. All those people who construct dogmas out of their passing thoughts—whether it be Jehovah, Barthou, or Jaures—anathematise those of us who claim to use our reason. Like my noble Father, the great fallen angel, I have no stomach for subservience'.

'The time has come', says Minister Briand in his oft-quoted address to teachers, 'to root up from the minds of French children the ancient faith, which has served its purpose, and replace it with the light of free thought'. 'We must', said he, 'get rid of Christianity' ('il faut en finir avec l'idée chrétienne'—'Saturday Review', August 18, 1906). And again:—

'We have hunted Jesus Christ out of the army, the navy, the schools, the hospitals, insane asylums, and law-courts; and now we must hunt Him out of the Government of France'. (The 'Saturday Review' of August 25, 1906, gives both the original French and a translation).

In the evil work of banishing God from the hearts of the children, the standard-bearers of established irreligion are strongly seconded by the atheistic campaign that is being carried on in the public schools of France. Says Richard Davey in the 'Saturday Review' of January 5—

'I wish some of our readers would examine the columns of the official "Gazette des Instituteurs" ("Teachers' Gazette"), and read for themselves the numerous articles which it contains, full of suggestions for eradicating from the minds of the children reverence for the Deity, all love for Christ, and all hope in a future life'.

Speaking in the Chamber of Deputies shortly after his appointment to the Ministry of Labor, Viviani said with a collective 'we':—

'All of us, first by our forefathers, then by our fathers, now by ourselves, have been engaged in a work of anticlericalism, a work of irreligion (oeuvre d'irreligion). We have snatched the human conscience from

faith. . . That is our work, our work of revolution. Do you believe that work is ended? It is but beginning; it is seething; it is overwhelming us'.

Viviani boasted in the same speech that he and his fellow-politicians had permanently 'extinguished the lights of heaven', and taught the people that 'beyond the skies there is nothing but chimeras'. The Chamber of Deputies showed its sympathy with the 'work of irreligion' by decreeing the honor of 'affichage' to Viviani's speech—by having copies of it printed and placarded in every town and village in France. And more recently they have followed this up by having the name of God removed from the coinage, substituting the motto of the great Revolution for the ancient and time-honored prayer that ran around the metallic circle: 'Dieu protege la France' ('God protect France'). May God protect France from the enemies of religion that found a panegyrist at a Methodist Conference in New Zealand!

There can be no mistaking the object of the legislation which these pigmy Jacobins, these Robespierres of the new revolution had before their mental vision when without any consideration, without consulting or even notifying the other party to the contract, they tore into tatters a solemn treaty (the Concordat), to which the good faith and honor of the nation were formally pledged. The 'Saturday Review' (non-Catholic) says editorially:

'To do these atheists justice, they have for thirty years shouted their beliefs in the market place. From Gambetta's "Le clericalisme, voilà l'ennemi" to M. Briand's "Il faut en finir avec l'idée chrétienne", they have marched steadily on to their goal, which is the transformation of their countrymen not only into a non-Christian but an anti-Christian nation. Every word in this connection that the Jacobin politicians say, every act that they do, proves them to be not only the enemies of Catholicism, but also of Christianity. The Catholicism which they attack is allowed by learned French Protestants to be the only form of Christianity that practically counts in France'.

The same review remarks: "The men who rule France to-day make no concealment of their hatred and contempt for Christianity and its Founder. . . There is no question here of differences between Romanism and Protestantism. The Pope in this matter is fighting the battle of Christendom." The same idea finds expression in a letter written to the Baltimore 'Sun' on October 10, 1906, by a Protestant clergyman, the Rev. Curtis P. Jones. He says of the anti-Christian legislation in France:—

'It is the work of the common enemy—atheism—of Christians of every name, Protestants as well as Catholics, and the success of this foul blow against the Church of Rome would only turn over France to infidelity, and not to Protestantism.'

A number of other non-Catholic clergy, whose words are before us, have written in a similar strain. The London 'Pall Mall Gazette' will scarcely be accused of any leaning towards Catholics. Yet it 'puts its finger on the spot' when it says:—

'It is a pity that the leaders of public opinion in this country should fail to realise the simple truth that the present struggle in France is not between the reasonable freedom of the State and clerical domination, but between aggressive atheism and the "idée chrétienne" (Christianity).

Yet a minister of the Gospel lifts his hands in benison over the 'aggressive atheism' that is bent upon the suppression of Christian worship in France. And he pours a hot-shot rain of opprobrium upon Christian men and women who have sacrificed everything—who have suffered themselves to be stripped to the bone, reduced to penury, and left homeless and shrineless—rather than enter into flabby compromises with the avowed enemies of all religion, or yield a sacred principle to the dictates of a cowardly expediency. It is a sad position

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for a Christian minister to stand in. But it illustrates the dangers of ex-parte and ill-informed dogmatism. The ex-president's pronouncement will appear in a still more odious light when, in our next issue, we shall consider it in relation to the means adopted by the atheistic 'bloc' to bring about the extinction of Christian worship in the Third Republic.

Notes

Conscience and Beard

We take the following from a morning contemporary:—

'The method pursued by accused persons when challenging juries in the Supreme Court is often mystifying. A Maori, who explained to the judge at Auckland last week that all the jurymen were the same to him, nevertheless challenged every individual with a beard.'

History sometimes repeats itself in unexpected places. The notorious Jeffreys—the hanging judge—once objected to the testimony of a witness because the latter had a long beard. 'If your conscience is like your beard,' said Jeffreys, in effect, 'it is a swinging one.' 'My lord,' retorted the undismayed witness (who was a countryman), 'if you measure consciences by beards, you have no conscience.' There seems to be a sort of mental affinity between the hanging judge and the jury-challenging Maori.

Verify Your References

Brownson and Newman were sticklers for the sound and very necessary motto in all discussion: 'Verify your references.' The motto will, we think, be burned into the memory of a former M.H.R. (Mr. Meredith) who has been serving up some high-temperature anti-Home Rule misinformation to the 'Waimate Advertiser.' One item—a piece de resistance—was an alleged 'attack on street preachers at Clifton.' Trusting, apparently, with a faith that was simple and childlike, to an Orange leaflet that we dealt with some time ago, the ex-legislator credited the story to 'The Weekly Irish Times' of 13th September last, page 13. Whereupon Dean Regnault (who had taken the trouble to 'verify the references') promptly replied:—

"There was no issue of the 'Weekly Irish Times' of September 13th last; there is no such place as Clifton, County Fermanagh—Clifton is in England, and well known as the fashionable watering-place near Bristol. The allay mentioned by Mr. Meredith as related in the 'Weekly Irish Times' of September 13th last is not mentioned in any of the five weekly issues of that paper in last September."

And now there is a sum of £50 waiting to drop into the exchequer of the Waimate Hospital if the too trusting legislator can 'verify his references.'

The Quack

There is in New Zealand a large body of people whose serene simplicity affords a comfortable or luxurious living to the raucous horde of quacks that 'pour drugs of which they know nothing into bodies of which they know less.' These simple-minded people are (said Dr. Barnet, President of the New Zealand Branch of the British Medical Association at their inaugural meeting in Dunedin a few days ago) 'not only the ignorant, but the lovers of the mysterious, the neurotics, the half crazy cranks, and faddists who prefer the treatment of the quacks to that of the orthodox practitioners'. There is, he adds, 'a brisk demand for quack treatment; there always will be; and the supply will meet the demand.' Judging by the learned doctor's remarks, arguments against the fascination of the quack would seem to fall like paper pellets from the ironclad folly and prejudice of the unthinking. He adds:—

'We can probably point out to them that they will probably waste much money, and, worse than that, they may let the favorable opportunity for radical treatment slip by, and incipient cancer or consumption may have established itself too deeply for successful interference by the time the unfortunate or foolish dupes find themselves released from the coils of quackery. We may quote the confessions of victims who have left the hands of quacks sadder, wiser, and poorer men; we may ridicule the electric belts which are sold at prices ranging from three to twenty guineas, and possess as much electrical virtue as a dog-collar; we may prove to demonstration that the much-vaunted cures of hernia, cancer, epilepsy, goitre, asthma, nervous debility, and what not, are in nine cases out of ten ignorant frauds. Our denunciations fall upon unsympathetic ears; we are regarded as biased, as jealous, as self-interested. We can and do point out to the public the risks they run in entrusting their precious bodies to the care of quacks. I doubt whether we ought to do more. If the public wishes to protect the ignorant and the silly from falling victims to the alluring snares of the irregular practitioner, it can demand legislation to that end, and it can be sure of the sympathy and co-operation of the medical profession.'

We do not, however, despair of seeing the measure that was slaughtered during the last session of Parliament placed upon the statute-book for the protection of the poor against the wiles and frauds of the great fraternity of quacks.

DIOCESE OF DUNEDIN

There was Exposition of the Blessed Sacrament on Sunday from last Mass until Vespers. In the evening there was the usual procession. A sermon on the Blessed Sacrament was preached by the Right Rev. Mgr. O'Reilly (Thames).

The arrangements for the concert in connection with St. Patrick's Day, which takes place in the Garrison Hall on Monday evening, March 18, are well forward, and the committee have secured the services of some of our leading vocalists for the occasion.

The Right Rev. Mgr. O'Haran (Sydney), Right Rev. Mgr. O'Reilly (Thames), Rev. Father Walshe (Wollongong), and the Rev. Father Phelan (Lewisham, N.S.W.) spent a few days in Dunedin as the guests of his Lordship the Bishop. The Australian visitors will leave the Bluff for Melbourne next Monday.

At a meeting held last week in St. Joseph's Hall to consider the advisability of forming a football club in connection with St. Joseph's and St. Patrick's Men's Clubs, a committee was elected to canvass probable members, and also to report on the possibility of being accepted by the Otago Rugby Union. On Tuesday evening the committee reported the result of their efforts to a representative meeting of young men held in St. Joseph's Hall, when, owing to the inducements offered, it decided to form a club called the Athletic Football Club, and to make application for admission to the Rugby Union. The following office-bearers were elected for the ensuing year:—President, Hon. J. B. Callan, M.L.C.; vice-presidents, Rev. Father Coffey, Adm., and Rev. Father Howard, Drs. O'Neill and Hall, and Messrs. T. Dechan and T. Heffernan; hon. secretary, Mr. Jas. Ward; hon. treasurer, Mr. D. Corcoran; committee, Messrs. J. O'Connor, E. Kehoe, J. Drumm, J. Mulholland, T. McDermott, J. Casey, and T. J. Hussey; delegates to the Otago Rugby Union, Dr. O'Neill, Messrs. T. J. Hussey, and Jas. Ward; auditors, Messrs. J. B. Callan, jun., and R. W. Spain.

DIOCESE OF AUCKLAND

(From our own correspondent.)

March 1.

Very Rev. Dean Hackett is to preach the panegyric of St. Patrick at the Cathedral on Sunday, March 17.

Very Rev. Father Clune and Rev. Father McDermott, C.S.S.R., will begin missions at Parnell and Newmarket on Sunday, March 17.

A new Station of the Cross will be erected by the Bishop to the memory of the late Carroll Nash, a benefactor to the Church in this diocese.

The Hon. Mr. Heydon, M.L.C., President of the St. Vincent de Paul Society in Australasia, arrives here next Sunday, and will be welcomed by the priests and several of the laity.

Rev. Father O'Hara, of Otahuhu, leaves on a visit to Australia next Monday.

Last Tuesday the sum of £16 6s 6d was forwarded to Mr. J. J. Callaghan, Mr. Martin Kennedy's representative in Wellington, being Auckland's second instalment to the Irish Parliamentary Fund, and making its total net sum £566 6s 6d as a result of Mr. Joseph Devlin's meeting in the Royal Albert Hall.

Sister Mary Veronica celebrated her diamond jubilee yesterday, February 28. She was professed in the Order of Mercy at St. Leo's Convent, Carlow, on February 28, 1847. The Bishop of the diocese received her vows. Mother M. Cecilia Maher, who in 1850 brought the Sisters to Auckland, was Superior of the Carlow Convent at the time of the profession. Sister Veronica arrived in Auckland in 1857. She is widely known and deeply respected by many here who remember her kindness and generosity.

The committee connected with Mr. Joseph Devlin's Auckland visit met last evening in Mr. F. Moore's business premises. Dr. Stopford, chairman, presided. The balance sheet was presented and read by Mr. F. Moore, hon. treasurer. It showed the gross proceeds to be £587 13s, expenditure £21 6s 6d, and net balance £566 6s 6d, which had been forwarded to Wellington for transmission Home. Mr. G. Higgins moved and Mr. J. R. Landon seconded that the balance sheet be received and adopted. The latter eulogised highly the work of the honorary treasurer and secretary, Messrs. F. Moore and M. J. Sheahan, to whom in a great measure was due the great success achieved. Dr. Stopford joined in thanking the committee for its assiduous labors. Their success was most pronounced, and in no quarter was it acknowledged so much as by our abusive opponents. Our success had subdued them. He had been on many committees, but he had never witnessed such enthusiasm, earnestness, and constancy as he had upon this committee. Mr. P. M. Mackay, on behalf of the committee, presented Dr. Stopford with a beautiful solid silver inkstand, on which was the following inscription: 'Presented to Dr. Stopford from Irish Parliamentary Fund committee, Auckland, January 30th, 1907.' Accompanying it was a gold fountain pen. Mr. Mackay said all admired the manly, straightforward position taken up by the doctor, and to show the appreciation of the committee in a tangible way they offered this present, hoping its recipient would long continue to live and enjoy every comfort and prosperity. Mr. M. J. Sheahan said he knew he voiced the heartfelt appreciation of every Irishman in Auckland towards the doctor, who had come forward so spontaneously to assist in a cause which Irishmen had so much at heart. They were profoundly grateful, and he not only worked hard but inspired all to work as he himself worked. Dr. Stopford replied briefly and with evident emotion. He could not thank them in words, but he felt it deeply he assured them.

MASTERTON

(From our own correspondent.)

March 1.

A flock of Angora goats, which formed one of the most striking exhibits at the recent show, is still at the show grounds, and is visited by a number of people.

Very Rev. Dean McKenna has received a letter from his brother, Rev. Father McKenna, of Pahiatua, who has been recruiting his health at Rotorua, and was at time of writing at Te Aroha, where he purposes remaining for a few weeks. The Rev. Father has derived much benefit from his stay at Rotorua, and hopes to be again among his parishioners at Easter.

Right Rev. Mgr. O'Haran and Rev. Father Phelan were the guests of Very Rev. Dean McKenna last week. During their short stay in Masterton they visited St. Bride's Convent. Monsignor O'Haran conveyed to the Rev. Mother the congratulations of his Eminence Cardinal Moran upon the centenary of the Brigidine Order.

TIMARU

(From our own correspondent.)

March 4.

St. John's Tennis Club met the Timaru Seconds last Thursday week, and the games resulted in a draw.

Light penetrating rains have fallen here during the past week, and as a result the prices of sheep have taken a strong upward turn, there being now some hope of light winter feed.

Rev. Father Tuhman, our popular parish priest, arrived in Auckland on Saturday last, and is expected here by the end of this present week. Great interest is being taken in his return, and his old friends—practically synonymous with the number of his parishioners and his many acquaintances among our separated brethren—will certainly give him a cordial welcome.

The St. Patrick's Day celebrations this year will consist of a picnic to Waimate on Thursday, March 21, the usual concert being deleted from the programme. An appeal was made by Father Finnerty at all the Masses yesterday for contributions towards the necessary expenses, and a most satisfactory response was made.

OBITUARY

MR. J. P. O'CARROLL, HAWARDEN.

A sad shooting fatality (writes a correspondent) occurred at Mason's Flat on February 19, by which Mr. John P. O'Carroll, eldest son of Mr. John O'Carroll, the well-known and widely respected postmaster and storekeeper of Hawarden, lost his life. Deceased, who was 21 years of age, after completing his education at St. Patrick's College, Wellington, was placed by his father in charge of his farm at Mason's Flat. In that capacity he was eminently successful, whilst in his daily life and conduct he was an edifying example to all the young men of the district, with whom he was deservedly popular. During the week preceding his death he had faithfully followed the daily exercises of a mission which was conducted in the Hawarden church by one of the Redemptorist Fathers. How the sad accident occurred is not positively known, as deceased was alone at the time. It is supposed, however, that he had been shooting rabbits, and on returning to his hut, had rested his loaded gun against a fence, whilst he leaped over it, and, taking up the gun again, a piece of projecting lacing wire released one of the hammers, and the charge entered the unfortunate youth's body with the fatal result recorded above. After the inquest, the body was taken to St. Raphael's, Hawarden, and remained there till Thursday morning, when it was removed to the Church of the Passion, Brackenbridge, a distance of twenty-three miles, where the interment took place. The large number of people, who followed the remains to the grave, testified to the esteem in which the family are held in the district. The Requiem Mass prior to the interment was celebrated by the Rector of the parish, the Rev. Father Price, who also officiated at the graveside, being assisted by the Very Rev. Dean Ginaty, S.M. (Mount Magdala), and the Rev. Father Lowham, C.S.S.R. (Wellington). In the course of an impressive address, he paid an eloquent tribute to the memory of the deceased. Widespread sympathy is felt for Mr. and Mrs. John O'Carroll and the other members of the family in their great affliction.—R.I.P.

In the list of successful candidates in the teachers' examination, held last January, appear the names of two young ladies who were prepared and trained at the Convent of Mercy, Greymouth. They are the Misses Clara F. Doms and Honora B. Trowland. Both have succeeded in passing the examination for the Class D. certificate.

Owing to the continued disarrangement of the San Francisco mail service, the Acting-Postmaster-general (Dr. Findlay) has directed that no mails for Great Britain shall be sent or received by that route for the present. The Suez route is to be used until further notice, unless specially good opportunities occur for sending mails by the direct or Vancouver route. Subsidised connecting steamers to Sydney will leave Wellington on the 8th inst., and fortnightly thereafter.

At the luncheon given by the proprietors of the 'Lyttelton Times' and 'Press' to the members of the Newspaper Proprietors' Association, at present in Christchurch, the Acting-Prime Minister (the Hon. W. Hall-Jones) said the finances of the Colony were in a wonderfully sound condition. He was not going to give them a mass of figures, but he could say this: that the finances of the Colony were in a better position for the first 10 months of this year than they had been for the first 10 months of any previous year. The increases had been in larger proportion than in any previous year of the Colony's history, and he saw no reason why that prosperity which had existed so long should not continue.

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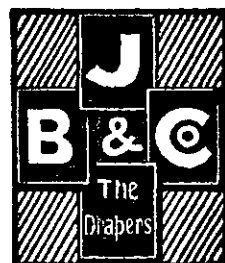
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Irish News

OUR IRISH LETTER

(From our own correspondent.)

Dublin, January, 1907.

There is some little advance in the new liquor regulations as to Saturday night closing and Sunday traffic, but very little. In future public houses in the city are to close one, only one hour earlier on Saturday nights. But, seeing that with most trades Saturday is now a half-holiday, the laborer can manage to squander a good deal of his wages between the hours of two p.m. and 10 p.m., while the poor wife and children wait vainly at home for the wherewithal to buy food and other necessities for the coming week. Bona fide travellers must now take a five-mile trip in order to get drunk. I fancy this will not make much difference to the determined Sunday tippler, seeing that two miles further on the now universal electric trams only means an additional penny each way, so that we shall still, it is to be feared, have the same painful Sunday afternoon and evening scenes that so mar the pleasure of our beautiful suburbs on the day of rest. However, what legislative measures have failed to do the clergy and the Gaelic League, working in concert, are doing much to promote. I have the very best authority for the statement that there is an enormous decrease in the sale of intoxicants since the organisation of the Anti-treating League, and since the clergy and the Gaelic League have appealed to the religious and national feelings of the people, especially on popular holidays. This is, in truth, a far better result than if the improvement were simply the outcome of legislative coercion, as the present undoubted tendency to sobriety on the part of the people is due to higher and, therefore, more lasting motives. Another great factor, one which is doing good work for the rising generation and will do still more for the next, is the pledge of total abstinence up to the age of 21 now taken by almost all children at Confirmation. It is the belief of all persons who know this country and its people well that Ireland sober would be Ireland almost totally stainless: as free from crime as any land inhabited by mere mortals could be.

A Memorial to Moore.

A graceful, if a tardy act, of national gratitude to the memory of our sweetest Irish poet, Thomas Moore, has been the erection lately of a fine Celtic Cross over the grave of the poet at Bromham, the English village in which the last years of the gifted Irishman were spent. Many have asserted that, towards the close of his life, Moore deserted Ireland and the Faith of his youth and manhood, the Faith in defence of which he wrote a splendid book, 'Travels of an Irish gentleman in search of Religion.' From what his personal friend, the celebrated Dr. R. R. Madden (author of 'Lives of the United Irishmen'), once told me, it would appear that Moore was scarcely able to judge of matters towards the close of his life, owing to his mental condition: it is also certain that the Protestant Rector of Bromham denied absolutely that our poet, his personal friend, ever abandoned the Catholic Church. But, for that matter, most public men would be utterly astonished could they but know one half of the strange assertions regarding them, especially after death when denial is impossible, by that class of persons who, in their anxiety to connect their names with names honored by the public, make the most careless and reckless statements that have little or no foundation. It is strange that, though, so often spoken of, we have not as yet a fitting memorial of our national poet in his native city. There are a hideous statue not far from College Green, a bust in the National Gallery, and a bust in a niche in front of the house in Aungier street in which Moore was born, but no really good memorial. I know it requires courage nowadays to say in presence of any of those who call themselves the literati of Ireland that Moore was a fine poet, but give me the music or the verse that touches the heart in preference to what tickles the drum of the ear; and has not Moore awakened love for fatherland and touched tender, sweet chords in thousands of hearts the world over? and the vox populi must be his best and truest critic.

How well I remember often stopping, in childhood's days, by the side of an old gentleman on a bridge in a certain street in the city of Kilkenny and gazing at an old-fashioned bow window while the

gentleman related how, when he was a little boy, he used to stand just where he and I then stood; and gaze up at the occupants of that window: Tom Moore and his future wife, who, as an actress, was one of the company in the then famous 'gentlemen's plays.' In the early part of the last century these 'gentlemen's plays' were annually held for a season at the assembly rooms in Kilkenny. Gentlemen amateurs of rank and talent were the actors, professional actresses taking the female parts. Tom Moore was amongst the amateurs and it was here he met his wife. As we looked at the house, the same old gentleman told how he had had a little brother eight years old, who aspired to be a poet also, so the two shared the general admiration for Tom Moore. Having looked long and often at the great man, the poet of eight years determined he would call, so he donned his best bib and tucker, put a packet of his own compositions under his arm, and secretly sallied forth to the poet's lodgings, where he sent up his name, with his poems as introduction. Moore invited the boy to his room, chatted with him on boyish lore, looked over the childish verses and wound up with: 'And now, my brother poet, what can I do to give you a pleasure?' 'Please, sir,' answered the boy, 'season tickets to the theatre for my brother Michael and myself.' Thenceforth the two children invariably formed part of Tom Moore's audience at the Kilkenny plays until a time came when one of them wrote plays himself, and it was Moore's turn to call and pay his respects to the father of his former little visitor, as a visiting card, still carefully preserved, shows.

Catholics in Belfast.

There was a time when, at Holywood, within five miles of Belfast, people used to run to the doors to look at the one Catholic in the neighborhood pass by. There are now 87,300 Catholics in Belfast.

Death Duties.

We sometimes think the Income Tax a very abominable and unjust impost, falling, as it does, most heavily upon industry, but I do think the 'Death Duties,' or, literally, what an unfortunate man's relations have to pay for the sorrow of losing him, is (again literally) beyond the beyonds. It is all very fine to say, what's all the world to a man when his wife is a widow? but it is still something to the widow. Just imagine £14,574,839 paid as death duties in the United Kingdom within the fiscal year 1905-6!

Town Tenants' Act.

The new Town Tenants' Act is only just in print, so that people in general have not yet mastered its various parts. But there is some reason to fear that the working of the new Act will suffer from much of the proverbial delays and costliness of old laws of land and house sale and purchase from what a town landlord told me yesterday, and from his tone of rejoicing over the fact that he and his fellow-landlords of a town in the west met together and came to the conclusion it would be wise to make a private agreement with their tenants before the passing of the Act. These gentlemen got a good price and quick settlement, with small cost, and they and the new owners are mutually pleased with how matters have turned out in their case.

Cancer.

The mysterious spread of cancer and the failure, so far, of medical men to discover a cure is one of the present day causes of painful uneasiness, the disease makes its appearance in so many and such unexpected quarters. About a year ago, the public were assured that a Professor Doyen had certainly discovered a remedy and had effected undeniable cures. But all who have read Sir Morel McKenzie's book: 'Friedrich the Noble,' know that surgeons call an operation successful if the patient does not die within a comparatively short time after the operation, whilst, in reality, it could only be called a cure if the patient recovered, showed no further signs of the disease, and subsequently died of some other malady. A year ago, intense interest was felt in the case of the Countess of Clancarty, formerly Miss Belle Bliton of Music Hall fame, who had won the good will of the people around Ballinasloe, County Galway, by her kind manner and her charity to the poor. Lady Clancarty fell a victim to cancer, consulted Professor Doyen, was treated by him, and returned home—he asserted—cured. Unhappily for the poor lady, and for many who eagerly watched her case from sadly interested motives, she died quite recently of the malady of which she was supposed to be cured.

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COUNTY NEWS

DERRY—Serious illness of the Bishop

When the last mail left Home the Most Rev. Dr. O'Doherty, Bishop of Derry, was seriously ill, and his condition caused grave anxiety throughout the diocese.

Demise of a Priest

On January 12 the death occurred of the Rev. John O'Kane, P.P., Cullagh, Inishowen. The deceased clergyman, who had been ill for a considerable time, was a prominent figure in the early days of the Land League in County Derry, and was a vigorous advocate of National rights.

DUBLIN—Spoils to the Victors

A remarkable article on the distribution of offices in the local Government Board is being circulated (says the 'Freeman's Journal'). It analyses the salary list and the composition of the staffs from the denominational point of view, and a remarkable revelation results. There are forty-seven nominated officers. Thirty-four of them are Protestant, drawing salaries amounting to £22,225 a year, while only thirteen are Catholic, drawing £7,550 a year. It might be said that there are not enough Catholics qualified for a fair share of the posts. But when we turn to the offices to be obtained by competition, we discover that out of sixty-eight competitive posts, Catholics hold forty-three and Protestants twenty-five; but even there the majority of the best paid posts are held by the latter. 'Looking broadly at the constitution of the whole staff, we see,' says the article, 'what a difference there is between the fortunes of Catholics in those positions procurable by favor and those procurable by examination. In the nominated positions we see that Catholics are to Protestants as 13 to 34; in the higher positions of the competitive staff they are as 15 to 14. These figures tell their own tale.'

GALWAY—A Memorial

On January 20 a beautiful Celtic Cross, which has been erected over the grave of the late Mr. Matthew Harris, in Ballinasloe, was unveiled by Mr. John Dillon, M.P.

KILDARE—Death of a Priest

The death is reported of the Rev. P. Bolger, pastor of Caragh, who passed away on January 12, after a prolonged illness. Father Bolger labored in many parishes of the Diocese of Kildare, and everywhere he made many friends and won the admiration of all for his sterling piety, zeal, and devotion to his priestly duties.

MAYO—Proposed Transatlantic Service

A deputation of persons interested in the promotion of a Transatlantic service between Halifax, Nova Scotia, and Blacksod Bay and the construction of the necessary linking-up railways in Mayo and Sligo has waited on the Lord Mayor of Dublin and laid before him the details of the scheme. They calculate that a Transatlantic passage can be done with the fastest boats in three and a half days, and that the distance from Blacksod to London can be covered in fourteen hours.

MONAGHAN—Extensive Fire

One of the most extensive fires that have taken place in Monaghan for a considerable time, occurred on the morning of January 15 in the premises of Messrs. Johnston and Co., drapers. The assistants and others who resided on the premises were rescued with considerable difficulty.

TIPPERARY—The Rights of Christianity

The Archbishop of Cashel, in a letter to the Cashel Urban Council, thanking them for a resolution protesting against the persecution in France, says the Holy Father is fighting not only for the maintenance of the Divine Constitution of the Church, but for the rights of their common Christianity.

WATERFORD—Christian Brothers' Schools

The Most Rev. Dr. Sheehan presided on January 10 at a large and representative meeting of the citizens of Waterford, held to devise means for clearing off the debt on Mount Sion schools. In the course of an able address his Lordship said no Waterford man need be reminded of the obligation under which the city was to the Christian Brothers, or how much of its material prosperity for over one hundred years was due to them. The work undertaken by the Christian Brothers was distinctly and indispensably necessary, as the greater portion of Mount Sion building was actually unsafe. It was resolved to hold a bazaar to liquidate the debt, £6000.

People We Hear About

Mr. M. Donohoe, the Paris correspondent of the London 'Daily Chronicle,' whose article in that paper on the Channel Tunnel attracted such attention, is an Irishman and a Catholic. He was born in Galway in 1869, and educated at the National and Marist Brothers' Schools. He is the man who ran down De Rougemont, and is famous as a war correspondent.

The Duke of Norfolk, who entered on his sixtieth year a few weeks ago, has, ever since he was a youth, taken a warm interest in Catholic affairs. He was a close friend not only of Cardinal Newman, under whom he received his education at the Oratory School, Birmingham, but also of Cardinal Manning. In a letter commending the 'Arundel Ilymus,' compiled by the Duke and Mr. C. T. Gatty, the late Pontiff wrote: 'We bless your efforts. We see therein a fresh proof, added to so many others, of the zeal which you at all times show for the progress of the Faith in your country—in that England which is so dear to Us and whose spiritual welfare especially is the constant object of Our prayers and Our Apostolic solicitude.'

It is related of the late Sir William H. Russell that Bismarck once revealed to him a most important item of news at the time of the Franco-German war. Russell was so astonished at the break-down of Bismarck's impenetrable reserve that he feared the man of blood and iron had unintentionally broken his confidence, and, fearful of offending the great man, Russell sent another war correspondent to Bismarck to ask him if it were true that he had made this important communication to Russell, and if he intended that it should be published. Bismarck turned on the trembling scribe and shouted, 'Of course, I told him. Do you imagine I'd tell him anything I didn't want him to know?' And he added as he turned away, 'You can always confound these fellows by telling them the simple truth.'

When the death of Madame Donovan, one of the oldest and foremost of New York's dressmakers, occurred recently (says an American exchange), persons well acquainted with the history of dressmaking in that city took occasion to point out the fact that in making, copying, and selling high grade costumes, Irish women had for many years outnumbered and led the specialists of all other nationalities. The Frenchwoman, said they, dominates the dressmaking industry of Europe, but not of this country. In New York it is the Irish woman who is in the lead. French dressmakers of prominence are comparatively few in that city; Irish women, on the other hand, have owned and now own private establishments. They head the custom order departments of the leading dry goods houses and they are sent across to buy European dress models for the New York markets. It is the Kellys, the Ryans, the Reillys, the Connollys, the Egans, and the Donovans who turn out the most artistic gowns sold on this side of the ocean.

Since the trouble in France reached an acute stage the Government organs have been training their heavy guns on the Pope's Secretary of State. It has been said that he lacks the diplomatic ability of his predecessor, Cardinal Rampolla, and that he is unfitted to handle the tremendously important affairs of his office. Such is most decidedly not the opinion of Mr. E. Alexander Powell, F.R.G.S., presumably an Englishman and a non-Catholic, who, writing in 'Munsey's Magazine' for December, says: 'That he is eminently fitted for the post he holds there can be no shadow of a doubt. The son of a distinguished diplomatist, he has spent the last twenty years in the greatest school of diplomacy in the world. Other sovereigns can back up their diplomacy by fleets and armies; the Pope possesses no second weapon. It is doubtful indeed if any diplomatist of modern times has been better fitted for his task. Merry del Val's remarkable abilities as a linguist gave him an enormous advantage from the very start. Spanish is his mother tongue, English he speaks like an Englishman, French like a Parisian. Of German he has a fluent command; his Italian is so entirely free from accent that he has come to be regarded almost as one of that nationality. . . . Merry del Val will go down in history as the Secretary of State in whose term of office the rupture with France took place; but that the Cardinal was in any way responsible for this rupture has been proved a fiction by the very course of events.'

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The Catholic World

ENGLAND—Catholic Statistics

According to the 'Catholic Directory' there are 94 Catholic peers and baronets in the United Kingdom; 8 Catholic M.P.'s for England and 74 Catholic M.P.'s for Ireland; and 70 Catholic knights.

Westminster Schools

A Pastoral Letter from the Archbishop of Westminster, read in the Catholic churches of the archdiocese on Sunday, January 13, gave a report on the needs of the Catholic schools. A commission recently appointed by his Grace found on inquiry that a sum of £87,000 would be needed to renovate and bring up the Catholic schools of the archdiocese to a standard of efficiency required by the London County Council as the local education authority from all schools receiving grants through its agency. His Grace appeals to his flock to make every possible effort to raise the necessary funds to meet the emergency, which is the most serious that has arisen since 1870.

FRANCE—The Irish College

A deputation of Irish Bishops has been appointed by the Irish Bishops' Standing Committee to wait on Sir Edward Grey, Secretary for Foreign Affairs, and put before him the case of the Irish College, Paris. It is hoped that by vigorous diplomatic intervention the existence of the college may still be maintained.

Law not Applicable to the Case

A telegram from Toulon to the 'Liberte' (Paris) states that the Abbe Venel has been acquitted of the charge of celebrating Mass in the Cathedral on December 16 without having given the necessary notice, the Court expressing the opinion that neither the law of 1905 nor that of 1881 was applicable to the case.

Omitting the Name of God

A distinguished correspondent of the Dublin 'Freeman's Journal' calls attention to the latest indication which the French Government has given of its utterly atheistical spirit. This is in the change which it has ordered in the device on the coinage. The five-franc used to bear the device, 'Dieu protege la France.' By the decree of the Minister of Finance this mention of God is to be omitted in future. M. Louis Passy, who, as the oldest member, presided at the opening meeting of the Chamber, referred in the following terms to this proclamation of Atheism as isolating France from the whole world:—'The time is not yet arrived in which the nations of the earth will renounce the idea and the name of God. The Israelites will continue to invoke the Eternal. The Mussulmans will continue to proclaim "Allah Kibir." "God is Great." The Christian races will continue to sing, "God Save the King," or "Domine Salvam fac Republicam." And all those who see shining across the infinites of space those lights of Hope and Justice that nothing shall extinguish will repeat in the depth of their hearts, "God protect France."'

ITALY—A Plot that failed

Though the French Premier professes to ignore the Pope (says the 'Catholic Times'), it has been pretty definitely ascertained that French official influence was employed in an attempt to evoke Italian sympathy for the anti-Christian campaign in France. When a demonstration was made by Italian Social Democrats in favor of the French Government's policy, rumors to the effect that M. Barrere, the French Ambassador at Rome, knew something of the origin of the proceedings went around in Italian Parliamentary circles. Senor Giolitti, the Premier, enquired of the ambassador whether he would give him authority to deny the rumors. M. Barrere is said to have replied that the reports which had been circulated were misleading, but to have privately admitted that people had called at the embassy to discuss the advisableness of a demonstration and that views had been exchanged on the subject. The inference was drawn by Italian Parliamentarians and others that he had been endeavoring to start in Italy an agitation which would be not only anti-clerical, but also anti-monarchical, and the result has been to cool considerably the friendly relations which existed between Italy and France. The Italian people are not admirers of the tyranny exercised by the French Government against the Church.

ROME—The Holy See and the Hague Conference

The Holy See has taken no steps to obtain representation at The Hague Peace Conference, but in Catholic countries there is a strong feeling that an invitation should be sent to his Holiness.

In Many Languages

The students of the Propaganda, Rome, on Thursday, January 10, gave a most interesting entertainment in honor of the jubilee of the priesthood of Cardinal Gotti, Prefect of the Propaganda. Poems were recited in thirty-three different languages, and ten of the reciters were British subjects. Cardinals Gotti, Merry del Val, and several other members of the Sacred College were present. Cardinal Gotti himself converses with equal ease in Latin, French, and Italian. He taught the nautical sciences in the Preparatory Naval College, and some of the most distinguished Italian admirals were among his pupils. He is a brilliant mathematician. A quiet, unassuming man, he leads a saintly life. "A New Zealander, Mr. Cecil Morkane (writes the Rome correspondent of the Sydney 'Freeman's Journal'), figured in the polyglot academic entertainment given at the Urban College in honor of Cardinal Gotti.'

Distinguished Visitors

On January 10 Lord and Lady Aberdeen paid a visit to the Irish Franciscan Church of St. Isidore, where national and patriotic memories and memorials abound. Thence their Excellencies drove to the Scots' College, where they were welcomed by Monsignor Fraser, the rector, whose kind aid they had enjoyed on the occasion of their audience with the Sovereign Pontiff. Under the rector's guidance they saw the entire college and its monuments. The four paintings of Jameson, of Aberdeen, and the original proclamation of 'Bonnie Prince Charlie' posted on the market-cross of Edinburgh in 1745 principally arrested the attention of the noble visitors.

SCOTLAND—A Generous Benefactor

Some time ago the Right Rev. Mgr. Lennon, of Liverpool, a generous benefactor to Catholic charitable institutions, and now retired, made an offer to contribute £1000 towards paying off the heavy debt of about \$17,000 upon Nazareth House, Glasgow. The offer was conditional, however, upon a like sum being raised by the beginning of the present year, and it is gratifying to know that the good Sisters have been enabled to fulfil the stipulation.

UNITED STATES—Meeting of protest

Protestants as well as Catholics attended the great meeting held on December 30, at Washington, U.S.A., to protest against the persecuting policy of the French Government, and a strong speech was made by the Rev. John Van Schaick, a Protestant minister. The Rev. Dr. D. J. Stafford, in his speech, expressed the belief that the French Government had gone mad.

Death of a Marist Father

The death occurred recently at Litcher, La., of the Very Rev. J. B. Descieux, a prominent member of the Marist Order. Father Descieux founded the first Marist College in the United States. When the Marists established their House of Studies at Washington, he was appointed Superior. In 1900 he was made Provincial of the American houses.

Four Brothers at the Altar

Four brothers celebrated Solemn High Mass at St. Anna's Church, Baltimore, on Christmas morning. The celebrant was Rev. Carroll C. Smyth, who was ordained December 22. His assistant was his older brother, Rev. Thomas G. Smyth, pastor of St. Stephen's Church of Washington, who also preached the sermon. Rev. James A. Smyth, of St. Patrick's Church of Washington, was the deacon, and Rev. John A. Smyth, now a student at St. Mary's Seminary, was subdeacon.

UNITED STATES—To Help the French Clergy

An offer of pecuniary assistance to the French clergy from the Catholic clergy of Louisiana has been sent to Cardinal Richard, Archbishop of Paris. The offer was made in a letter written by Archbishop Bleck of New Orleans to accompany a memorial to Cardinal Richard, signed by every Catholic priest in Louisiana. "So as to give these expressions of sympathy a practical and substantial character," Archbishop Bleck said, 'let me add that the clergy of Louisiana is ready at the least notice from your Eminence to help pecuniarily, within means, in the maintenance of the French clergy.'

Reopening of Churches

Two of the large churches in San Francisco that were partly destroyed by the earthquake and fire of last May were reopened on Sunday, December 23, with elaborate ceremonies. They were St. Brigid's Church, Van Ness avenue and Broadway, and St. Ig-

Grain! Grain! Grain! Chaff! Potatoes! etc.

SEASON 1907.

OTAGO CORN AND WOOL EXCHANGE, VOGEL ST., DUNEDIN.

To the Farmers of Otago and Southland.

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

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

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

Account Sales are rendered within Six Days of Sale.

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

ADVANTAGES.—We offer Producers the advantage of large Storage and unequalled Show Room Accommodation. No delays in offering. Expert Valuers and Staff. The best Service. The Lowest Scale of Charges. The Highest Prices, and Prompt Returns.

Sample Bags, Advice Notes, and Labels sent on Application.

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This far-famed Westport Coal is unsurpassed for steaming purposes in point of evaporative power and economy. One of the Consulting Engineers to the Admiralty states: "Coalbrookdale Coals are much superior to the best New South Wales Coal." In regard to economy, "Coalbrookdale" saves half the expense of cartage, stacking, storing, &c., and gives double the heat of any Lignite in the colony. Blacksmiths assert that nothing equals "Coalbrookdale." Housewives and Cooks find "Coalbrookdale" unequalled for cooking and baking.

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15% off Marked Prices for One Month Only.

To help to introduce our new lines of Optical Goods, we are offering them for One Month Only at the exceptional discount stated above. These Optical Goods, which are the Very Newest and Latest, include

**Barometers Opera-Glasses Microscopes
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SPLENDID BARGAINS. Come and see them.

Johnstone and Haslett

154 PRINCES ST., WAIN'S HOTEL BUILDING
(OPPOSITE THE POST OFFICE.)

STARVING

IN THE MIDST OF PLENTY.

That is what people with poor digestion are doing every day.

They eat a little, and it brings discomfort; it gives pain and wind; it causes headaches and restlessness.

No wonder. Food undigested cannot do good. It cannot sustain or benefit.

Food must pass through the various organs—stomach, liver, bowels, &c.—but when the stomach is weak, and the digestive organs out of order, food simply rots and decays in place of digesting.

And, of course, food that is not digested cannot be assimilated and used for building up the body.

Is there any wonder that people with weak stomachs and weak livers starve and almost hate the sight of food.

Listen: This is local testimony.

"I have derived much benefit from Tamer Juice, and feel bound in common gratitude to let you know. For two years I suffered all the agony that a sour and weak stomach could give. Food always pained me, and would not digest. I was so bad at times that I could neither work nor sleep. The doctor did not seem to understand my case. Mr. Hamder, of Linwood, strongly advised your Tamer Juice, and I took it according to directions—about 25 drops after meals. The very first bottle wonderfully relieved me—it seemed to just touch the spot. Four bottles have made me well—none of the old headaches or stomach pains, and my bowels are as regular as any person could desire. I can digest all my meals without any discomfort, and the fact that I was so bad is now merely a memory.

A. S. BECHAM, Sydenham."

The good that Tamer Juice does is full and complete. It cleanses and strengthens all the organs of digestion. Take a few drops after meals: it will mix with the food; will act in harmony with the digestive process; will itself help and assist in the digestion of good food.

Dr. Ensor's Tamer Juice is slightly laxative—it gently carries off all the waste that is not required. This is one of the necessary virtues in a perfect digestive medicine, and Dr. Ensor's Tamer Juice is perfect.—Sold by good chemists and grocers in bottles—2/6 each.

NORTH ISLAND.

HOTELS FOR SALE.

HOTEL, Hawke's Bay—Lease 7 years; trade about £130 weekly. Elegantly furnished. Leading house.

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

HOTEL, Wellington, Country District—14 years' lease.

HOTEL, Wellington, City—Trade about \$72 weekly.

HOTEL, Taranaki—Freehold and Furniture \$2250.

HOTEL, West Coast—Freehold \$1900; furniture valuation.

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

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

HOTEL, Palmerston North—Long lease. Trade \$600 monthly.

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

HOTEL, Forty-Mile Bush—Improving district.

HOTEL, Wellington—Leading thoroughfare. Price \$2300.

For all further particulars apply to

**DWAN BROS., HOTEL BROKERS,
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EUROPEAN HOTEL

GEORGE STREET, DUNEDIN.

Good Accommodation for travelling Public
Best brands of Wines and Spirits kept.

J. MORRISON - Proprietor.
(Late Banfurly, Central Otago).

natus', at Hayes and Shrader streets. On Christmas Day St. Mary's Cathedral was reopened. The severe storm on Monday, December 17, wrought considerable damage to church property in San Francisco.

The Oldest Sister of Mercy

Of the Sisters of Mercy (says the Philadelphia 'Catholic Standard and Times') who were in touch with the foundress of the Order, Mother Mary Catherine McAuley, who made her profession in 1831, only one is living—Sister Mary Agnes McCaffry, the oldest Sister of Mercy in the world. She remembers Mother McAuley as visiting her convent school in Carlow, Ireland, and has still a vivid recollection of her face and manners. This venerable religious is spending her declining years at St. Xavier's Academy, Beatty, Pa., where she does duty in spite of her advancing age as mistress of the morning practice hour. It was in 1843 the first Sisters of Mercy, seven in number, came to America and settled in Pittsburg. The first American lady who joined the Order is worthy of special notice. She was Miss Eliza Jane Tiernan, of an old and wealthy Pittsburg family.

Cathedral Building in America

The Catholic Church in this country (says the Milwaukee 'Catholic Citizen') is passing through a cathedral building era. In twenty dioceses of the country, cathedral churches have just been completed, are under construction, or are projected. No less than £3,000,000 will be spent on these edifices. A cathedral building wave appears to be running throughout the country. The Church has passed through its pioneer days. It has struggled to a position of financial affluence. The cathedrals built in the fifties and sixties are too small and too meagre for the growing dioceses. Many of these new cathedrals will be magnificent edifices, costing up into the millions.

Nor is the cathedral building confined to any section of the country. In the East, Brooklyn is to have a £1,000,000 cathedral. In the South, a magnificent cathedral has just been dedicated at Richmond, Va. In the middle west, Cincinnati, Cleveland, Indianapolis, St. Louis, St. Paul, Minneapolis, are at work on the cathedral building proposition. Denver is building a cathedral. Los Angeles has had plans drawn for one. In his sermon at the recent laying of the corner stone for a new cathedral at Great Falls, Mont., Bishop O'Dea, of Seattle, called attention to the fact that the construction of a cathedral church is under way in each of the five dioceses constituting the province of Oregon. Baker City, Ore.; Boise, Ida.; Great Falls, and Helena, Mont.; Nesqually and Seattle, Wash.

In Cincinnati Archbishop Moeller has decided to erect a cathedral to cost about £200,000, as a centre of a group of buildings. On a ten-acre tract of land given for the purpose north of Norwood it is proposed to erect the new cathedral, a seminary building at a cost of about £35,000, a residence for the Archbishop at a cost of £10,000, a parish priest's house, a school and a teachers' house.

On Christmas Day, the new cathedral of SS. Peter and Paul, Indianapolis, was dedicated.

A sum approximating £3,000,000 will be spent on Catholic cathedrals within the next few years. This does not take account of Our Lady chapel, now being constructed in St. Patrick's Cathedral, New York City, to cost £160,000.

Of these cathedrals, the new one planned for Brooklyn N.Y., will be the greatest. It will be modelled along the lines of the cathedral of Notre Dame de Rouen, France, and will cost £1,000,000. It will be located on one of the finest sites in the city. The St. Louis cathedral will almost match it in magnificence. It will have a seating capacity of 4500. It will probably be the largest church in America.

The St. Paul Cathedral will cost over £200,000. The Minneapolis cathedral will be almost as large and costly. In far-away Los Angeles, Bishop Conaty, has had plans drawn for a great cathedral, in the Spanish style, which will be the finest church edifice on the Pacific coast.

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

Domestic

By 'Maureen'

How to Choose Fish.

Select fish with firm flesh, clear eyes, red gills; bright scales, and free from the suspicion of an odor. As soon as the fish comes from the market it should be scaled, cleaned, and well washed. Even though the fishmonger may have cleaned the fish, see that it is recleaned at home. After cleaning, stand it in a cold place.

A Test for Damp Rooms.

Spread in a pan 2lbs of fresh quicklime, broken into small bits. Place the pan in the room to be tested, tightly closing all doors and windows. At the end of 24 hours, weigh the lime; if it is found to have increased in weight more than half an ounce the room must be considered unfit for a living or sleeping room on account of the dampness. If the walls give to the hands a sensation of dampness, or if mould grows upon the walls, this alone furnishes evidence of the insanitary condition of the room.

A Simple Remedy for Relieving Joint Pains.

Boil the leaves and branches of the common marshmallow, and apply the liquid while warm to the parts affected. Finally, bind over them warm, wet compresses. A compress is made by soaking a handkerchief or small towel in the liquid and folding a convenient size without wringing. It should be well covered. An ointment prepared from the plant is used for treating eczema. It is made by melting lard in a jar placed in boiling water, and then adding to the lard the plant chopped very finely. The lard should be allowed to remain for five or six hours, and then be strained.

Doctor's Diet for Dyspepsia.

According to the 'British Medical Journal', a doctor was relieved of a 'life long tendency to acid dyspepsia and sick headache' by adhering to the following diet:—Breakfast.—Oatmeal cakes, bread and butter, about one cubic inch of cheese or bloater paste, marmalade, and one breakfast cup of tea. Lunch.—Same as breakfast, with occasionally a boiled egg, and sometimes coffee. Dinner.—Thick soup, containing vegetables, with bread, followed by suet pudding or fruit tart; or vegetable stew, containing 2oz or 3oz of meat, with boiled potatoes, followed by milk pudding, with a cup of black coffee occasionally.

The Value of Cheerfulness.

One of the first conditions of health (says 'Medical Science') is a healthy view of things. If it be true that a sick body makes a sick mind, it is equally true that a sick mind makes a sick body. A sickly view of the world will go far to make the world sickly. Morbid views react upon the individual. It is well to look upon the bright side of everything. for a bright and cheerful mind vivifies the body, stimulating all the organs and tissues. Life is to us largely what we see in it; and a healthy view materially affects the physical health for good. The strenuousness of present day life leaves very little time for smiling, and accounts for the worried look that has taken possession of so many faces nowadays. There is as much sense as sound in the advice to 'laugh and grow fat,' therefore let us get through life,—if not laughing, at least smiling and if not smiling, as smiling as we can.

Maureen

THE WHOLE SECRET.

A REMARKABLE SUCCESS OF A NEW DIGESTIVE REMEDY.

Dr. Ensor's Tamer Juice is having a remarkable sale. Its success is due to the simple fact that it helps the stomach in the digesting of food, and also carries off from the system any waste material not required for the upbuilding of good health and strength. That is the story of its success in a nutshell. For headache, constipation, biliousness, acidity of the stomach, and all disorders arising from torpidity of the liver and irregular action of the bowels, no remedy is so sure and so safe as Dr. Ensor's Tamer Juice. Price, 2s 6d, at chemists' and grocers.

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Developing Baths for Films, the Waverley, 5s 8d each.
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Developing and Printing for Amateurs done at Lowest Rates, and with utmost promptitude.
Draining Racks, Wooden, for Plates, 9d each.
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Exposure Meters, Imperial, 1s 4d each.
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Films, Kodak Roll, No. 1. Brownie, 10d; No. 2. Brownie, 1s 2d; 2 1/2 x 2 1/2, 2s 6d; 2 1/2 x 4 1/2, 3s 6d; 2 1/2 x 5 1/2, 4s 6d; 3 1/2 x 5 1/2, 5s 6d; 3 1/2 x 7 1/2, 6s 6d; 4 1/2 x 5 1/2, 4s 6d; 4 1/2 x 7 1/2, 5s 6d; 5 x 4, 4s 6d; 4 x 5, 4s 6d.

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

Focussing Cloth, 1-Plate, 2s 6d each.
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Mounts, 1-plate, from 1s doz; 7s per 100.
Mounts, 1-1-Plate, from 1s 6d doz, or 10s 6d per 100.

Mounts, Cut-out, 1-plate, 1s 6d doz; Cabinet, 1s 9d doz.

5 x 4, 2s 8d per doz; 1-1-Plate, 7d each.

Large Size Mounts also stocked, in Plain and Cut-out.

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

Paget Prize Self Toning, Matt and Glossy, 1-Plate, 5 x 4, Cabinet, and 1-Plate, 1s per packet.

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

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Ilford P.O.P., Matt, Carbon, White, and Mauve, 1-Plate, 5 x 4, Cabinet, 1-Plate, and 1-1-Plate, 1s per packet; 12 Sheet Rolls, 7s each.

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Post Cards, Ilford and Wellington, P.O.P., 7d packet.

Post Cards, Gaslight, Ilford, and Wellington, 1s.

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Science Siftings

By 'Volt'

First Cultivated Rose.

It is said that the first cultivated rose was planted in Belgium in the year 1522. The damask rose was taken to England from France in 1573, the moss rose about 1724 and the China rose 50 years later.

Concerning Watches.

No watch keeps absolutely correct time, and even the most trustworthy chronometers used in observatories and on board ship must be regulated according to tables that are kept to fix the variations to which all timepieces are liable.

The 'Potato.'

The Spaniards met with the potato in Peru, where it had long been cultivated by the natives, but it was well nigh a hundred before it was taken over to Europe. In 1557 we hear of its being introduced into Spain, while in the previous year Sir Walter Raleigh began to cultivate it in Ireland from seed which was taken over from North Carolina.

The Latest Skyscraper.

Plans have been filed for the completion of a new building in Madison-avenue and Fourth-avenue, New York. They provide for the construction of a tower 74ft square, 48 storeys high, with a dome 657ft above the pavement. It will be the loftiest building in the world, and its erection will cost £600,000.

Telephone in Pocket.

A pocket telephone for police purposes is the most novel thing in telephony. It is said to be seen in daily use in Vienna, where every policeman on duty is provided with the necessary appliance. In every street of importance are special call-boxes, and a man to communicate with his station has only to pull out his pocket apparatus and adjust it to the wire in the box.

Artificial Sponges.

Artificial sponges are made in Germany by treating pure cellulose with zinc chloride. The product swells in water and on drying becomes hard. But to prevent this action alkalihaloids are used. A pasty mass is thus obtained, which, being treated with rock salt, is then placed in a mould. When removed, it appears to be traversed by canals in all directions, and after having been washed in alcohol and water the sponge is ready for use.

Town Falling into a Lake.

The town of Travernola on the Lake of Isco, which saw several of its streets sink into the lake a few months ago, is now seriously alarmed because expert geologists have just declared that every house and street in the town will suffer a like fate because of the shifting clay on which the town is built. The authorities are trying to save the town by driving piles.

Strange Fish.

A naturalist in Colorado claims to have discovered a species of fish which lives and flourishes in a hot spring in a remote part of that country. How these creatures manage to exist in water almost hot enough to boil them is a mystery. The fish are described as being a light red color, about three inches long. They are shaped somewhat like a pike, with large mouth and bright prominent eyes. They move very slowly, having none of the swiftness and activity of ordinary fishes, which is perhaps hardly to be wondered at. The naturalist had great difficulty in securing specimens. Hook and line were useless, as the fish were indifferent to bait, however tempting. Finally a small net was procured, and two of the fish captured. The spring is well known to the Indians of the locality, who regard its waters as curative and hold the fish in superstitious awe, believing that from them the water derives the healing qualities.

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

Intercolonial

On Sunday, February 17, his Lordship the Bishop of Sale blessed and opened a new church at Boolara.

Over 350 members of the Irish National Foresters' Benefit Society, received Communion at St. Mary's Cathedral, Sydney, on Sunday morning, February 17. All were in regalia. Afterwards the breakfast was held in the Cardinal's Hall, when his Eminence the Cardinal presided.

The Bishop of Ballarat a few Sundays ago laid the foundation stone of the new St. Mary's Church, now in course of erection in Woods street, Donald. The collection taken up amounted to £515 9s, which with the amount previously received, viz., £857 16s, makes the grand total of £1173 5s, for the building fund. The contract price for the building, which is a Gothic structure, in brick, with cement facings, is £2250.

The people of Wagga Wagga, and in fact the public throughout the diocese of Goulburn and in many parts of the State of New South Wales, learned with profound regret of the death on February 16 of the Very Rev. Michael Slattery, P.P., V.G., of Wagga. Father Slattery came to Australia with Bishop Gallagher over forty years ago, and was wonderfully popular throughout Riverina. He was a native of Tallow, County Waterford, and was educated at Fermoy, Clonliffe, and Maynooth Colleges. That he was held in affectionate regard by people of all creeds and classes was evidenced by the attendance at the funeral of the Church of England, Presbyterian, and Methodist ministers of Wagga.

His Eminence Cardinal Moran, in the course of an address on the occasion of laying the foundation stone of a church school at Bondi on Sunday, February 17, said: 'The erection of these edifices was one of the signs that there was no inanity or stagnation in the Catholic Church in Australia. The whole aim of the Holy Church was not, as their enemies said, to attain to material supereminence. The one purpose of the Catholic Church was to spread the Gospel and to bring to the hearts of her faithful children the knowledge of the love of God. He was pleased that the Church in Australia, as well as in other lands, was carrying out the great heavenly mission entrusted to her.' After referring to the triumphs achieved by the Church in other countries, the Cardinal said that now a new power in the Separation Law which was in operation in France assailed the Church. France, under the pretext of separating Church from State, was in reality aiming at suppression, but it was not against an empty phantom that war had been declared. As an evidence of the vitality of the Church, the Cardinal quoted statistics demonstrating the growth of Catholicism throughout the world.

Speaking at the Irish National Foresters' annual breakfast in Sydney his Eminence Cardinal Moran made some allusions to the recent mission of the Irish envoys. When Messrs. Devlin and Donovan inaugurated their campaign (said his Eminence) it was supposed they might, perhaps, reach the sum of £10,000, though this was considered to be an extreme amount. It was generally thought that £8000 would fully repay their Australian campaign. Well, instead of £10,000, they were able to announce that, after paying all expenses, the sum of £22,000 net recouped their many meetings. In New South Wales it was conjectured that £3000 would be the greatest amount that could be received, because they had already shown great enthusiasm in welcoming Mr. William Redmond, who had been richly recompensed for his eloquence in many centres. Instead of £3000, his (the Cardinal's) distinguished secretary, Monsignor O'Haran, who took such an active part in the organisation in New South Wales, was able, as the result of the campaign in New South Wales, to bring seven drafts of £1000 each on London, and hand them to the envoys as they were stepping aboard the vessel at Auckland for America. But the campaign of those young envoys was not only a financial triumph, but in its material influence, and in its political and social bearings, it was crowned with complete success. No element of disunion was introduced, and the greatest harmony and concord everywhere prevailed. Even those who were hitherto most opposed on principle to what they believed to be the aspirations of the Irish nation for Home Rule quitted those meetings with the solemn protest that no man in his right senses could question the aspirations presented by those Irish envoys.

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The Family Circle

ONLY A BOY

Only a boy, with his noise and fun,
The veriest mystery under the sun;
As brimful of mischief, and wit, and glee,
As ever a human frame can be,
And as hard to manage as—what? ah me!
'Tis hard to tell,
Yet we love him well.

Only a boy, with his fearful tread,
Who cannot be driven, but must be led;
Who troubles the neighbors' dogs and cats,
And tears more clothes and spoils more hats,
Loses more tops and kites and bats,
Than would stock a store
For a year or more.

Only a boy, with his wild, strange ways,
With his idle hours and his busy days,
With his queer remarks and his odd replies,
Sometimes foolish and sometimes wise,
Often brilliant for one of his size.
As a meteor hurled
From the planet world.

Only a boy, who will be a man,
If nature goes on with its first great plan—
If water, or fire, or some fatal snare,
Conspire not to rob us of this our heir,
Our blessing, our trouble, our rest, our care,
Our torment, our joy!
'Only a boy.'

MYRA'S PROMISE

'I can say one thing for myself anyway,' Myra spoke with decision, and perhaps with a touch of complacency. 'I am careful about keeping my promises. I never did believe in signing pledges that one isn't going to keep. That's what I told the girls when they were trying to coax me into that new society. I don't think it is very nice to call names, so I won't do it; but I must say some of the members that I know are breaking the pledge all the time.'

'Do you make a distinction between written pledges and merely verbal ones?'

It was plain-spoken Aunt Martha who put the question, and something in the round, clear gaze made Myra vaguely uncomfortable. Aunt Martha's spectacles magnified her eyes, and somehow one had the feeling of being under the microscope when those clear, gray-blue orbs looked at one so searchingly.

'Why, of course, there's no real difference, I suppose,' answered Myra slowly. 'But it seems worse, somehow, when you've deliberately studied a printed pledge and put your name to it.'

'I wonder why?' said Aunt Martha, and now her eyes were turned on the knitted Afghan she was making for the baby.

'Why, because—' Myra broke off for a moment, then began again. 'But of course any conscientious person would be just as careful about keeping a verbal promise. Why, of course,—with conviction. 'Do you suppose, if I had promised verbally to give a dollar to the St. Vincent de Paul Society, I would fail to do it—any more than if I'd signed a pledge that I was going to give it?'

'I suppose not,' said her aunt, provided they came and reminded you of it. It's easy to forget sometimes. But I wasn't thinking about money pledges.' The old rocker creaked as Aunt Martha swayed back and forth, her eyes on her knitting.

Myra's low chair began to rock, too, but rather nervously, and perhaps there was a touch of resentment in the girl's mind. Still, Aunt Martha's keen eyes were just, and perhaps—

'What do you mean, auntie?' Myra asked, rather abruptly. 'You don't think I'm careless about keeping my promises, do you?'

Aunt Martha's needle flashed in the sunlight; she did not speak for a moment. Then she looked over at her niece.

'How did old Mrs. Bennett enjoy your visit last week? Dear old soul! It was really touching the way she brightened up when you said you were coming over.'

'When I said—' Myra's face flushed, even though she looked a trifle puzzled for a moment. 'Why, Aunt Martha, did I—? I didn't tell her positively I was coming last week, did I?'

'It sounded positive to me,' replied her aunt. 'Don't you remember she was telling you what a time she was having with her eyes, and how her feet were troubling her, and she could not go out, and—'

'Oh, dear, yes!' Myra interrupted. 'I remember. I did tell her I would be over this week, and I suppose it slipped out of my mind. It was such a busy week, you know, auntie, and I—I forgot all about it. I hope she didn't watch for me. I hate to disappoint people.'

But no comforting reassurance from Aunt Martha was forthcoming.

'I suspect she sat at that window a good bit,' she said quietly, 'watching and watching for you to come, and real disappointed that you didn't. It wasn't as if you'd said you thought you'd be over. You spoke positively, I remember. "I'm coming this week, Mrs. Bennett," said you, and I noticed how pleased she looked, poor old soul.'

And Martha was noted for the accuracy of her memory; there was no combating it, and Myra's own remembrance confirmed her aunt's.

'I'll go this week, anyway!' she said hastily. 'It's too bad I forgot. But I don't believe I very often do break such promises.'

There was no response but the clicking of the needles. 'Do I, Aunt Martha?' she added, rather timidly.

'I don't know that you're much more careless than other people,' said that lady, frankly. 'But seems to me your good nature's rather apt to lead you to make promises. There was John going around with that rip in his sleeve this morning. You told him yesterday you'd fix it if he'd wear his old coat to school in the afternoon. But I noticed, when he came down to breakfast this morning, it was split worse than ever.'

'Oh, auntie!' Myra started up. 'Where is he?'

'I sewed it up—it didn't take five minutes,' said Aunt Martha quietly. 'I just mentioned it as an illustration.'

'Oh,' said Myra feebly, for really there didn't seem to be much else to say.

Aunt Martha looked keenly at the slightly downcast head, and with real kindness, too. But when she did a thing she liked to do it thoroughly, even at the risk of 'rubbing it in.'

'I wonder if you remembered to take that pattern over to Mrs. Jameson's?' she said.

'Myra started. 'No! If I didn't forget that, too!' she said humbly. 'How could I? I meant to take it to her so promptly.'

'She told you not to bother with it, I know,' said Aunt Martha. 'But you thought you could lay your hand right on it, and I suppose every quarter counts with her. I hope she hasn't bought it for herself; but, she's so afraid of being troublesome, I suspect she has.'

'Oh, I hope not!' Myra rose hastily with an alacrity born partly of real solicitude for Mrs. Jameson, partly of a longing to forestall other recollections of Aunt Martha's. But she turned back for a moment at the door. It was one of her good traits that she was quick to admit herself at fault.

'I'll stop pluming myself on keeping my promises after this, auntie,' she said, 'till I've reformed. Really, I had not any idea that I was so careless about promising.'

'Of course you hadn't,' said Aunt Martha, beaming at her approvingly now.

THEY DIDN'T THINK ALIKE

It is related of Joseph Choate, that when he was a very young man, just starting out to practise law, he was once retained by a shopkeeper to defend him in a suit for damages brought by an employee. Unfortunately for Mr. Choate, his client lost his head completely under cross-examination, furnishing evidence so favorable to the prosecution as to result in a 5000 dollars verdict.

The merchant was, nevertheless, highly indignant with his lawyer for having lost the case, and when they encountered each other at the courtroom door, he blustered:

'If I had a son born an idiot I'd make him a lawyer.'

'Your father seems to have been of another opinion,' replied young Choate coolly.

MODERN DEFINITIONS

Poverty—The lack of occupation, not of goods.

Environment—The mould in which experience is cast.

Automobile—A machine for the ruining of dispositions.

Perfect Gentleman—Any politician just before election day.

Old Bachelor—A man who worries lest some woman will marry him.

Duty—A still, small, inward voice that leads to the Custom House.

Garden—A place where your neighbors' hens scratch up your vegetables.

Happiness—Something which fools regard as lacking in a present tense.

ODDS AND ENDS

The four millions of Australians have seven Parliaments, whilst Switzerland, with 3,420,000 people has 22 Parliaments; the United States with 76,000,000 has 60; Canada with 5,324,000 has nine legislatures; and even the Channel Islands with only 96,000 people, have more than one Parliament.

A patient in a hospital had to be fed on a daily diet of egg and port wine. His physician asked him how he liked it. 'It would be all right, doctor,' he said, 'if the egg was as new as the port, and the port as old as the egg.'

Customer (lifting something out with his spoon)—What have you been putting in this chicken broth?

Waiter (closely inspecting it)—That seems to be a piece of chicken, sir. Accidents will happen now and again.

A Scotsman was being shown over a man-o'-war for the first time in his life, and being keenly interested in all he saw, plied his guide with all sorts of questions. The marines seemed particularly to interest him, and, going up to one, he pointed to the 'grenade' in the marine's cap, and asked what it was. The marine looked at him in surprise. 'Don't you know what that is?' he asked. 'Why, that's a turnip, of course.' 'Ach, mon,' replied the Scot impatiently, 'I was no axin' aboot yer head.'

FAMILY FUN

Among the recreations (says the 'Ave Maria') to which earlier generations gave more time and attention than does the present one, the literary puzzle deserves notice. The following, familiar perhaps to our older readers, may interest the young folk.

A complete sentence, hidden in the following formula, has frequently proved a poser even for clever people:—

C C
S I.

Noting that S I spells 'is' backward, and that the C C's are above, or on, the S I, we get: 'The season is backward.'

This plan of substituting actual position for such words as 'once,' 'over,' 'under,' etc., is often followed in the literary puzzle. An old-time instance is—

Stand take to taking.
I you throw my,

which is read: 'I understand you undertake to overthrow my undertaking.'

There is a story to the effect that the clerks in the New York Post Office were once at a loss to discover the proper destination of a letter addressed simply—

Wood.

John.

Mass.

Finally, an exceptionally bright employee solved the riddle, and forwarded the letter to John Underwood, Andover, Massachusetts.

A simple kaleidoscope may be made by any boy or girl by taking a straight lamp chimney—an argand one is best—and painting the outside of it black. If you make a pinhole in a piece of paper and hold it at one end and look at it through the other, it will appear as a number of circles of light. It is the cylindrical surface that reflects and causes this. If now you fasten two pieces of glass at one end of the chimney, placing between them beads and bright colored bits of glass so that they may move as you turn the chimney, you will have as good a kaleidoscope as you would care to buy.

All Sorts

Japan has the monopoly of camphor productions, for it is only in that country and Formosa that the camphor tree flourishes commercially.

The oldest working clock in England is that of Peterborough Cathedral. It was made by a monk in 1320.

Flowers of any species never show more than two of the three colors, red, yellow, and blue. Roses, for instance, are found red and yellow, but never blue; verbenas are red and blue, but not yellow; pansies are yellow and blue, but never red.

Experiments show that wheat has the same nutrition, no matter where it is raised. Even though the plant itself gets very poor, it turns out a grain of uniformly high nutrition. The amount of wheat alone varies.

Mr. Augustus Squire, for sixty-six years a member of the London Cutlers' Company, whose death in his ninety-third year is announced, always burned candles in his house, for he would never have gas or electricity laid on. He never sent a telegram in his life, never used the telephone, and hardly ever rode in a train, travelling by bus, carriage, cab, or boat.

Little five-year-old Annie, who was suffering from a bad cold, went to pay a visit to her auntie. During the day she related various successes at school, and ended by declaring that she could read a great deal better than Sabida, who was eight years old.

'Well,' said auntie, 'wouldn't it sound better if some one else said it?'

'Yes,' answered Annie, with a serious countenance, 'I think it would. I have such a bad cold I can't say it very well.'

Uncle James went to spend a few days with his married sister lately. His sister had five daughters, and Uncle James remarked to the eldest young lady: 'Ah, my dear, what a comfort it must be to your mother to have five daughters—to help her. You see in my family there were five sons and only one daughter, and how hard my mother had to work. I see you are busy with your painting.' 'Yes,' replied the girl, 'I am so fond of it.' 'And that is your sister Jane at the piano, isn't it?' 'Yes.' 'And Ethel and Marjory playing tennis?' 'Yes.' 'And where is Dorothy?' 'Oh, she's out paying visits.' 'And where is your mother?' 'Oh, she's in the kitchen; there's such a lot to do, you see.' 'I understand,' said Uncle James.

The statement—which seems to have been generally accepted—that the United States is at present more prosperous than England, has been challenged by Sir Wilfrid Laurier, the Prime Minister of Canada. He points out that Great Britain's trade to-day works out at £20 a head of the population, Canada's at £18, Germany's at £10, while that of the Great Republic is only £8. Commenting on these figures, the 'Westminster Gazette' remarks that 'it is absurd to compare the trade of a country of forty millions with that of a country of one hundred millions'—the population of the United States, by the way, is not much over eighty millions—and be despondent if the total for the smaller country is not greater than that of the larger.' It is equally absurd, surely, to compare the trade of a densely populated country whose population is not increasing as rapidly as its business with that of a sparsely populated one whose population is increasing more rapidly than its business.

An exchange is responsible for the statement that every day there are delivered at the Vatican palace from 22,000 to 25,000 letters and papers, which require the constant work of thirty-five employees in order that the contents be properly brought to the notice of the Pope and the Vatican officials. Comparing the Pope's voluminous correspondence with that of sovereigns and chiefs of States, it is said that the President of the United States receives about 1500 letters every day, and perhaps 4000 papers and books. King Edward of England is the regular recipient of 4000 parcels a day, of which at least 1000 are letters. The same amount of missives burden the daily routine of the German Emperor, who opens the registered letters himself. The Czar's postal burden amounts to 600 letters a day, while 300 are the daily average of missives received by the King of Italy. Queen Wilhelmina of Holland averages only 100 letters every day.

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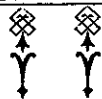
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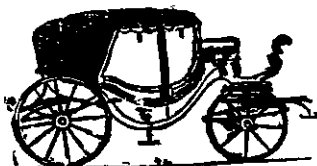
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