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THIRTY-FIFTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, MARCH 14, 1907

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VOLUME
XXXV
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No. 11



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CLEANINGS FOR NEXT WEEK'S CALENDAR

March 17, Sunday.—Passion Sunday.
 „ 18, Monday.—St. Gabriel, Archangel.
 „ 19, Tuesday.—St. Joseph, Spouse of the Blessed Virgin Mary, and Patron of the Universal Church.
 „ 20, Wednesday.—St. Cyril of Jerusalem, Bishop, Confessor, and Doctor.
 „ 21, Thursday.—St. Benedict, Abbot.
 „ 22, Friday.—St. Frigidian, Bishop and Confessor.
 „ 23, Saturday.—Feast of the Seven Dolors of the Blessed Virgin Mary.

Passion Sunday.

As the annual commemoration of the death of Our Blessed Saviour approaches, the Church seems to enter into deeper mourning. On the eve of Passion Sunday the images and statues of the saints, and even the representation of the crucified Redeemer, are covered with purple veils, which will not be removed till the close of Holy Week. From the Office and Mass are omitted the few expressions of joy which remained after Septuagesima Sunday.

St. Joseph, Patron of the Universal Church.

St. Joseph was chosen by God to watch over the infancy of Christ, to be a protector of Mary's chastity, and to secure her from calumnies in the birth of her Divine Son. So great a dignity, such familiar intercourse with the Deity, required a sanctity far above the common. That St. Joseph possessed this we know from the inspired Word of God. He is styled in the New Testament 'a just man,' one, namely, endowed with all the virtues. From the fact that no mention is made of him after the finding of the Child Jesus in the Temple, we conclude that he must have died before the beginning of Our Lord's public ministry. We cannot doubt that he was comforted and assisted in his last moments by Jesus and Mary. Hence his intercession is sought particularly to obtain the grace of a happy death.

St. Frigidian, Bishop and Confessor.

St. Frigidian was a native of Ireland, or at least of Irish extraction. Travelling in Italy to improve himself in knowledge, he was chosen Bishop of Lucca. He died in 578, after having, by his piety and zeal for souls added, new lustre to the episcopal office.

GRAINS OF GOLD

A LENTEN MOTTO.

Willing the spirit but weak the flesh—
 We'd as the Gospel old, yet new;
 Each of us clothes it with import fresh
 Oft as we strive for the good and true.
 Stumbling still where we fain would run,
 Fallen from heights whereon late we stood—
 How shall the summit at last be won?
 Scourge we the flesh for the spirit's good.
 Hostile forever are Virtue and Ease—
 Nature and Grace must be foes for aye;
 Futile our efforts the two to please:
 Soul or senses will carry the day.
 Combat incessant that none can shirk,
 How may we win in all likelihood?
 Cometh the night when no man can work—
 Scourge we the flesh for the spirit's good.
 —'Ave Maria.'

Most of the things we learn from experience come under the head of compulsory education.

There are some people who turn gray, but do not grow hoary; whose faces are furrowed, but not wrinkled; whose hearts are sore wounded in many places, but are not dead. There is a youth that bids defiance to old age, and there is a kindness which laughs at the world's usage. These are they who have returned good for evil.

Happiness is a temperament. Some of the poor make themselves unhappy because they are not rich. Some of the rich make themselves unhappy because they are rich. The man who has work to do makes himself unhappy by imagining that he has too much work. The man who has no work to do makes himself unhappy because he has no work. The secret of happiness is to accept our lot in life and make the best of it.

The Storyteller

THE LAW OF THE CHILD

Little Jacky Cushing sat on the gate post, thinking hard. Jacky was in a quandary. For the first time in his five years he had seen his father angry, real, downright angry. Jacky was not much of a philosopher yet, but it did not take a great big man philosopher to deduce the conclusion that something terrible must have happened to put his father in such an unusual state of mind, he knew that all the trouble was caused by the next house.

Somebody had bought the old Fillmore mansion, and that somebody must be an awful man, for his father said all kinds of bad things about him and used long, funny words that sounded like swear words, and—anyway, Jacky knew there was something wrong about the neighbors who were going to live next door. And that is why he climbed to the post and sat wistfully gazing at the next house, trying hard to discover why it had cast such a gloom on his own home.

He was deep in the problem when he was aroused by the sound of footsteps upon the brick sidewalk, and, looking up, he saw a man coming toward him. He was a stranger to Jacky, who knew almost everybody in the little town, and that fact alone set him wondering as to the identity of this man, who was dressed quite differently from any other man, for he had a collar that was buttoned behind, and a big black necktie, and a long coat all black. Jacky took in all these details before the stranger spoke.

'Hello, little man!'

It was such a pleasant voice, accompanied by such a good-natured smile, that it broke down all barriers to the lad's heart and made a confidant of him immediately.

'Hello!' responded Jacky, smiling as broadly in his turn.

'And what may your name be?' the stranger continued.

'John Alexander Curtis Cushing—but everybody calls me Jacky. It's shorter.'

'Yes, it's a little shorter, and Jacky's a fine name. They used to call me Jacky once.'

'So?' said Jacky, evidently impressed. 'But say where do you live? I never seed you before.'

'I'm going to live right next door to you, Jacky.'

'In the Fillmore house?'

'Yes.'

Jacky's manner suddenly changed. This must be the very same man about whom his father said such horrid things. But he did not seem to be a bad man. He had a pleasant face and a nice voice, and he talked to little boys just as if he enjoyed it. Nevertheless, his father must be right, and Jacky immediately made his profession of faith.

'Well,' he said, 'you must be the bad man.'

'The bad man, Jacky. Why?'

'Because dad said the awfulest things about you, and that there wasn't any luck in your coming, and that all priests ought to be hung. Are you a priest?'

'Yes, Jacky, I am.'

'Well, what is a priest?'

'A priest, Jacky, is a man who tries to make people good and likes little boys like you. Here, Jacky, buy some candy.'

Jacky hesitated to accept the coin offered by this peculiar being. He had scruples about being friendly with such a bad man; but the quarter—a whole quarter, for his own self—looked so shining bright, and it made his mouth water so at the vision of all he could buy for it, that it was not very strange that his scruples suddenly vanished and left him clutching the coin as the man in black walked away.

As the man turned into his house he waved his hand at the boy, and Jacky, suddenly remembering that he had not thanked him, put his hand to his mouth and shouted boldly:

'Sav, priester, thanks for the quarter.'

Father Foley laughed heartily as he closed the door behind him, at this, his first welcome to his new parish. It was no news to him that the very announcement of a resident priest had thrown the whole town into an unwarranted excitement. It had been quite bearable when poor old Father Burns had come from his parish, ten miles away, to say Mass every second Sunday; but now to have the staid old New

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ment, and by close attention to
business, hopes to receive the
support of his old and esteemed
customers and friends.

England town made into a Catholic parish with a priest to live in a home of his own! That was quite intolerable.

But the great trouble was over the house. The Catholics had bought the finest house in town, on which old Deacon Fillmore had spent a fortune; and the crime was intensified by the fact that the deed was done quietly and before anybody in the town knew that the place was up for sale.

When Richard Cushing had heard of the transaction and learned that a priest was going to be his neighbor, he flew into the rage which had caused such a sensation in Jack's life. Nor was his anger softened when he found out that this same priest had been talking to his boy.

Jacky broke the news at the supper table. 'Dad, you said the man next door was bad. Well, he ain't, 'cause he gave me a quarter.'

'What man?'

'The priest—-with the funny collar and necktie.'

'He's here, is he?'

'Yes; came to-day. He's ever so nice.'

'And he gave you a quarter, did he?' sneered the father.

'Yes, a whole quarter.'

'Trying his funny tricks already. Wants to convert you, I suppose. Jacky, you go over there in the morning and give back that money. Understand?'

'Yes, sir.'

Jacky understood too well. He knew his father's word was law, especially when he was so angry. But it was a hard struggle to assent to such a command. Besides, he had spent some of the quarter already—five cents for peanuts and one cent for gum, and he had 'chawed' the gum and eaten half of the 'peanuts.' It was the burden of his meditations that night when his mother was tucking him into bed.

'Say, ma!'

'Yes, Jacky.'

'I don't think that priest is a bad man. He's got a nice face, and any one that gives little boys a whole quarter—'

But the argument was too much for Jacky, and he dropped off to sleep to dream of men with funny collars who said they made little boys good and gave quarters to them to make them good, and how every little boy wanted to be good if he got a quarter every time. It was no wonder that Jacky awoke with the quarter haunting him. He did not have his accustomed jovial air at breakfast. How could he, with such a sacrifice before him? But he said not a word about it. There was a lump in his throat that threatened to do damage if he spoke, so he kept his troubles to himself, wondering how he could make himself right with the good man whom his father called bad.

Breakfast over, he solemnly walked out the back door, pulled aside the loose picket of the fence—through which he and the former little neighbors often had exchanged visits—and was soon at the back door of the next house.

'Is the priest in?' he asked of the maid who came to answer his timid knock.

'Yes, child, come in.'

Father Foley was at his breakfast. He heard the voice and recognised his friend of the previous day.

'Come in here, Jacky,' he called from the dining-room; and Jacky, half-wondering whether he ought to obey or not, with reluctant feet went in where the man who made boys good was sitting.

Jacky did not wait for any further preamble to the little speech he had been formulating all through his breakfast.

'Dad says I can't keep that quarter, but I spent some of it.'

A little hand went into one pocket and drew out the remains of the treasure—a dime, a nickel, and four coppers—which Jacky placed by the priest's plate.

'There's your old money,' he said, his mouth quivering at this enormous sacrifice.

The hand went into another pocket and drew out a paper bag, much the worse for wear, which took its place with the money.

'There's your old peanuts.'

There was something else, but Jacky could not find it. His hands went into his pockets, one after the other, till all had been ransacked, but with no success. The gum was not to be had.

'Guess you'll have to go without the gum,' said Jacky, and then he remembered. The gum was in his mouth.

Another second and it was being rolled into a tiny ball between the chubby hands, and was then laid with the other treasures.

'It's all chawed and the sweeten's out of it, but you can use it yet. Gum will last a long time if you don't swallow it.'

Father Foley burst into a hearty laugh, and Jacky took advantage of the distraction to run from the house, heedless of Nora's calling him to have a cookie. But what was the use of taking things if you had a father that made you give them back? Out through the hole in the fence into his own domain again, went Jacky. But he did not go near anybody in the house. He was angry with them all. He heard his mother talking in the kitchen and was tempted to tell her that he had given back everything, but he would not.

He ran upstairs to his little room, and only then did his courage fail him completely; burying his face in the pillows, he wept over the first tragedy of his life.

During the succeeding days Jacky kept out of the priest's way. He might offer him more quarters, and you can't expect a little boy to refuse such things all the time, even from a bad man. So whenever he saw Father Foley approaching, he made his escape in another direction. He felt ashamed of himself and realized that there was something not quite right in giving back what a man gives you—so what was the use of making believe you were friends when you were not?

Father Foley had observed the tragedy of the whole affair. He had laughed when the lad brought back the spoils, though he pitied the child and regretted the prejudice of which he was the victim. But he made no further attempt to gain the friendship of Jacky. Mr. Cushing was opposed to him—openly opposed to him—in fact, had aired his views about the inexpediency of allowing a priest to live in the town. But Father Foley was not the man to be disquieted by such treatment. His people loved him. Gradually it became known that the new priest was bettering the town; that he was the foe of vice; ever the first for law and order. The old prejudice began to die away, and many of his most bitter opponents became his admirers.

But one man held to his preconceived notions, and that man was Jack's father. In his heart he saw the priest as he was—the soul of kindness and honor—but his pride did not suffer him to acknowledge it. He was half ashamed that he had been so brutal with Jacky for having made friends with the priest, but the lad never broached the subject to him, and the incident of the quarter was never recalled.

Jacky, however, had ideas of his own. He could not analyse his thoughts, but he felt sure his father had made a big mistake in calling the priest a bad man. Nobody else called him that. All the little boys in his school were always talking of Father Foley's kindness to them, and if little boys did not know a good man from a bad man, well, Jacky Cushing was sadly lacking in experience. Very often he approached the broken fence—with the intention of renewing his visit—to run the risk of having Nora offer him one of those enticing cookies; but somehow or other, he guessed it was not quite square to his father, and so he refused to commit himself.

For two months he continued this struggle with himself, and then he forgot all about it; but it required no less an event than the approach of Christmas to put him in harmony with the world once more. It couldn't be expected that a boy should worry over anything at such a time, except the things he wanted Santa Claus to bring him; and of course, if a boy was cross and disobedient, old Santa was apt to slip by without noticing him; so it was best to be good and jolly even if a fellow did have to give back nineteen cents out of a quarter. But these days of eager planning were destined to have a shadow cast upon them.

Father Foley was going to have a Christmas tree. The 'Irish kids' told Jacky all about it. It was to be a great big tree, not like the little scrubby pine that his father had in the front parlor every Christmas, but a real truly Christmas tree, that had something on it for everybody, and there was going to be a show and singing songs and speaking pieces. For the second time in his life Jacky wished that he could be an 'Irish kid,' too, and have nice generous priesters and big Christmas trees.

Christmas morning found him again tempted to forget his next-door neighbor, for the joy of a new drum and a horn, and a train of cars and ever so much candy, was balm enough for any wound, but as the day wore on, and the candy was gradually stored away, and the drum and horn and train were put by because they made so much noise, the thought of the big tree made him despise the poor little bush, now

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robbed of all its fruits, and pitiable in its barrenness.

He sat at the window and watched the snow falling. His father said it was the wildest storm he had ever seen on Christmas. Jacky was half glad. Perhaps it would storm and storm, and then there wouldn't be any Christmas tree, and the 'Irish kids' wouldn't be crowding over him because his church didn't have Christmas trees. Why didn't his church have Christmas trees, anyway? He was tempted to ask the question at supper, but he had a clear idea that that was a religious difficulty, and hence dangerous for the priest's reputation; and so he ate his supper in silence and worried along the time till the command came for him to go to bed.

But there was no sleep for Jacky. He could see that Christmas tree, big as a house, and high as the elm tree in his front yard, all like a fairyland, with ever so many lights and sparkling things and presents for everybody. He was sure there was a present there for him; that is, if Father Foley saw him there. And why shouldn't Father Foley see him there?

It was a happy thought. If he only could go to the church and peep in, and see the tree, only just for a second; and perhaps he would be invited in and be given his present. Then he would come home and go to bed again, and no one at home would be the wiser.

All the company was in the parlor singing and talking and laughing. No one cared for a little boy—only to take away his Christmas presents because he made a noise with them, and then send him to bed early, away from all the good times. He just wouldn't stand it! It did not take him long to dress. It was rather a testy operation in the dark, but Jacky was never a Beau Brummel, and the fear of looking untidy was scarcely enough to keep him from a Christmas tree. It was risky perhaps to venture out in the storm without his rubbers and heavy coat, but what was the use of asking a mother to find them? She would be so unreasonable as to keep a fellow in and send him back to bed; and so Jacky crept down the back stairs and out into the night.

Hastily he glanced at the priest's house. Perhaps he would meet Father Foley. But the house was all dark; every one was at the church. It was hard on the little legs trudging along in the deep snow, but the goal was in sight, and he soon found himself at the door of the church. There it was! the gorgeous tree! Oh, so large and so beautiful! No one noticed him, so Jacky walked in boldly and took a seat in the last pew, where he remained, eagerly watching the tree and the improvised stage, where the entertainment was going on. He soon forgot that he was an intruder, so interesting was the glorious spectacle, which quite surpassed all his former experiences. All too soon it ended. But then began the most interesting part of the performance—the coming of Santa Claus to distribute his presents. Jacky clapped his hands for joy. He wondered if Father Foley had told Santa about him. But perhaps Father Foley did not like him after he gave back the money. Despite his misgivings, Jacky sat there and listened to the names of the 'Irish kids' being called and saw them go up to receive a smile and a gift from old Santa. But alas! no John Alexander Curtis Cushing was called. A lump arose in the lad's throat. The priest did not like him any more, and so, while the children were singing the *Adeste Fideles* to close the evening's performance, Jacky ran out and down the street, angry with the priest, with Santa, and with that old Christmas tree; and there was something like the sob of a child mingling with the moan of the night wind.

When Father Foley, happy at the success of his first Christmas tree, turned homeward, the snow was still falling. The streets were blocked and he made his way with difficulty. As he passed the Cushing house, involuntarily, he glanced up at Jacky's window. 'Poor Jacky!', he said to himself. 'I hope he enjoyed Santa Claus.'

Jacky! Was he dreaming? No, it could not be! and yet it was—it was Jacky lying there at the gate, apparently lifeless! In a moment he had the boy in his arms, and bearing him to the house still brilliantly lighted, he rang the bell violently. Impatient of the delay, the priest thought it was an age before the door was opened by Mr. Cushing himself.

'It's Jacky,' said Father Foley; 'he was lying in the snow and is nearly frozen.'

The father was silent: his heart seemed to stop beating as he beheld his little son in the enemy's arms. Then—'Thank God he is alive,' he whispered, brokenly. 'I will take him upstairs before I tell his mother. You will come—Father?'

The priest nodded assent and followed to Jacky's room. In a moment his overcoat was off and he was working over the boy while Mr. Cushing sought his wife. When he returned, Jacky's eyes were open, eagerly taking in the strange scene, while his little brain was trying hard to understand the presence of his father's enemy, the 'priester.' Later he told them all—his longing for the Christmas tree, his departure, his disappointment, and then the struggle homeward, when he fell at the gate, unable to rise or to call for help.

'You have saved my boy's life, Father,' said Mr. Cushing, as he grasped the priest's hand and held it, 'and I thank you, and ask you to forgive my—my brutality. Hereafter I hope we will be friends as well as neighbors.'

'I hope so,' said the priest, 'for Jacky and I were always friends.'

Jacky could hardly believe his senses. Was he dreaming again? Did he really see his father shaking hands with the priest? And did his father say the priest saved his life? The priest was a good man after all, and little boys were right sometimes. That fact brought more joy to Jacky than if he had received all the Irish Christmas tree.

'Good night, Jacky,' said the priest, turning to go. 'Good night, priest,' said Jacky, 'but, say, I suppose you ain't got that nineteen cents I lent you that day?'

And Jacky got back his nineteen cents with interest.—Donahoe's Magazine.

An Episcopal Friend

A notable figure in the episcopate of France about the middle of the last century was Monsignor Sibour, Bishop of Digne. The following authentic incident in his life is as illuminative as would be the lengthiest biography.

Having spent the evening on one occasion at the prefecture, he returned to his palace at a late hour. His secretary at once told him that a young woman had called to see him twice during the evening; and that, the second time, she appeared so agitated and begged so earnestly to see the Bishop that he had taken it upon himself to bid her wait Monsignor's return. She was now in the reception room.

Bishop Sibour, somewhat surprised, sought his visitor, and found her to be the daughter of one of the principal business men of the town. The young girl threw herself at his feet, weeping distractedly. He raised her, soothed her, and encouraged her to tell him her trouble. Her story was to the effect that unexpected losses had come upon her father, that he had heavy payments to make the following day and could not possibly meet them. In face of this certain dishonor he was so unmanned that his wife and daughter had watched him and discovered that he intended to commit suicide. The girl added that she had come to seek the Bishop as the only one capable of turning her father from this fatal step.

Ten minutes later the Bishop was at the despairing merchant's side. At first the threatened bankrupt denied everything; but, moved by the prelate's touching exhortations, he speedily confessed that he found it impossible to survive his dishonor. Notwithstanding this statement, however, the words of Monsignor Sibour so affected him that at last he solemnly promised to suffer with courage and put away all thoughts of self-destruction.

When the Bishop had brought him to this point he asked how large a sum was needed to tide him over his difficulties.

'Twenty-five thousand francs,' replied the merchant. 'Well, take courage. Those twenty-five thousand francs I am possessed of, and I shall give them to you.'

'One may easily imagine the joy of the afflicted family,' and the warmth of their gratitude to the generous prelate.

Bishop Sibour attached only one condition to the gift—that the merchant should preserve absolute silence with regard to it.

'You understand,' said he, with exquisite delicacy, 'that if you were to speak of it your credit would be injured.'

Master Neal William Macrossan, son of the late Hon. John Macrossan, is the Queensland Rhodes Scholar for 1907. He is 18 years of age, and a distinguished student of the Christian Brothers' College, Nudgee, Q. The Scholarship is worth £900. He goes to Oxford, and intends studying medicine.

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Current Topics

The Editor

'An editor', says the 'S.H. Review', is a man who is liable to grammatical blunders, toothache, typographical errors, and lapses of memory, and usually he has half a million people watching to catch him tripping. And yet the world is full of people who want to be editors!

There are at least some people who seem to regard the editor of a religious paper at least as necessarily a wicked man—a member of some new and uncatalogued brigade of 'the devil's own'. And they are seldom content to leave him to the uncovenanted mercies of God. Outside Texas he is not commonly upholstered in tar-and-feathers, or turned into a colander with 303 bullets. But the unfriendly critics whose wings he clips or whose illegibly written names he misinterprets in type sometimes make the editor feel that it would be more tolerable for him if he were a Deeming or a Charles Peace. Most of the religious editor's high crimes arise out of the use (or shall we say abuse?) of those two beneficent institutions—the blue pencil and the waste basket—which a merciful Providence has provided for the protection of a long-suffering and afflicted public. But time and many weals make him at last somewhat of a pachyderm in feeling. And there are so many gentle souls who can

'Be to his virtues very kind;
Be to his faults a little blind'.

Are there not, too, the apologists who plead for him—as Douglas Jerrold did for the editor of his day—that even the devil may be painted in shadow; or as Artemus Ward pleaded once upon a time with the powder-blazing miners out West—'not to shoot the man at the pianner, as he is doing his best'?

Bible-in-Schools

On the subject of 'Bible-teaching in schools', our esteemed local contemporary the 'Outlook' (the Presbyterian-Methodist-Congregationalist organ) says:—

'We are not all body, neither are we all mind. There is a greater and loftier part in the wonderful trinity of our being, which must be cultivated and developed, if a nation is to be an all-round perfect nation. Can a purely secular education ever evolve a people truly gentle and courteous in bearing and considerate of the feelings of others—a people who are fully alive to the responsibility of life, and who are of sterling integrity in character and conduct? And when calamity befalls an individual or a nation, what is to sustain in that day? Athletics cannot do it; mental attainments cannot do it. Only one thing can do it, and that Lord Byron called "the exalted hope of the Christian." Then again, how is a nation to grow old gracefully? It can only be done by the possession of that same "exalted hope," which shines in the face, which comes out in the speech, and which surrounds its possessor with an atmosphere of "other-worldliness." These things make the aged "the salt of the earth."'

A generation ago, only the Catholic clergy or a Catholic newspaper could have written thus plainly on 'Our Great National System'. The body of the non-Catholic clergy either accepted the 'purely secular education', or raised against it nothing better than a flabby, half-hearted, and spineless opposition. True, athletics cannot sustain a nation in the day of trial, nor surround either its youth or its old age with 'an atmosphere of "other-worldliness"'. But neither will the Bible-in-schools prescription—homeopathic doses of diluted Unitarianism, or the shapeless, nebulous, undefinable Thing called undogmatic religion. This figment of a riotous imagination is dismissed in the following terms by the voluminous agnostic author, Mr. Leslie Stephen:—

"To be a Christian, in any real sense, you must start from a dogma of the most tremendous kind; and

an undogmatic creed is as senseless as a statue without shape or a picture without color. Unsectarian means unchristian'.

Such means of 'feeding' the starved souls of little men and maids at school are suggestive of the methods of the baby-farmer; they are reminiscent of the 'charity' of Douglas Jerrold's philanthropists, who in a time of dire famine ordered for the skeletonised victims of want—a supply of toothpicks. There is, however, this important difference: the philanthropists had at least the grace to furnish the toothpicks at their own sole expense; the Bible-in-schools folk, when on charity bent, are of more frugal mind—they clamor to have their own peculiar brand, manufactured at their own private toothpickery for their own private use, purchased by State funds and distributed in their private interest at the expense of the general taxpayer. Why do not the Bible-in-schools people follow the example of Catholics and give their principles (such as they are) concrete shape? One Bible-in-schools school, built, equipped, and maintained by Bible-in-schools advocates, would speak more eloquently than all the torrents of words, words, words with which they have been hosing the public for the past twenty years.

Our Great System

The process of sharpening the wits of 'the young idea' may easily be carried too far. If we may judge by one of the discussions at the Medical Congress last week, 'Our Great National System' is hollow-grinding the youthful intellect almost to the point where it can no longer stand the strain. 'There are', said Dr. Lindo Ferguson, the noted specialist, 'some of these children who ought to be fed up and massaged instead of being stuffed with free education. . . It ought to be remembered that one cannot put more into a pint pot than it can contain; and by increasing the curriculum indefinitely, and putting on extra lessons, you cannot get more into the children'. 'I heartily concur', said Dr. Truby King (who has made a close study of mental fatigue under school-work), 'with the spirit of Dr. Lindo Ferguson's remark that you cannot get more than a pint into a pint pot. But there are tasks attempted or imposed under the conditions of our school life which utterly pass the proper capacity of any growing person. I know instances in which girls worked as much as thirteen hours a day for examinations, and yet Professor Kraepelin, the greatest authority on the subject, says that the only thing that prevents children from being made demented at schools where they are kept continuously at work, is the fact that they are unable habitually to sustain the thought and attention expected of them for more than three-quarters of an hour at a stretch. Nature is less cruel and exacting than we are.' 'The first thing to do', said a teacher who took part in the discussion, 'is to produce a good animal. And if the whole of the school-time is to be devoted to mental training—and there are those receiving that training who are not physically capable—the State is spending money to no purpose'.

The 'New Theology'

Literary and theological reputations are nowadays often manufactured by ways that are dark and tricks that are vain. Any small cleric of tenth-rate scholarship is tolerably sure of a blazing newspaper advertisement if, while professing to be a Christian minister, he publishes a pamphlet or preaches a sermon that attacks the foundations of Christian faith and morality. He has simply to be, so to speak, a cheap phonograph emitting odd notes from the discordant jangle of the little tin gods of the rationalistic and destructive 'higher criticism' that is 'made in Germany'. The sixteenth century reformers employed their principle of private judgment to make a fetish of the Bible; the lesser twentieth century 'reformers' employ the principle of

private judgment to make a football of it. They are now busy kicking it to tatters, and contemptuously tossing the tatters to the winds of heaven. This is the foreseen and predicted result of the substitution of fickle personal opinion for the old Christian principle of authority in religion, during the great religious revolution of the sixteenth century. On the principle of private judgment, the right to deny is as great as the right to affirm the fundamental doctrines of Christianity. Moreover: once the Reformed principle is accepted, the denial must be considered as sound doctrine as the assertion—the negation and the affirmation of the same thing may both be doctrinally true. Which is absurd. On Reformed principles, the 'new theologians' (who are merely the old heretics in frock-coats and 'bifurcated continuations') are within their rights, and are just as good Protestants as Dr. Martin Luther. To us it is a surprise that surprise should be expressed—much less that a journalistic nine days' wonder should be created—at seeing the 'right of private judgment' in religion pushed to its natural, obvious, and long-predicted conclusion. It would rather be a surprise if this were not the case. And in Germany it seems to have to a great extent undermined or destroyed belief in dogmatic Christianity among the Reformed denominations. As the 'Edinburgh Review' once said, the cradle of the Reformed faith has become its grave. Sic transit the Reformation.

Meantime, Catholics—like Umland's Knab' vom Berge—sit serenely in the blessed sunlight of God's faith, on the hill-top on which His Holy City (the Church) is built; and with sympathetic interest—but without fear—they view the clouds and storms and mists that befog and mislead and dismay the less fortunate dwellers in the valleys far below.

The Earthquake Cure

An earthquake is a rather heroic remedy for the ills that flesh is heir to. The big 'quake' at Cheviot a few years ago is said to have shaken the rheumatism out of a sufferer; and it is claimed that a particularly energetic shock at Manila once restored feeling and movement to the shrivelled limbs of a paralytic. In last year's great 'shake' the people of San Francisco passed through sufficiently lurid experiences—'per varios casus, per tot discrimina rerum'. One of the few of their experiences that were of a satisfactory nature was told by an army surgeon in a recent issue of the Boston 'S.H. Review'. Briefly, it appears that the great cataclysm brought about the cure of a number of rum-soaked toppers who were gifted with what the elder Weller terms 'werry good powers of suction'. This was the manner of the cure:—

'After the earthquake the sale of rum was shut off tight. The hard drinkers who were caught in the rumless trap by the shut-down went through a black time of it. There were thousands whom the sudden deprivation of liquor hit hard. They'd been drinking inordinately for years, most of them, and when the hour came which gave them no possible chance to get even a sip of liquor, how they did curl up and beat the air!

'They couldn't eat or sleep, but just tossed around and groaned. Bromides and quieting drams were served out to the worst cases. But the open air and the positive necessities of the situation began to bring them around after the first three or four days.

'They began to eat a bit. The coffee and the rough fare of the camps helped them. They got their share of the tobacco served out to all hands, and that put a bit of spirit into them.

'Just as soon as it was perceived that they were fit to work, they were put at it at the point of the bayonet. They worked, and the work was the great thing for them. The labor drove the liquor out of their systems and made them hungry—and hundreds of 'em hadn't been hungry for food or for anything else, but rum, for years and years.

'It made them sleep. The chill air, full of ozone, helped, too, when they had been hanging around the foul back rooms of grogeries most of their time. It was

positively bully to see the way those chaps came around once the first misery of their condition wore off and they got to leading the normal life.'

According to Ovid, a careful study of the liberal arts refines manners and prevents their becoming rude—'emollit mores, nec sinit esse feros'. It now appears that an earthquake of sufficient horse-power may do better still—it may mend not merely manners, but morals, too. But it seems that, in the case of inordinate drinkers, such as those of whom the American army surgeon writes, we may, after all, have the benefit of the earthquake treatment without the earthquake. The chief thing seems to be: isolation of 'les misérables'; stoppage of alcoholic supplies; medical treatment (where needed); wholesome dietary and surroundings; and compulsory work—if necessary 'at the point of the bayonet'. The inebriate retreats recently provided for by Act of Parliament in New Zealand will, we believe, run on these general lines. We hope they will do for many of our habitual drunkards what it took an earthquake to do for the sodden toppers of San Francisco.

THE PERSECUTION IN FRANCE

THE 'SATURDAY REVIEW' ON THE PAPAL ENCYCLICAL

Under the heading, 'French Christianity at Bay', the high-toned and ably edited London 'Saturday Review' published in its issue of January 19 the following editorial article on the recent Papal Encyclical (which we published in full last week):—

The Epiphany Encyclical of Pius X. is an impressive vindication of the stand that French Christianity is making against the principle of 'atheism by establishment' (to quote Burke's immortal words) embodied in the French Separation Law. The effect is perceptible in the Chamber of Deputies, where legislators seem in hot haste to begin the journey to Canossa by pulling down one at least of the legal barriers by which they have sought to bar the path of loyal Catholics to the sanctuaries of the faith. It is visible also in the columns of the 'Times' newspaper, which on Monday rendered a tardy justice to the 'lofty principles and unshaken faith' that inspire the Pope's protest against the attack on the existence of organised Christianity in France. This recognition of the beauty of righteousness is well. Unfortunately the 'Times' goes on to argue that on grounds of expediency the Pope and the French Church should submit to the inevitable; in other words, should sacrifice what they deem the divine constitution of the Church to gain a few years' respite from spoliation and persecution. That more than a respite could be purchased by such a surrender no one can believe who understands French Jacobinism and remembers the fate of those of the religious Orders that were spared by M. Waldeck-Rousseau to be dissolved by M. Combes. And if 'The Times' has forgotten the fate of the Orders, the Pope, as Mr. Ward, in his brilliant article in the current 'Nineteenth Century', reminds us, remembers it. The truth is that if there is to be peace, the French Republic must restore the Concordat or give to French Catholicism liberties similar to those that all nonconforming churches enjoy in this country. Until one or other of these steps is taken, any concession by the Church would only subject her more hopelessly than ever to a State governed by the apostolic successors of the Jacobins of 1793, who as Burke clearly divined even in the early days of the French Revolution would never tolerate any religious establishment, except one that was 'intended only to be democracy and preparatory to the abolition of all forms of the Christian religion.' M. Clemenceau and his colleagues are animated by a fierce anti-Christian fanaticism. Before such an enthusiasm for the faith as the Pope's appeal has evoked in the hearts of French Catholics they may draw back. Our flabby compromisers then will triumph.

The Fruits of Expediency.

Why—for the last thirty years the French Church has followed those counsels of expediency which 'The Times' and 'Le Temps' still preach to her. And the fruits that she has reaped have been spoliation and

WHenever you see a Smiling Woman, think of HONDALANKA Tea! It always gives pleasure.

"HONDEE Launka" is see so-much used tea of see family. Madam, she praise it—so eet is "tee bon"!

persecution. Our regret is that the inevitable struggle between Christianity and atheism was not fought to a finish in the days of Gambetta. We recognise, however, that even from a religious standpoint strong arguments might formerly be urged for a policy of compromise, when no vital issues were involved, and we feel further that the Church had no right to jeopardise lightly her revenues, which, as the Pope observes in one of the most pathetic passages in the Encyclical are 'partly the patrimony of the poor, and partly the patrimony, more sacred still, of the dead.' Still the fact remains, that when a further surrender was impossible without a sacrifice of the faith, and the Pope and the French Church opposed to the intolerable demands of the atheistic State the non-cessum of the purest ages of Christianity, almost a miraculous change has been effected. For the first time in the annals of the Gallican Church has the whole body of her clergy, from the Cardinal Archbishop to the student in the seminary, rallied to the Papal side in a controversy between the Curia and the French State; and never since the day on which the Scotch Free Kirkers under Chalmers forsook homes and income for what they deemed the 'crown rights of Christ' has Europe witnessed so impressive a spectacle of the abandonment of all earthly goods for the sake of the faith as she has seen in the acceptance by the French Bishops and priests of expulsion from their palaces and presbyteries.

If we admitted, which we do not for moment, that Pius X. and the French Church should base their policy on considerations of expediency, the remarkable success that has already attended the stand for principle would seem to show that in this case at least the path of honor is also the path of safety. And as to the complaint that the Encyclical contains no detailed scheme of action for the Bishops and clergy to follow, he must be a fool himself who imagines that the Pope, face to face with a malignant enemy, would be such a fool as to go into details in the message 'urbi et orbi.' Is he likely to show his plans to 'The Times' correspondent in Paris, for instance? The bishops will know what to do, but they will not tell their enemies either in France or in England.

In the Encyclical the Pope explains why he was unable to sanction the 'associations cultuelles.' They were, he tells us, organised in such a way as to run counter to the whole basis on which the constitution of the Catholic hierarchy rests. We believe that any ecclesiastical lawyer or theologian, Roman or Anglican, who understands the question would endorse the Pope's view. Unless the Pope was prepared to accept as theologically correct the proposition that the rulers of the Church by divine law are lay taxpayers and householders, that the bishops and priests are their subordinates, and that the State is the supreme judge, of heresy, he could not have recognised a church based on 'associations cultuelles.' This self-evident truth has lately been admitted even by M. Combes. Yet English newspapers continue to assert that the majority of the French episcopate would, but for Papal interference, have willingly enrolled the faithful in the semi-Presbyterian, semi-Voltairean established Church of the Separation Law. The truth is that the Bishops at the meeting on May 31 condemned the insulting and ridiculous suggestion with practical unanimity. We may add that it is accurate to state that the majority of the episcopate favored the modification rather than the rejection of this insulting proposal. What happened was this: Some bishops at the council and some newspaper canonists outside did believe that legal dexterity might devise some kind of associations, of which the constitution should not be repugnant to Catholic principles, and whose form could be one which was technically legal under the Separation Law. By a majority the council decided not that such Associations should be formed, but that the question whether their formation was possible should be submitted to the Pope. It may be added that many of the Bishops who voted for this proposal had no hope or belief that such a solution of the difficulty was possible. They merely desired to have the Pope's view. And every Englishman who recalls the recent fate of a Scotch Nonconformist body in the House of Lords must admit that the Pope only acted as any prudent lawyer would have done in dissuading the French episcopate from any such attempt to juggle away the plain meaning of the Republic's law. M. Briand's circular of September 1 showed conclusively that the attempt would have failed. At the best the device of a smart attorney would have been a poor defence for the Christian faith. We have dwelt at some length on the dead issue, because it is necessary to show that between the Pope and the Episcopate there has never been any real difference on matters of principle. The attitude of the Bishops

at their meeting this week is a further proof that the French prelate who desires to accept this Republic's law is the brother of the Jesuit of fiction.

'A Silly Accusation.'

The Encyclical repudiates the charge that the Pope has wilfully courted war and persecution, or that he desires to combat the French Government on its civil side. No one who knows the modern history of the Papacy could credit an accusation so silly. Though our newspapers talk with weary reiteration of the hostility of the Papacy to the Republic, the charge so far as the history of the last century goes is absolutely void of foundation. Tories and Churchmen indeed may hold that in times past the principle of authority throughout Europe has been seriously weakened by the disinclination of the Papacy to interfere in the internal affairs of France, a disinclination by the way which England has not always shown. At every critical stage of French history, from the date of the Concordat to the present time, the Holy See has invariably struggled to keep the French clergy in obedience to their 'de facto' rulers. True it may not have always succeeded, and English Churchmen who cherish the tradition of the Nonjurors can hardly blame in some French priests a lingering attachment to the 'impossible loyalties' of the past. That the bulk of the French clergy to-day are if anything too naive in their trustful submission in all things lawful to their rulers is proved by the remarkable speech of the Abbe Lemire this week in the Chamber. It is well for the French Republic that it has not had to face a Swift or an Atterbury.

Are English Christians going to persist in callous indifference to the persecution of Christianity in France at the hands of politicians who talk of 'their noble father Satan,' or brag of their desire to make an end of the idea of Christianity? If on this matter they condemn Pius X. they pass judgment also on Baxter and Chalmers. To genuine Churchmen however a stronger appeal may be made. The Gallican Church has been the one portion of the Papal communion where from the days of Bull to the days of Lightfoot Anglican theology has been respected. There are therefore sentimental grounds for sympathy. Apart however from sentiment the one principle which has obliged Anglicans to resist the Erastian tyranny of the Privy Council demands that they should protest against the infinitely more shameless Erastianism of the French Separation Law. Here is a field upon which the reunion of Christendom may be practically advanced. The old Tractarians would have rejoiced for such an opportunity to prove their Catholicism. Can it be that their successors out of anti-Papal prejudice are ready to pass by without a word of sympathy the Church of St. Louis and Bossuet, when she is suffering for the faith?

WHAT ARCHBISHOP IRELAND DID SAY

A couple of months ago Archbishop Ireland, of St. Paul's, Minnesota, preached a sermon in his Cathedral, in the course of which he referred to the persecution in France. The cable report of the Archbishop's sermon grossly misrepresented his references to the French clergy. When the faked report of the discourse was first printed in the Paris 'Matin,' a virulent anti-Catholic organ, the Archbishop cabled a contradiction, but the contradiction was not published by the paper, although it appeared in another Parisian newspaper. The English cable agencies also ignored the contradiction, although they had previously spread broadcast the false report. Here are the remarks of Archbishop Ireland on the occasion referred to as reported in the New York 'Freeman's Journal':—

The conflict raging at the present time between the Church and State in France awakens universal and profound interest. It could not be otherwise, were it only for the personalities of the contestants: on the one side the Catholic Church, on the other, the "Grande Nation." Now, by Act of Parliament, the Concordat is abolished; a regime of separation is instituted. Let not Americans be misled by words which have a totally different signification in their land from what is allowed to it in France. Separation of the Church from the State in America means liberty and justice; there it means servitude and oppression.

Under advice from the Head of the Church, the bishops of France refused the associations offered by the Law of Separation. They acted from principle; in the interest of religion they could not approve such associations; they could not by tolerating them appear to approve them.

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

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

Pope and bishops knew the consequences that were to follow; the spirit of the Government was not hidden from their eyes; it was an era of persecution.

War on Religion.

It is a lamentable fact that there is in France a party bent on the destruction of religion. The war is made on the Catholic Church, because she in France represents religion.

In reality, in intent, and in fact the war is against Christianity under any form, against religion of any kind, against the idea itself of a God reigning over man. The old spirit of Voltaire and the encyclopedists of the eighteenth century never died out in France.

This party of infidels and atheists is far from being France, but it is active, persistent, unscrupulous, and it forces itself with a vengeance to the front. It has grasped the helm of power, and it steers the ship of State into the darkest depths of mischief and irreligion. Yesterday it was Combes, the most brutal of all; to-day it is Clemenceau, somewhat more subdued in his hatred, but yet a leader in the fight.

With such men there reigns another idea, the omnipotence of the State. This was ever the plague of France, even when her rulers were devout Catholics. The State must control all agencies of power; it must brook no rival. Even the Church must be in the hands of the Government. So it was with Louis XIV. and with Napoleon; so it is with the Republic. The Republic is a name in France; it has been well said of it that it sleeps on the bed of Louis XIV. France has never understood the meaning of a Republic, which is respect for private and personal liberty, which is to leave as much as possible to the people, to take to the State only what is needed for the public weal.

Those in Power Intolerant.

The State is a great power, and all must think and act as the State wills. This is certainly the spirit of the infidels who now rule the country; and I am not at all sure it would not be, to some degree at least, the spirit of good Catholics, who, were they to be to-morrow in the ascendancy, would believe it their duty to make everyone go to Mass, as the present Government assumes it as its duty to let no one go to Mass.

I know France from the Channel to the Mediterranean; I know her cities and her villages; I know her people. The masses are not used to political life. For ages they were governed; they do not comprehend the art of governing. Nor is there among the masses the ambition to gain political victory. Paris for a century and a-half has ruled France. Establish a new regime, monarchical or republican, in Paris this evening and the provinces awaken to-morrow morning monarchical or republican. It will require long years to decentralise power in France, to give to each citizen consciousness of personal independence, to obtain through universal suffrage a true expression of national will.

The clergy, who are now the chief sufferers, are much to blame. They, too, have retained, even at the altar and in the pulpit, the spirit of passive obedience inherited from old regimes. Admirable in teaching the catechism, in administering the sacraments, they have never learned the virtues of public life; they have never quickened beneath the activities of the battlefield. Their example and their preaching have left their disciples in the same passivity, and these know nothing of the public defence of principles; saints before the altar, they are cowards before the electoral urn.

Then French Catholics have been unfortunate in many of their leaders and spokesmen. If the masses of the people have learned one thing it is this: that France is a Republic; that they are Republicans. The infidel, the Socialist, who solicits votes, cries out:—'The Republic is in peril; no Republican must cast his vote for a monarchist,' and the masses vote for the infidel or the Socialist in order that the Republic survive, trusting to the Republic to do in the long run what is most serviceable for France and even for religion itself.

The evil goes farther. There is an infidel or a Socialist candidate, and opposed to him a Republican, moderate, conservative, who clings to a peaceful, even religious France. But he is a Republican. Monarchists, generally well-known Catholics, put up a candidate of their own. The king must not be forgotten. If no kings live, scores of them have lived, and fidelity to them is the duty of the hour. What happens? The Moderate Republican is defeated; the infidel Socialist is elected.

No one understood France better than Leo XIII. He bade all Catholics seek the welfare of country and

of Church within the ranks of loyal adherents to the Republic. Had Leo been listened to, France in all probability would have escaped the religious persecution of the present day. Monarchical ideas and plottings have done dreadful injury to the Church in France.

THE 'NEW THEOLOGY'

THE POSITION SUMMED UP

In our issue of February 28 we made editorial reference to the sensation created by the Rev. R. J. Campbell, of the City Temple, London, who, while still professing to be a Christian minister, denied some of the fundamental dogmatic facts on which Christianity rests. Mr. Campbell is but one of many of the non-Catholic clergy who, having no anchorage of fixed principles, are driven hither and thither by every shifting wind of a destructive 'higher criticism'. He has followed the Protestant principles to the logical conclusion that was foreseen and predicted long ago by Catholic theological writers. As the secular newspapers continue to give Mr. Campbell—who, by the way, is said to be no biblical scholar—a great free advertisement, we give hereunder two comments which will be both instructive and interesting to our readers. The first is extracted from the recent Lenten Pastoral of the

ARCHBISHOP OF MELBOURNE

and runs as follows:—

Great as is our gratitude to God for giving us the guidance of His Church in matters of discipline, much greater must it be for the blessing of being members of that mystical body which He established on earth for the preservation of the true faith and the custody of Christian morality. Considering the pride and perversity of the human mind, the Apostle declared that 'there must be heresies,' just as Our Lord said there must be scandals.

Since the days of the Apostles there have been

Cycles of Unbelief

and immorality. It may be stated, without any pessimistic exaggeration, that we are living in one of those cycles, and that in no former age were the foundations of Christian belief and morality more widely or persistently assailed. There are very few dogmas of faith or principles of morality left undisputed. The world witnesses a revival of nearly every form of ancient heresy, and every mode of sensual gratification. You will ask, what is the cause, and what is the remedy? The remote cause, undoubtedly, is the abandonment of the principle of authority, and the adoption of the principle of private judgment. When the authority of the Church was rejected, and the Bible, interpreted by private judgment, substituted as the Rule of Faith, it was foreseen and foretold what disastrous consequences to faith and morality would follow. At first it was claimed that the Bible was so plain and intelligible that all who ran might read. But if that was denied, it was contended that the illumination of the Holy Spirit made manifest to every sincere inquirer the true sense of even the dark and difficult passages of Holy Writ. When these two modes of interpretation were proved to be insufficient by the discordant and contradictory results to which they led, then the necessity of study and of other human aids was admitted. But study and the other human aids only served to lead to wider divergence and more definite contradiction. Then, in desperation, the

Authority of the Church

was again invoked and partially recognised. But this new Church was not the old authoritative Catholic Church, but a creation of the State, or of private individuals, liable to error, incapable of enforcing its interpretation of the Bible, and, therefore, of little practical use in determining its meaning. The result of all these varying standards of faith and contradictory interpretations of Scripture was—1st, the multiplication of sects; and, 2nd, the gradual diminution of the authority of the Bible. It was clearly established by experience that if God had given the Bible for the illumination of the world, He had not, according to the principles of its interpreters, given any trustworthy key to its meaning. In such circumstances it naturally occurred to men of weak faith and daring minds to question whether God had really given the Bible at all as a guide to men. This inquiry, carried on in a thoroughly rationalistic spirit, without reverence for God or for authority, has led to the denial of the inspir-

ation and truth of Scripture, and to the rejection of the very foundations of Christian faith amongst millions separated from the Catholic Church.

In case of Catholics, no appreciable effect has been produced. Catholics can afford to be tranquil and confident amidst the prevailing doubt and confusion. The Catholic Church is old enough to have seen the rise and progress and decay and reappearance of all existing heresies. The arts and sciences are her hand-maidens. Recent discoveries in every department she watches with intelligent interest. She is not opposed to the most searching and minute inquiry, as is often ignorantly stated, because she will not at once adopt what further investigation or the lapse of time may prove to be untrue. She weighs carefully, even though conservatively, the newest theories propounded by the

Higher Criticism.

She will not at once adopt a novelty, more particularly when it seems to conflict with the traditions of the past, but she will not reject it because it is a novelty, and ultimately she will adopt it, no matter how novel, provided it is established by solid proofs.

During the time of inquiry and examination Catholics hold their souls in peace, because they know that truth is great, and will ultimately prevail. This confident attitude of Catholics is well illustrated in a modern work of fiction, 'When it Was Dark,' written by a non-Catholic, in which, by the machinations of a Jew, the denial of the Resurrection of Christ is supposed to have gained wide credence amongst professing Christians. Some were simply astounded, and knew not what to think or where to turn for light and leading. Some were completely deceived, abandoned their faith, and gave themselves up to a life of sensual enjoyment. Others lost all interest in the good works in which they had been engaged, and became utterly apathetic. But Catholics, as the author observes, were the only persons unaffected by the pretended disproof of the Resurrection. They simply went on in the confident belief that time would unravel the mystery and dissipate the cloud which hung over the Christian world for a time. They were unmoved, because they rested their faith, not on the learning or persuasiveness of any individual, but on the authority of the Church, which is 'the pillar and ground of truth'; which is guarded by the infallible promise, and protected by the efficacious prayer of her Divine Founder.

But when a new theory is broached, or a new real or pretended discovery made, it is not merely in works of fiction that we find how weak, how shifting, is the authority of private judgment in the minds of the multitudes who profess to hold it as a sure guide in the interpretation of the Bible.

A Typical Instance

is before the public at the present time. An English clergyman has denied the Fall of Man from his primal state of innocence. This denial, I take it for granted, regards the FACT, not the mere debatable question of the literal or figurative account of the Fall given in the Book of Genesis, otherwise there would be no sufficient reason for the widespread alarm, and heated controversy, to which the denial has given rise. The denial of the FACT of the Fall involves the denial of the whole scheme of Redemption. It overthrows, in the minds of those who adopt it, the foundation on which St. Paul rests his reasoning in the fifth chapter of his Epistle to the Romans, 'Wherefore as by one man sin entered into this world, and by sin death: and so death passed upon all men in whom all have sinned. . . . Therefore, as by the offence of one, unto all men to condemnation: so also by the justice of one, unto all men to justification of life. For as by the disobedience of one man, many were made sinners: so also by the obedience of one, many shall be made just' (vv. 12, 18, 19).

In a word, the denial of the FACT reduces Christian revelation to chaos.

But how is it received by so many of the Bible-reading, Bible-loving men and women of our day? With undisguised approbation by some, with hypothetical adoption by others, and with shame-faced and half-hearted diffidence as to its adoption or rejection by more. Many who reject the authority of the Church are willing to rest their faith on the authority of one man, of whose claims to be a safe guide in less important matters very different opinions have been expressed. Meantime the authority of the Bible is being steadily undermined amongst large masses of men, and those who are weak in faith or lax in morals are hastening to the conclusion that nothing in Scripture, nothing in any form of revelation, is binding on the consciences of men.

THE REV. DR. BARRY.

The London 'Daily Chronicle' has been publishing a number of opinions on his views. Amongst those given is that of the Rev. William Barry, the well-known Catholic writer, who says:

As a Catholic priest I have no opinions of my own. I teach what the Church teaches, and if I wanted to teach anything else I should begin by going out of the Church. That seems to me the difference between a Protestant and a Catholic—a Protestant chooses what he will believe, and a Catholic accepts from his Church what he ought to believe.

I don't know whether Mr. Campbell could find a second man in his own Church who agrees with him, and it is quite probable he does not much mind whether there is a second man; but with us it is quite different. We don't think the Church is worth anything unless it teaches us. We don't profess to teach it.

I have very great respect for Mr. Campbell, and especially for his social work and for his endeavor to be on good terms with all kinds of Christians, but I am very much astonished at his complete change from the Calvinistic beliefs to one which is clean opposite to them. The Calvinist believes in predestination and in reprobation. Mr. Campbell does not believe in reprobation at all. He thinks that sooner or later all men, whatever they have done, will be made perfect by the Divine action; and I think that creed is a very bad one.

I think it leads to the destruction of free will, and personally I most strongly disbelieve in it. Then Mr. Campbell says he does not desire to be called a Unitarian, and I suppose he knows best what he would like to be called, but in the account of his creed which I have just read in the 'Daily Chronicle' I do not see anything that is not Unitarian, and that it seems to me is the extraordinary change.

Mr. Campbell has simply boxed the compass. He has just gone round from one side of the circle to the other. Of course, I am simply speaking of his creed and his principles, and not for one moment of Mr. Campbell personally, for whom, I say once more, I have a great regard. Nothing is more certain than that the Roman Church would condemn the points of the new theology on which he lays stress, and which seem to me the revival of many early heresies. Now that may be called bigotry. We call it dogmatic teaching.

Presentation to Father Fay, Blenheim

In the presence of a large gathering in St. Patrick's Hall, Blenheim, on Thursday evening, February 28, the Rev. Father Fay, who is about to take a trip to Europe, was presented with an address and a purse of sovereigns. Shortly after eight o'clock (says the local 'Herald') the members of the presentation committee took their seats on the platform, Mr. C. O'Sullivan, J.P., presiding, and the Rev. Father Holley made a few introductory remarks. It was, said Father Holley, a pleasurable occasion, for they had met to wish Father Fay an enjoyable and successful tour. The leave he had obtained for his trip emphasised the good opinion that he earned from his ecclesiastical superiors, and the estimation in which they held the work he had done in this parish during the last nine years. He himself had known Father Fay since boyhood, and knowing his worth and his happy disposition, it was with very great pleasure that he had come here to renew his associations with his old friend. He was now still more ready to recognise Father Fay's worth, because he knew that the nine years he had spent here had been a period of hard work and duty faithfully carried out under very trying circumstances, with courage and patience, and in a manner that had retained for him the goodwill of not only the Catholic parish, but the whole of the community. The proportions that the purse of sovereigns had reached were proof of what the people thought of Father Fay. For his own part, and on behalf of the people present and many others who were present in spirit, he wished the Rev. Father Fay good health, and every other good fortune so that he might come back to them benefited and strengthened, with his mind stored with useful knowledge and pleasant memories, to continue his labors amongst them.

Mr. J. Terry said that, on behalf of the parishioners, it was his pleasure and duty to convey to Father Fay on the occasion of his leaving the district for a time their appreciation of the manner in which he had performed his work amongst them; likewise an assurance of the high esteem in which he was held.

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The text of the illuminated address, which was read by Mr. F. Shaw, was as follows:—

'Rev. and Dear. Father,—We the undersigned, on behalf of the parishioners of St. Mary's, Blenheim and districts, desire to tender to you on the eve of your departure from New Zealand for a visit to other lands, our heartiest wishes for a pleasant trip, and our cordial desire that you may return safely to our midst. We cannot allow you to leave without conveying to you some slight token of the high esteem in which you are held, and the general appreciation of the excellent work you have done as a priest in this large and scattered district for the last nine years. During that time a period of much activity, stress and struggle—your fidelity to duty, your Christian spirit and your unremitting labors in the interests of the people among whom you have moved have won a warm place in their hearts, and left an indelible impression of gratitude and love. We ask you to accept the accompanying purse of sovereigns as evidence of the widespread goodwill of this scattered flock towards you, and their sincere desire that you may derive from your trip the largest possible measure of enjoyment and benefit, and come back to us renewed in health and strength to continue your devoted labors.' (Then followed the signatures of Mr. C. O'Sullivan, J.P., and a number of other parishioners).

Mr. O'Sullivan announced that the purse contained over £144, and that there would doubtless be an addition from the proceeds of the social.

The Rev. Father Fay, who was given a hearty reception, said he would be less than human if he did not feel a proud man after listening to what had just been said, all of which he did not think he deserved. The good wishes that had been extended to him had affected him very much, for he knew the sterling quality of those who had expressed them, and that they were sincere and heartfelt. The handsome purse they had so kindly subscribed would go a long way towards helping him to become acquainted with those lands and objects of historical interest that he looked forward to seeing. He had never left his own fair country, so that everything he was to see would be new and of deep interest. It was a trip to which he looked forward with much pleasure, and he trusted that it would eventually be of service to those among whom he would work in future years. He might spend many years in study at home without deriving the education that he now anticipated. He hoped to come back with broader ideas, broader views, and much better equipped for his work as a priest. Even though the separation was for only a year, he felt parting with them very keenly—so kind had they been to him. They may have heard that he was not coming back to this place, but he assured them, God willing, that he should return, the first place he would make for on landing in Wellington would be Blenheim. He was deeply grateful to those who had made this function such a success and such an encouragement to him. He had to express to his non-Catholic friends—one and all—his deep sense of gratitude for their kindness and courtesy. Ever since he had been in the parish he had received from them uniform friendliness. In conclusion he asked God to bless them all; he would always remember them in his prayers. He would not say goodbye, but au revoir; and he hoped that he would be spared to return a stronger, better, and more useful man to continue his work in their midst as a priest.

Prior to the presentation a short concert programme was rendered, the vocalists being Mesdames Nash and F. Hale, and the Rev. Father Holley, Messrs. Fama and James.

Colonel and Mrs. Freehill, of Sydney, have left on an extended trip to Europe.

Messrs. Louis Gille, of Sydney and Melbourne, publish a list of new books in this issue....

The Railway authorities notify that holiday excursion tickets in connection with the Easter Holidays will be issued from March 26 to April 1, inclusive....

Messrs. Duthie Bros., drapers, George street, Dunedin, have just opened out new autumn and winter goods in all the latest styles. These have been imported direct from English and Continental houses....

The merit of Lipton's renowned teas has been attested to in an unmistakable manner at the New Zealand Exhibition. Messrs. Harty and Co., Dunedin, distributing agents for Lipton's Teas, have received a telegram to the effect that at the Exhibition Lipton's secured a gold medal (being the highest award) for Ceylon teas, also a special gold medal (highest special award) for fancy Ceylon teas....

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

March 9.

Dr. and Mrs. Mackin are to visit the Old Country, and will leave here on the 22nd inst.

The local Hibernians will entertain the southern delegates by a drive to the Hutt to-morrow afternoon.

His Grace the Archbishop left for Wanganui this morning. He is to lay the foundation stone of a new church at Aramoho.

The Rev. Fathers Mainane, of Christchurch, and Tubman, of Timaru, returned to the Colony by the last San Francisco steamer. They arrived here yesterday morning, and are remaining for a few days at the Boulcott street presbytery.

On Monday, March 18, an Irish national concert is to be held in the Town Hall. Miss Amy Murphy is coming from Dunedin for the occasion, and the services of Misses Morrison and Van Staveren have also been engaged. Something worthy of the best traditions of Irish music is promised.

At the Amateur Athletic sports on Saturday last the boys from St. Patrick's College were very successful. In the 100 yards inter-college event the three placed men, Seymour, Cullen, and Stewart, were all from the college. The 440 yards inter-college event was also won by Seymour.

There was a large number of Catholics on the wharf yesterday to see the departure of the 'Riverina.' Among those on board bound for Home were Mr. and Mrs. Owen McArdle, Mr. Eugene McArdle, the Rev. Father Fay, and Mr. D. Fay. Mr. Eugene McArdle, who recently passed his final dentistry examination, is to continue the study of his profession in London.

The fourth annual general meeting of the St. Patrick's College Old Boys' Association will be held in the college on Sunday, March 24. The annual report and balance sheet are cheering in tone, and tell of a prosperous state of affairs. Seventy-six new members joined the association during the year, and the membership total now stands at 226. The social functions held under the auspices of the association proved both enjoyable and successful. The formation of a cricket club has been successfully undertaken, and the formation of a football club is hoped for during the coming season. The balance sheet speaks volumes for the energy of the hon. treasurer (Mr. Fred W. Crombie). A credit of £31 10s is shown, and back subscriptions to the sum of £19 15s have been collected. The Association is indebted to the Very Rev. Father Keogh, S.M., B.A., for many acts of kindness, and to Ven. Archdeacon Devoy, Rev. Father O'Reilly, and Messrs. M. J. Crombie, J. J. Bourke, F. J. Grace, M. S. Grace, and H. McSherry for donations to the funds. The officers of the Society are deserving of praise for the success that has been achieved.

A very pleasant evening was spent in St. Patrick's Hall on Thursday, the occasion of a social gathering given by the Young Men's Club. The president of the club (the Rev. Father O'Shea) took advantage of the opportunity to present the trophies won at the recent tennis tournament. In doing so he spoke of the good done by the tennis club in bringing our young people together, and in providing such a delightful form of recreation. He wished the club every success, and to encourage members he again donated another trophy. The successful competitors were as follows:—Ladies' singles, Miss E. Crombie; runner-up, Miss M. Davis; men's singles, Mr. F. Eller; ladies' doubles, Misses Sullivan and Halley; men's doubles, Messrs. P. J. Moran and F. Eller; combined doubles, Miss A. Williams and Mr. B. B. Devine. During the evening songs were contributed by Misses M. Segrief and L. Lawless, and Messrs. Twohill, Hobman and Hickmott. A pleasing recitation was given by Miss Butler, and an encore was demanded. A piano-forte solo by Miss Suisted, and a flute solo by Mr. Alf. McDonald added greatly to the evening's enjoyment. The thanks of the tennis club are due to Miss Segrief and Messrs. Leydon, Fay, and Searle, and to the Rev. Father O'Shea for trophies donated during the year.

MASTERTON

(From our own correspondent.)

March 8.

His Grace Archbishop Redwood administered the Sacrament of Confirmation at Carterton on Sunday last to a large number of children.

Members of St. Patrick's Day Sports' Association met on Saturday evening, when there was a large attendance. Gate-keepers, ticket-sellers, etc., were appointed for the sports on March 14.

The Very Rev. Dean McKenna has arranged with Rev. Father T. McKenna, of Pahiatua, to hold a combined picnic of scholars attending the Masterton and Pahiatua convent schools at Eketahuna on April 2. The Railway Department has agreed to make substantial reductions in fares for both children and adults from both towns.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

March 11.

The Rev. Father Marnane, pastor of St. Mary's, Manchester street, is expected to return this week from his twelve-months' tour to the Old Land, and is to be entertained at a welcome reception in the Art Gallery by his parishioners on Wednesday evening.

'Regarding the power of the press,' said his Lordship Bishop Grimes during his discourse on Sunday evening, 'the Holy Father Pope Pius X. stated to him that "no nobler mission than that of the journalist is in the world to-day. My predecessors have blessed the sword, I prefer to bless the pen of Christian writers."'

In a communication received by the president of the Particular Council of the Christchurch Society of St. Vincent de Paul from the Hon. L. F. Heydon, president of the Superior Council of the Society in Sydney, who is now at Rotorua, where it is his intention to remain until March 17, the writer states that he intends to be in Wellington on March 23 and 24, in Christchurch on March 26, and in Dunedin on April 14.

The St. Patrick's Day celebration committee has spared no effort to secure the very best available talent for the national concert on Monday evening next, and the result has enabled the presentation of a programme equal, if not superior, to any previous ones. Tickets of admission have been arranged at prices that will ensure His Majesty's Theatre being crowded on the occasion. The whole proceeds will be, as usual, devoted to the aid of Nazareth House—that great institute of charity which appeals to every class of the community, and which has done, and is doing, so much to lessen the sum of human misery in our midst.

The Exhibition still maintains its hold on the public as a pleasure resort and centre of attraction. Early this week, with present indications, will see the attendance reach a million and a half. The official closing time is now fixed for April 15, but between now and then several important gatherings, including the great 'fire-brigades' demonstration, are to take place. The pet animals' show last Friday proved very attractive. Among the speakers on the occasion was his Lordship Bishop Grimes, who stated that the Society for Prevention of Cruelty to Animals (under the auspices of which the show was organised) had done a great deal of good work, thus enabling him to testify from personal observation in many lands recently visited that the animals of Christchurch, the horses especially, could not be surpassed anywhere in the old countries. This result he attributed in a great measure to the watchfulness and efforts of the society, which he regretted, however, did not receive greater encouragement from the public. On last Wednesday the Catholic school children of Leeston, accompanied by their parents and teachers, visited the Exhibition, to the number of about seventy-five. Special trams conveyed the excursionists to the Exhibition, where the children were the guests of the Rev. Father Mahony at the various side shows. Rev. Father Ahern, of Darfield, was also of the party.

At Vespers in the Cathedral on Sunday his Lordship the Bishop preached to a large congregation, the subject of his discourse being mainly an account of his recent visit to the Apostolic See and audiences with the Holy Father. Taking for his text the 22nd verse of the 117th psalm, words (said his Lordship) that vividly came home to him as he stood before the august Pontiff, one who never dared to believe he

would be elected supreme head of the Church on earth. His Lordship then gave a striking word picture of the one who, from the simple curate, passed through the whole course of ecclesiastical offices until he attained his present exalted position. In eloquent terms he described the origin and gave a history of the Papacy. The little corner in Judea from where, over 19 centuries ago, the poor unlettered workman received the command to go and conquer the world he (the Bishop) recently visited. Three centuries of martyrdom was the answer to the message borne, but eventually the world was conquered, as now exemplified by the power of the Papacy, a power wielded by no other monarch. He described the Holy Father as being most unassuming, simple, and of dignified bearing, his most striking features being intense humility, sincerity, and frankness, as well as gentle humor. His Lordship referred to the splendid portrait of the Holy Father presented to him, and upon which his Holiness inscribed his blessing to the diocese. He also gave a translation from the Latin, in which it is written. (This fine picture, handsomely framed, was on view.) In conclusion, the Bishop gratefully thanked all who had labored so assiduously on behalf of the Cathedral during his absence, and intimated that the Rev. Father O'Connell would visit the West Coast immediately after Easter and recommence his collecting mission in connection with the debt extinction fund.

DIOCESE OF AUCKLAND

(From our own correspondent.)

March 8.

The Very Rev. Dean Hackett will this evening deliver his very popular lecture on 'Irish wit and humor' in the Leys Institute, in aid of the Little Sisters of the Poor.

Another beautiful stained-glass window, the gift of Mrs. Hackett and family, is in course of erection at St. Patrick's Cathedral. This makes the fourth valuable window in the church, each of which cost £110.

Several of the Hibernian delegates have arrived, or are en route to Auckland. Bro. F. Doolan, Christchurch, has gone to Rotorua, where he will stay till the meeting begins. Arrangements have been made for entertaining the visitors.

A discussion has been raised in the local morning paper on the question of the cost of school books to the parents. Though the State pays for tuition of the child it is sought to get it to pay for the books also. Rev. Brother George, Superior of the Marist Brothers' School, Pitt street, who was interviewed by the 'Herald' on the subject, said: 'The children attending the school paid 6d a week in some standards. The parents find the books. In the case of very poor children the Brothers frequently supplied books. We have no aid from the State, as you are aware. The cost of books at this school would be about the same as those for primary schools. In fact, we get the same books, in order to comply with the Education Department's requirements, the only difference being a Catholic Reader in the place of one of the two stipulated books. My experience is that the parents are not only willing to pay the school fees, but also provide the school books.'

The Hon. Mr. Heydon, M.L.C., of New South Wales, and ex-Minister of the Crown, arrived here from Sydney last Sunday, and immediately called on his Lordship the Bishop. For the present the distinguished visitor is staying at Rotorua. He will return in time for St. Patrick's Day celebration in Auckland. He is president of the St. Vincent de Paul Society. He is deeply concerned in the spiritual and temporal welfare of our Catholic sailors trading in and out of Australasian ports. In Sydney, Melbourne, and Newcastle, and other Australian ports organised bodies of young men make it their business to wait upon the Catholic sailors and invite them to the club-rooms, and the best results have been obtained. Mr. Heydon is anxious to extend the operations all over colonial ports. In this direction he wishes to take the opportunity afforded by the gathering of so many Catholic men from all parts of New Zealand to attend the triennial meeting of the Hibernian Society, and to address them at the breakfast after Holy Communion on St. Patrick's Day. The hon. gentleman is most enthusiastic in the matter, and considers it might easily be arranged that the organisations at the various ports would report to each other the names of the sailors and the ships in which they work, and so meet them on arrival. Other religious bodies do this, and Mr. Heydon says we are sadly behind in the important work.

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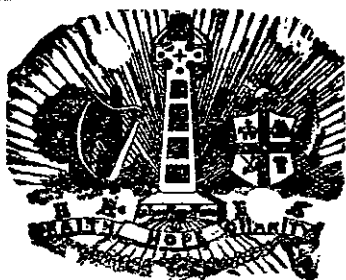
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Commercial

PRODUCE

Wellington, March 11.—The Department of Industries and Commerce has received the following cablegram from the High Commissioner, dated London, 9th inst.:—Mutton.—The market is dull and declining. There is a scarcity of prime mutton. Good Australian and River Plate carcasses are being offered at reduced prices. The following are current quotations:—Canterbury, 4½d; North Island, 3½d; River Plate, 3½d per lb. The supply of Australian mutton exceeds the demand, and is quoted at 3½d per lb. Lamb.—The market is very dull, and is becoming more depressed, on account of heavy arrivals and the large shipments afloat. Canterbury lamb is quoted at 5d; other than Canterbury brands, 4½d; Australian, 4d per lb. Beef.—The market is quiet, but there is a fair demand for better grades. New Zealand hindquarters are quoted at 3½d, and fores at 2½d per lb. Butter.—The market is somewhat steadier, although large supplies are coming forward—320,000 boxes of colonial butter are expected to arrive by the end of the month. Last month 232,518 boxes were received as against 279,232 for the corresponding period of last year. Choice New Zealand brands are quoted at 99s; Australian, 97s, Argentine, 99s; and Danish 111s per cwt. Cheese.—The market is quiet, and prices are slightly weaker. New Zealand cheese is quoted at 65s 6d per cwt. Hemp.—The market is quiet, and rather unsettled, although moderate business is doing. Good fair grade, on the spot, is quoted at £38, April to June shipments at £37 10s; fair current Manila, on spot, £40.

Invercargill Prices Current:—Wholesale—Butter, (farm), 9d; separator, 11d. Butter (factory), pats, 1s 1½d. Eggs, 1s per dozen. Cheese, 7d. Hams, 9d. Barley, 2s to 2s 6d. Chaff, £4 per ton. Flour, £9 to £9 10s. Oatmeal, £13 to £14. Bran, £4 5s. Pollard, £5 to £5 10s. Potatoes, £4. 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, 8s; 25lbs, 4s 3d. Pollard, 9s 6d. Bran, 5s. Chaff, 2s 6d. Potatoes, 6s per cwt.

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

Oats.—There is a good demand for all on offer, and quotations, which are as follow, are well maintained:—Prime milling, 2s 7d to 2s 7½d; inferior to medium, 2s 4½d to 2s 5½d per bushel.

Wheat.—The market is firm at late quotations, which are as follow:—Prime milling, 3s 4½d to 3s 5d; whole fowl wheat, 3s 3d to 3s 4d; broken and damaged, 3s to 3s 2d per bushel.

Potatoes.—Supplies are plentiful, and quotations are as follow: Best, £4 15s to £5; medium to good, £4 to £4 12s 6d; inferior, £3 10s to £3 17s 6d; straw

Chaff.—There is a good demand for prime quality, and quotations are as follows: Best oaten sheaf, £4 15s to £5; medium to good, £4 to £4 12s 6d; inferior, £3 10s to £3 17s 6d; straw chaff, £3 5s to £3 10s per ton.

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 fair demand for most classes of produce, except potatoes, which were in over-supply. Prices ruled as under:—

Oats.—Consignments are coming forward slowly, and

with good local and export demand nearly all on offer have ready sale on arrival at prices fully equal to late quotations. Quotations: Prime milling, 2s 7d to 2s 7½d; inferior to medium, 2s 4½d to 2s 5½d per bushel (sacks extra).

Wheat.—The market is firm at quotations. Local millers are buying all prime lots offering, but are not readily disposed to purchase lower grades. Fowl wheat is not over-plentiful, and a considerable quantity of second milling quality is being used. Quotations: Prime milling, 3s 4½d to 3s 5d; whole fowl wheat, 3s 3d to 3s 4d; broken and damaged, 3s to 3s 2d per bushel (sacks extra).

Potatoes.—The market has been over-supplied with consignments in unripe condition. These will not keep, and in many cases have to be sold at a reduction in market rates in order to effect a clearance. For sound, ripe potatoes, freshly dug, there is fair demand. Quotations: Best, £4 15s to £5; medium to good £4 to £4 10s per ton (bags included).

Chaff.—Supplies are not quite so heavy, and for all prime light oaten sheaf there is ready sale. Medium and discolored lots have not the same attention, and it is still too early to deal satisfactorily with inferior lines. Quotations: Best oaten sheaf, £4 15s to £5; medium to good, £4 to £4 12s 6d; inferior, £3 10s to £3 17s 6d; straw chaff, £3 5s to £3 10s per ton (bags extra).

Straw.—Good bright oaten and wheat straw is in strong demand. At present almost the only straw offering is of medium or inferior quality. Quotations: Best oaten and wheat, £2 15s to £3; inferior and medium, £1 17s 6d to £2 5s per ton.

WOOL

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

Rat-skins and Sheepskins.—No sales since last report.

Hides.—We held our sale on Tuesday this week, when we submitted a catalogue comprising 210, for which there was keen competition, our top price for ox being 7½d, and for cow 6½d per lb.

Tallow and Fat.—No change to report.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

There was a fairly good entry of horses for our sale last Saturday, and included in the number were a few good useful sorts. The attendance from both town and country was all that could be desired, and as there were several buyers in the yard on the lookout for horses, a good sale resulted. Our principal transactions last week include the following:—Bay gelding, six years old, at £47 10s; bay gelding, four years, at £44 10s; bay gelding, four years, at £42 10s; bay mare, seven years, at £40; bay gelding, five years, at £37 10s; bay mare (small), six years, at £32 10s; spring-cart filly, three years, at £32; bay cob, eight years, at £20; and several others at up to £13. We quote: Superior young draught geldings at from £45 to £52; extra good do (prize-takers), £56 to £60; superior young draught mares, £55 to £65; medium draught mares and geldings, £30 to £40; aged do, £13 to £25; well-matched carriage pairs, £75 to £100; strong spring-van horses £25 to £30; milk-cart and butchers' order-cart horses, £18 to £25; light hacks, £10 to £15; extra good hacks and harness horses, £20 to £25; weedy and aged do, £5 to £8.

The school children of Waimate were taken to the Christchurch Exhibition on Wednesday of last week. The Catholic section of the excursionists were under the charge of the Rev. Father Tymons.

Eighteen persons were gazetted last week as naturalised New Zealanders. Fourteen of them are Austrian gunnipers, two are Scandinavian seamen, one is a Scandinavian laborer, and the other is a Syrian hawker.

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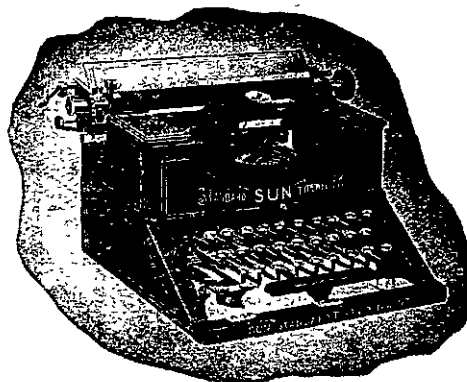
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PALMERSTON NORTH

(From our own correspondent.)

March 10.

The Right Rev. Mgr. O'Reilly, of the Thames, was the guest of Father Costello during the week. He preached to a crowded congregation at Vespers on Sunday.

The energetic president (Bro. McLean) and the officers of St. Patrick's branch of the H.A.C.B. Society went out to Rongotea after the 8 o'clock Mass this morning with the intention of giving all due particulars and necessary information to residents who intend to start a branch of the Society in Rev. Father O'Meara's parish. I understand some thirty or forty are desirous of joining.

The St. Patrick's Day sports and picnic promise to be a great success, and, judging by the enthusiasm and the rush for entries, it will constitute a record for any sports gathering hitherto held here. For six events alone 147 entries have been received to date. The various prizes for the children's sports have all been chosen and are exceptionally nice, and will be on view in the Zealandia Hall on next Sunday. Owing to the kindness and generosity of Mr. Westmoreland, by whom they were supplied, the number of prizes far exceeds the amount of money voted for that object.

Birthplaces of the People

Of the population exclusive of Maoris (888,578 persons), all but 472 were described as to birth-place on the census schedules. The number of the New Zealand-born was 606,247, and of those born in Australia, Tasmania, and Fiji, 47,536—making 653,783 born in Australasia. The New Zealand-born increase in proportion to the whole with every successive census. In 1886 51.89 per cent. of the population were born in this Colony. In 1891 the percentage was 58.61, in 1896 it had reached 62.85, in 1901 the proportion was 66.83, and in 1906 68.26, adding to which 5.35 per cent. born in Australia, etc., makes 73.61 out of every 100 persons living in New Zealand who were born in Australasia.

There were 208,931 persons born in the United Kingdom, or 23.33 per cent. of the population, which was divided as under:—

			Per cent. of Population.
England	...	116,560	13.13
Wales	...	2,144	0.24
Scotland	...	47,767	5.33
Ireland	...	42,460	4.73
	...	208,931	23.53

Besides these there were 4280 persons born in other British possessions. Summarising these results, it is found that 866,994 of the population, or 97.62 per cent. were born in the British possessions, made up as follows:—

			Per cent. of Population.
Australasia	...	653,783	73.61
United Kingdom	...	208,931	23.53
Other British pos- sessions	...	4,280	0.48
	...	866,994	97.62

There remained 19,867 persons born in foreign countries, or 2.24 per cent. of the population, 1245 born at sea, and 472 whose birth-places were not specified.

Of those born in British possessions outside of Australasia (4280), 1349 were born in India or Ceylon, but of European blood, 1547 were born in British North America, 697 in British South Africa, Mauritius, or St. Helena, and 299 in British West Indies.

Out of 19,867 persons born abroad, 14,559 were born in Europe; 4174 of these were born in Germany, 2277 in Denmark and possessions, 2212 in Austria-Hungary, 1618 in Sweden, 1396 in Norway, 624 in France, 574 in Italy, 484 in Russia, 464 in Switzerland.

Outside of Europe, 2010 were found to have been born in the United States and North America (not more specifically defined), also 148 in South America. Those born in foreign parts of Asia numbered 8009, in which are included 3602 born in China (53 of European blood), and 361 in Syria (all Asiatics).

New Books

The A.C.T.S.—The latest publications of the Australian Catholic Truth Society (Nos. 40, 41, 42, and 43) are to hand. In 'Religion and Society,' a reprint of a lecture delivered last July in the Cathedral Hall, Melbourne, Mr. Benjamin Hoare, the well-known Catholic journalist, asks, 'How does religion modify man's view of his social state?' and then proceeds to show that no system of economic, and no social environments, which fail to take account of his higher as well as of his lower nature, can fit man's needs. In 'Religion and Amusements,' Mr. Ronald Stewart deals with the various forms of recreation, and shows how far these may be indulged in without transgressing the moral law. In summing up the writer points out that the Church condemns excess in amusements, as she condemns excess in all things. But she recognises their true place in the schemes of life, and encourages them, within proper limits, as making for physical, mental, and spiritual health. In No. 42 we are presented with another of those learned lectures by the Rev. Father O'Dwyer, S.J., the subject being, 'St. Francis of Assisi and Medieval Catholicism.' The writer shows how St. Francis of Assisi was called by God to drive back the tide of heresy and paganism, that seemed so likely to submerge the Church in the early part of the thirteenth century. Of quite a different character is 'Old Times in the Barony' by the Very Rev. J. S. Conmee, S.J., wherein the writer gives us a glimpse of the religious, hospitable, and warm-hearted people of a valley in the very heart of Ireland. Father Conmee writes with much sympathy, and the pathos and humor of the people are delineated by him with rare fidelity. (Pp. 32, 1d. each. A.C.T.S., St. Francis' Lodge, Melbourne, and of all Catholic booksellers).

From Messrs. Louis Gille and Co., Liverpool street, Sydney, we have received a copy of 'Jesus of Nazareth: The Story of His Life told to Children,' by Mother Mary Loyola, of the Bar Convent, York. The gifted author, in a prefatory note, points out that the aim of the work is to strengthen faith in our Lord's divinity, and to draw the hearts of children to Him by personal love. The work is divided into four parts. In the first we have an introduction, then ten chapters devoted to the childhood and hidden life of Our Lord, twenty-six chapters to His public life, and finally His risen life. Like all of Mother Loyola's works, 'Jesus of Nazareth' is written in a style eminently suited for the purpose for which it is intended, namely, to give an account of the leading facts of the life of Our Lord, so that by impressing the imagination they may leave a vivid picture on the mind of the child. Cardinal Gibbons says of the work: 'The book is eminently practical, simple, unctuous, and interesting. It will make a powerful impression on the minds of children. In fact, no one can read it without loving God more, and therefore becoming better. Parents, teachers, and instructors will find Mother Loyola's work very useful in the difficult task of forming the minds of children to a life of virtue. We would be glad to see a copy of "Jesus of Nazareth" in every household in the land.' We, on our own part, would supplement the wish of the eminent American prelate by the hope that the work should also find a place among the prizes at every annual distribution in connection with our Catholic schools and colleges. The work, which is edited by the Rev. Father Thurston, S.J., is well printed, and has twenty-four full-page illustrations. (Cloth, gilt; pp. 315; 6s 6d).

A 'Troublesome Townland' is the latest of Seumas McManus's series of sevenpenny plays published by Mr. D. O'Molloy, Mount Charles, County Donegal. In this humorous little comedy the wise man sets himself the more than difficult task of interpreting the will of the owner of the townland of Tamney. Finding this impossible he decides to make his award on a series of questions propounded to the three sons of the deceased—Donal, Conal, and Teague—and it is on the humor of these answers that the value of the play lies.

Mr. P. Hally, of Dunedin, has been appointed to the position of inspector of factories for the Otago Industrial District, filling the vacancy caused by the transfer of Mr. Lomas to the head office at Wellington.

At Halswell, near Christchurch, a meeting called by the local Road Board accepted an offer of £1500 by Mr. A. Carnegie for a public library. The Road Board will provide the site and £100 annually for upkeep, and will also take a poll of the ratepayers as to the adoption of the Public Libraries Act.

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IN MEMORIAM

KEANEY.—In fond and loving memory of my dear brother Joseph, who departed this life at Mathura, Southland, on the 13th of March, 1906.—So loved, so mourned.

It is not the tear at the moment shed,
When the cold earth has just been laid o'er him,
That can tell how beloved was the soul that's fled,
Or how deep in our hearts we deplore him.
'Tis the tear, through many a long day wept,
Through a life, by his loss all shaded,
'Tis the sad remembrance fondly kept,
When all lighter griefs have faded.

—Inserted by his loving sister Ellen.

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 14, 1907.

II. THE FRENCH PERSECUTION.



ON April 7, 1778, there took place in the Gilded Chamber at Westminster one of the most pathetic spectacles ever witnessed in the Mother of Parliaments. William Pitt, Earl of Chatham, tottered into the House to protest against what he considered a national surrender to France. And in the midst of that, his last discourse, he raised his voice—the voice of a dying Christian statesman—against the employment of savages and of savage methods of warfare in an armed conflict between civilised nations. Some minor Chatham might well have raised his voice in like rebuke and protest against the ex-president who, at the recent Methodist Conference in Christchurch, welcomed French atheists, infidels, and Radical-Socialists as allies and brothers in the conflict against 'Rome'. There are, according to Newman, some who would no more dream of investigating the value of a weapon which they intend to use against 'Rome', than they would think of examining the geological formation of the stone which they pick up to throw at a dog. They are willing to see Christianity suffer, so long as Catholicism suffers thereby; and they welcome the alliance of aggressive atheistic enemies of 'Romanism,' just as Lord Suffolk in 1778 welcomed—in the name of 'God and nature'—the alliance of 'those horrible hounds of war' (as Chatham designated them), the savage red men with their scalping-knives and their other barbarous means of mangling their hapless victims.

The Methodist Conference evidently felt that Christ can enter into no league with Belial. They met with a stony silence the lone hosanna that was sung by one of their brethren to the praise of the pigmy Robespierres and Dantons who are the plumed marshals of the present atheistic campaign against religion in

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France. Here are the leaders of the new allies whom a minister of the Gospel of Christ welcomes with a fraternal embrassade and a pulpit benison: Premier Clemenceau, whose blasphemous attack on Christianity, on June 19, 1906, caused a sensation even in the hardened French Chamber of Deputies. One of the greatest 'charms' of Clemenceau's character is 'his unscrupulousness, his inconsistency'. Thus, with less than faint praise did his friend Mr. Laurence Jerrold (author and journalist) damn him in the 'Contemporary Review'. Then there is the rawer and less experienced, but by no means less aggressively atheistical, Minister Briand. This interesting personage it was who declared to the teachers in congress at Amiens: 'We must put an end to Christianity' ('Il faut en finir avec l'idée chretienne'), and who boasted at Lisieux (in words quoted in our last issue) that they had hunted Christ out of the army, the navy, the schools, etc., and that 'now we must hunt Him out of the Government'. Another leader of the new allies is Viviani (Minister of Labor), who recently vaunted in the Chamber of Deputies that 'the work of irreligion'—the work of destroying 'faith in a future life'—now carried on by himself and his fellows, was 'only beginning.' Says the 'Quarterly Review' for January, 1907:—

'The quasi-official boast of the Minister of Labor, in spite of its rhetorical form, expressed a plain truth—that the Radical-Socialists wish not merely to check the pretensions of clericalism and to assert the superiority of the temporal over the spiritual power, but to stamp out the influence of revealed religion within the nation'.

We prefer not to quote here the blasphemous defiance of the Almighty uttered in the Chamber of Deputies by the Socialist leader, Jaures, one of the framers of the new law of proscription and confiscation. 'To do these atheists justice,' says the 'Saturday Review', 'they have for thirty years shouted their beliefs in the market-place.' 'They have', says the same non-Catholic journal in its issue of December 15, 'marched steadily on to their goal, which is the transformation of their country into not only a non-Christian, but an anti-Christian, nation'.

Such are the new allies. As to the methods of their warfare 'against the Lord and His Christ', we prefer, as less uncivilised, the scalping knife and the fire-stick of the red savage tribesman. The atheist war against religion is a war without quarter. Its searching thoroughness is sufficiently evidenced by the recent erasure of the name of God ('God protect France') from the coinage of the Third Republic. Under the pretext of disestablishment or the separation of Church and State, the Radical-Socialist 'machine' that Tammanies the country has adopted the following means in the hope of 'putting an end to Christianity' in France:—

1. The abolition of the bilateral treaty called the Concordat, to which the honor and fidelity of the nation was solemnly pledged—the contract being repudiated without consultation of, or notification to, the other party to it.
2. The seizure, plunder, and confiscation of the whole of the material resources of the Church in France—lands, funds, buildings of every sort, and chattels down to the pokers and tongs in the presbyteries and the iron spoons in the convent kitchens.
3. The abolition of the religious Orders.
4. The abolition of the Christian schools.
5. Rending, by schism, of what the 'Saturday Review' calls 'the only form of Christianity that practically counts in France'.
6. The gradual abolition of the parochial clergy.
7. The gradual abolition of public worship.

(In subsequent issues we will point out in detail how the legislation of the past few years has provided, on the broad lines indicated above, for the abolition of religious faith and worship in lodge-ridden France). 'We are ready', said the Pope,—and the hierarchy, clergy, and faithful of France are in full accord with him—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' is just what the leaders of French Atheism do not desire. The object of these persecutors is not—as was the case with Domitian, Marcus Aurelius, Julian, and Diocletian—the supremacy of one form of religion over another. The object of the Radical-Socialist 'Bloc' is the destruction of all religion. But 'persecution,' says Sir Thomas Browne, 'is a bad and indirect way to plant religion'. In an article on the French tyranny, the 'Bombay Gazette', a secular paper, said in its issue of December 29 (we quote from the Bombay 'Examiner') :—

'Never, in any recorded instance, has persecution fulfilled the hopes of its perpetrators. The persecution of the first three centuries of the Christian era shows this in particular. Again and again nations and Churches arose and cast off the yoke. And always the oppressors go down before that vital resurrection. . . . All have to confess, sooner or later, that "the Nazarene has conquered". Persecution, toleration, adoption, are the steps to permanency. Constantine was glad to make a policy of Christianity, and Philip of Spain was glad of a "Pax" with Holland. It is astonishing how the lessons of history seem for ever unlearned. . . . All struggles for liberty appeal to the human heart. The struggle for religious liberty most. Martyrs' blood vitalises.'

'The modern anti-religious movement in France', says the same paper, 'is now a war, neither against priests nor Church, but against God'.

Time and human feeling are, however, on the side of the persecuted. The old pagan persecutors are gone. The Church remains. Greater and more masterful men than Clemenceau have gone to Canossa. The Nazarene will again conquer.

Notes

'God's Own Country'

This week's 'Outlook' asks: 'Is New Zealand "God's own country"? Mr. Race, the Canadian Commissioner, thinks that such a claim for any country must depend primarily upon the character of the citizens. Let our aim be to become "God's own people."'

Well said, Brothers Race and 'Outlook'!

The Wrong Conclusion

'I recently had to examine some boys', said the Rev. Mr. Garland at the Methodist Conference in Christchurch last week, 'and one of the questions asked was the names of the Apostles. One of the boys replied as follows: "Peter, the Virgin Mary, Pontius Pilate, Timothy, Matthew, Mark, Moses, John, Barabbas." No doubt,' added the speaker, 'that boy is a disciple of the "New Theology"—and probably he has a large heart.'

The inference drawn from this really fine schoolboy 'howler' is that the Protestant version of the Bible should be taught, on Protestant lines, in the State schools, by State officials, and that Catholics, Jews, and other dissidents should be compelled—under the usual alternatives of distraint or imprisonment—to contribute to the cost of the proceeding. The conclusion is not contained in the premisses. A much easier, more direct, and more natural inference is this: that

parents and the clergy should follow the Catholic example, wake up and do their duty to the children, and not scheme to pick their neighbors' pockets for the cost of performing an elementary religious obligation of their state.

A Mighty Growth

In 1806 there were, in round numbers, five million inhabitants in the United States. Only some 50,000 of these were Catholics. They were ministered to by one bishop and forty priests. In fifty years the number of bishops had risen to 33, the priests to 1800, and the Catholic population to about 3,000,000. At the close of last year there were in the Great Republic one papal delegate, one cardinal, 14 archbishops, 90 bishops, 15,093 priests, 12,148 churches, 86 ecclesiastical seminaries (with 5697 students), 4364 parochial schools (with an aggregate attendance of 1,098,842 pupils), and 255 orphan asylums (with 10,588 inmates). So far the returns for last year (which are from the '1907 Official Catholic Directory') are the result of a count of heads. No such enumeration has ever been made of the Catholic population, the figures given under this head in the 'Directory' being mere estimates based on a principle that can hardly fail to err considerably by understatement. The actual Catholic population must be fully 15,000,000 strong. What a triumphal march Catholicism has accomplished in one century under the Stars and Stripes! It has long been by far the most numerically strongest and most energising faith in the Republic. And it seems destined to achieve still greater triumphs in the future. To His children, God never closes one door without opening another. The defections of the sixteenth century found their compensation in the conquests of the Faith in the New World and the East. The trials of the Church in France have a magnificent offset 'beyond the Atlantic's foam.'

Exit Dowie

John Alexander Dowie—religion-maker, city builder, and autocrat—has 'passed out.' His flame of life went out like a smoky rush-light. His last months were months of failure, deposition, violent quarrels, paralysis, physical wreck, and mental eclipse; and his last hours (if the cables speak truly) were vibrant with great bursts of his old wild invective against his enemies. But it was, we hope, the poor, jolted intellect that spoke at the last, not the sane and self-possessed dying man that was conscious of his passing and of all that it implied. As a maker of 'sport' or 'fancy' religions, Dowie was merely a link in a chain of freakish sequence that has extended without a break from the Reformation to our day. From the Anabaptists to the Disciples of Free Love, from the Muggletonians to the Dukhobors, from the Southcottians to the Eddyites—all alike have found their charter in the Reformed principle that makes the private opinion of even a Hodge or a Colin Clout the court of final appeal, for Hodge or Colin, in matters of faith and morals. Johanna Southcott and Joseph Smith and John Alexander Dowie built up their religious systems on the same shifting and sandy foundation as did their spiritual forefathers, the Reformers of the sixteenth century. In the process of sorting out and picking and choosing, some of them retained more, some less, of the Christianity of Christ. That is about the only difference among them all: it was merely a question of mixture—how much of man and how little of Christ went to make up the new systems. For the rest, the more preposterous the claims of the new Reformers, the more sudden seems to be their success. And it seems to be in no way marred by the gross obtrusion of the financial element. Johanna Southcott, a domestic servant, pretending to be about to give birth to the Prince of Peace, piled the shekels high by selling to her adherents thousands of passports to heaven. Joseph Smith

rose to wealth on his new 'revelation.' Dowie—professing to be the second Elijah—boldly imitated Smith in building a new city, and when he 'passed in his checks' was probably in very truth a millionaire. His will disposes (according to the cables) of over four million pounds of property—although the Zionist officials declare that much of it is imaginary. He may have been what Charcot calls a man of 'the fixed idea'—a little crazy, perhaps, in some lobe or other of his brain. Or in Zion City he may have bitten off a bigger financial proposition than he could well chew. But however that may be, the cabled description of him seems not much of a misfit—the most astounding spiritual adventurer of the nineteenth century.

DIOCESE OF DUNEDIN

On last Monday the Very Rev. Dean Burke left the Bluff by the 'Moeraki' on his trip to Europe. By the same steamer the Right Rev. Mgr. O'Haran, and the Rev. Fathers Phelan and Byrne left New Zealand for Sydney.

The arrangements for the Irish national concert in connection with St. Patrick's Day, which takes place in the Garrison Hall on Monday evening, March 18, are now completed. The entertainment committee are to be congratulated on securing the services of some of the leading vocalists and instrumentalists in the city, and it is safe to assume that the concert will be one of the best ever given here on a similar occasion. The following ladies and gentlemen will contribute items:—Vocal solos, Mrs. R. A. Power, Misses Hall and Fraser, Messrs. J. McGrath, T. J. Hussey, P. Carolin, and A. Murphy; vocal quartet, Messrs. A. Wright, E. Falck, P. Lemon, and T. J. Hussey. The members of St. Joseph's Choir will give selections from Moore's Melodies. The Kaikorai Band will assist, and the band's quartet party will play the selection for which it gained the championship at the International Exhibition.

Presentation to Dean Burke

(From our Special Reporter.)

On Saturday, the 9th inst., a presentation was made to Dean Burke, at St. Mary's presbytery, Invercargill, on behalf of the clergy of the diocese. Monsignor O'Leary, who presided at the function, explained that, having heard on the previous day that the Dean meant to leave for Melbourne by Monday's steamer, en route to the Holy Land, and half suspecting that it was a ruse to avoid further attentions at the hands of his (the Dean's) friends, he (the speaker) realised that there was nothing for it but to come to Invercargill and discharge the duty confided to him. It would not be in accordance with the spirit of union that existed for many years among the priests of the diocese if the Dean were allowed to slip away without receiving some tangible proof of the kindly feelings entertained for him, by his fellow-priests. There were special reasons for honoring the Dean, apart from those common to all working in a diocese of unique surroundings such as this. The Dean's learning and dialectic skill had been used by him, to excellent effect in repelling false charges against our Holy Church. In this he was fighting our battles, and so determined was he that truth should prevail, that he did not hesitate to incur a heavy expense in order that he might have the final blow in a historic controversy, which was getting too hot for the friends of his opponent. On many occasions his eloquence was readily placed at the service of his fellow-priests in connection with the inauguration of various parochial and diocesan works. Besides this, he had developed an architectural taste that resulted in the imposing and unique Basilica upon which they were now gazing. With truth might it be said, 'Si monumentum quaeris circumspice.' The presence of such a monument to the Dean's enterprise and the people's generosity must necessarily have the effect of raising the status of the Catholic body in this important centre and surrounding country. For these and many other reasons the priests of the diocese unanimously resolved that the occasion should be availed of to wish the Dean God-speed and a safe return after his trip, and to ask his

acceptance of the accompanying purse of sovereigns as a token, however inadequate, of the feelings of respect and good will entertained for him.

Father O'Neill (Milton) and Father O'Donnell (Gore) also spoke in terms of praise of their departing confrere and wished him 'bon voyage.'

The Dean, in acknowledging his gratitude for the kindly and unexpected proof of good feeling thus given by his brother priests, assured those present that his change of plan in regard to his departure was solely with a view of getting to the Holy Land at the most suitable time of the year. He valued the good opinion of his colleagues in the ministry too highly to entertain for a moment the idea of frustrating their kindly intentions in his regard. It was the conviction, which had been often borne in on him, that we are a solidly united body in this diocese, which had encouraged him in his work and enabled him to forget the worries inseparable from laboring in a diocese such as this. Our differences of views on various matters were freely and frankly expressed and left no sting or bitterness to mar the friendly intercourse that had always existed in the past, and which he hoped would continue in the distant future. He was going out into the wide university of the world 'to visit places famous in the world of letters. He trusted he would benefit by his travels, and when he returned he would be most happy to be of use to his clerical friends by giving them the benefit of his experiences in whatever form would be most desirable. He would be able to assure friends in Ireland of the splendid spirit of love for the Fatherland that characterised both priests and people in the Dunedin diocese. He would always bear with him the kindest memories of their relations in the past, and look forward to a happy renewal of those relations on his return. He thanked them most cordially for the thoughtfulness that prompted this latest action, which, however, he assured them was not at all necessary to convince him of their good will towards him.

Fathers Delany and O'Malley were present, and joined in wishing the departing Dean a happy trip.

It is understood that Dean Burke intends to visit the Holy Land, Italy, and Germany. He does not expect to arrive in Ireland till the end of June.

STRATFORD

(From our own correspondent.)

The building trade is still brisk in the district.

The Co-operative Works are practically closed down until after the end of this month.

Our forthcoming social is being anxiously looked forward to, and the success thereof is assured.

A very pleasing function took place at St. Joseph's school on Tuesday, when, on the occasion of the departure of the Rev. Mother, the pupils showed their appreciation of the many years of care and attention bestowed upon them by presenting her with a neat handbag and other articles. The Rev. Mother, who has been transferred to Cambridge, very feelingly replied, thanking the children for their kindness. The Rev. Mother from Rangiora is expected to-morrow to take control.

WANGANUI

(From our own correspondent.)

March 7.

Exposition of the Blessed Sacrament took place last Sunday from the last Mass until Vespers.

Another member of the St. Mary's Catholic Club, Mr. Charles J. Shanahan, has left Wanganui for Palmerston North. All members wish him success in his new position with the Loan and Mercantile Company.

I regret to report the death of Mr. Philip Daley, of Putiki, who passed away on March 4. The deceased, who was 60 years of age, was a very parishioner of St. Mary's, and was greatly respected. The family have the sincere sympathy of all who knew the deceased. The funeral was largely attended.—R.I.P.

Wanganui will soon have trams, as the consulting engineer, Mr. F. H. Chamberlain, of Christchurch, handed in his plans and specifications to the Borough Council on Saturday. It was resolved to call tenders on June 1, to be advertised locally, in the four principal cities of the Colony, and also in Sydney and Melbourne. The Council placed on record its appreciation of the manner in which Mr. Chamberlain had executed and drawn up his plans and specifications, which reflected great credit on him and his assistants.

GREYMOUTH

(From our own correspondent.)

March 7.

A large number of members of the St. Columba Club assembled at their rooms last Thursday evening to bid farewell to their vice-president, Mr. M. F. Hansbery, of the local Telegraph Department, who has been promoted to New Plymouth. The president (Mr. M. J. Phillips) in a brief speech, referred to the loss the club would sustain through Mr. Hansbery's departure. He had been a most energetic member, since the club was started, and had always taken a keen interest in its progress. On behalf of the members, the president had much pleasure in presenting their departing guest with a small token of their esteem, in the shape of a gold-mounted watch guard, with gold medal suitably inscribed. Several other members spoke in eulogistic terms of Mr. Hansbery, who thanked the members for their handsome present, which would always remind him of the many happy days spent in the club rooms. Mr. Hansbery was also the recipient of a handsome silver watch from his fellow-employees in the local Post and Telegraph service.

INGLEWOOD

(From an occasional correspondent.)

Your travelling reporter in his notes from New Plymouth, in referring to the success of the recently established convent, at Inglewood, omitted to state that the parochial school is in charge of the Sisters of the Missions. There are now over one hundred children attending the school, although it has been opened a little over a year.

The Rev. Father McDermott, C.S.S.R., opened a mission here on Sunday, February 24. The attendances during the week at the Masses and evening devotions were excellent, eliciting high commendation from the missionary Fathers, who were delighted at the zeal and spirit of self-sacrifice shown by the large numbers from the country, who came long distances, some of them nine and ten miles, to be present at the mission services morning and evening. The Very Rev. Father Clune arrived on Friday and proceeded on Sunday morning to New Plymouth, where a mission was then opened. He was joined by Rev. Father McDermott at the conclusion of the mission at Inglewood on Sunday, March 3.

WAIHI

(From our travelling correspondent.)

Keen interest is being displayed here by the local branch of the H.A.C.B. Society in the forthcoming conference to be held in Auckland during this month. Two of their members are journeying to the city to represent the branch, and will on their return present a report of the business transacted there.

Speaking last Sunday week at both Masses, the Very Rev. Father Brodie pointed out to his congregation the benefits to be derived from good Catholic literature, and urged his hearers to support the only Catholic paper of the Colony, the 'N.Z. Tablet.' He announced that the representative of the journal was in town and would be pleased to receive the names of those who would care to become subscribers.

The annual sports to be held here on Easter Monday, under the auspices of the H.A.C.B. Society, promise to be the most successful ever held in Waihi. A first-class programme, which would do credit to a much larger centre, has been arranged. Given fine weather, the people of Waihi and surrounding districts are assured of a good day's amusement.

The Very Rev. Canon J. B. O'Mahony, D.D., late President of St. Finn Barr's Seminary, Cork, is at present on his way to Tasmania. He is travelling for the benefit of his health. Dr. O'Mahony recently resigned charge of one of the suburban parishes of his native city owing to ill-health. He was ordered a long sea voyage. He will proceed from Tasmania to Australia and thence to New Zealand en route to America. After a short stay in the United States and Canada he will return to his native diocese.

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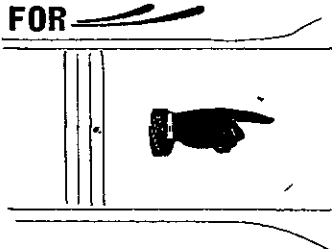
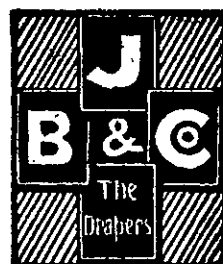
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Irish News

ARMAGH—Demise of a Priest

The death took place on January 17, at the Parochial House, Mullavilly, Tanderagee, of Rev. Michael Loughran, P.P. Deceased was one of the most beloved priests of the Archdiocese of Armagh, and the news of his death caused deep regret among all classes.

CORK—A Popular Youghal Man

People of all creeds joined in making a presentation to the Rev. J. Becker, M.A., Youghal, on his departure from that town. Right Rev. Mgr. Keller, P.P., who was unable to be present, wrote to say that he always found Mr. Becker most courteous and kindly, willing to co-operate in works of charity, and in the maintenance of social harmony amongst the people. He wished him every happiness in his new sphere.

Trade with the Argentine Republic

The prospect of trade in Irish goods with the Argentine was referred to at the meeting of the Irish Industrial Association in Cork by Mr. Bowen, who is at present on a visit to Ireland from Argentina, where he has spent fourteen years. The inhabitants, he said, chiefly lived by the land, and devoted little attention to manufactures, and as there is a large Irish population in the country, manufactures from Ireland ought to be able to obtain a market there. The committee, at which Captain the Hon. Otway Cuffe presided, thanked Mr. Bowen for his information and assistance. Correspondence was read with Senor Bulfin, editor of the 'Southern Cross,' Buenos Ayres, who promised to introduce the Irish Trade Mark into the country.

A Windfall

Mr. Edward Corcoran, who has fallen in so luckily for the Sullivan property in Seattle, U.S.A., valued at half a million sterling, was born at Carrigaline, County Cork. He has been fourteen years in Dublin working at his trade of harnessmaker.

DUBLIN—A Vote of Condolence

At a meeting of the committee of the Balbriggan Carnegie Library, the Rev. Dr. Benton, rector, in the chair, the following resolution, proposed by Mr. Charles Gallen, J.P., and seconded by Mr. Charles Graham, J.P. (chairman Town Commissioners), was passed unanimously and in silence, the members of the committee standing: 'That the Balbriggan Library Committee pass a vote of condolence with the family of the late Very Rev. Canon Brannan, P.P., our worthy and respected chairman, and that we tender to them our sympathy in their and our loss, consequent on the demise of our esteemed parish priest.'

The French Persecution

A resolution protesting against the outrages upon religious liberty in France was adopted on January 16 by the Dublin Corporation on the motion of Dr. McWalter, seconded by the High Sheriff.

Officials Threatened

Singularly significant (says the 'Freeman's Journal') is the minute made by the Board of Works on the exposure of the religious bigotry that prevails in the appointments and the promotions in their, in common with almost all other, departments. The religion of the officials and their salaries were analysed in the 'Evening Telegraph.' It was pointed out that the three heads and the Secretary, with salaries of £1500, £1200, and £775 respectively, were all Protestants. It was shown that the total amount in salaries paid to Catholic members of the staff was £2793 and to other denominations £26,700. These facts and figures were not, of course, disputed. But the Board, in a special minute, denounced their publication as a crime and broadly hinted that summary punishment would be meted out to any official who made complaint, however justified, that reached the ear of the public. These are the usual tactics by which the Ascendancy class seek to protect their monopoly. It is quite right that Catholics should be unobtrusively boycotted, and that, in a country overwhelmingly Catholic, Protestants should enjoy a practical monopoly of positions of emolument or honor. But to hint a complaint of this state of affairs is instantly denounced as a sectarian agitation. It is a curious doctrine that, not the injustice, but the complaint of the injustice should be the crime.

KERRY—The O'Connell Memorial Church

The Rev. Fathers Harty and Finucane have just returned from America where they have for the past eighteen months been collecting funds for the improvement of the O'Connell memorial church, Caherciveen.

LIMERICK—Sale of an Estate

Recently Mr. Robert E. Reeves, attended at the Pigott Arms Hotel, Rathkeale, for the purpose of negotiating a sale of the Pigott estate. The majority of the tenants, numbering over one hundred, attended and signed agreements at 21 years' purchase. The Rev. W. Mulcahy, P.P., Croagh, attended to thank Mr. Reeves on behalf of the tenants in his parish for the acts of generosity shown them for many years past. Father Mulcahy, in the course of his remarks, said that he felt it a great pleasure to be able to say that he never yet made an appeal to Mr. Reeves on behalf of a poor tenant that was not readily granted. It may be added that Mr. Reeves has been the agent on the estate for a great number of years, and had always been held in the highest esteem by the tenantry. He will be missed not only by them, but by the poor of Rathkeale, whose wants he many times relieved.

A Priest Passes Away

On January 21 the obsequies of Rev. John Quinlivan, P.P., Pallaskerry, an esteemed priest of the diocese of Limerick, who died from an acute attack of pneumonia, took place. Deceased, who was only fifty-one years of age, officiated in several districts and earned the regard of all classes by his zeal and integrity.

MEATH—The Clergy's Protest

At a conference of the clergy of the diocese of Meath, held in Navan, the Most Rev. Dr. Gaughran presiding, the following resolutions were passed expressing feelings of the deepest sorrow at the persecution which the Church in France is undergoing by the expulsion of the religious Orders, by the secularisation of education, by the spoliation of convents and presbyteries, by the prohibition that is being enforced against the free celebration of Holy Mass, culminating in the outrage offered to the Supreme Pontiff himself, by the wilful misrepresentation of his pastoral instructions, and by the expulsion of his special representative; and declaring that in the midst of such persecutions it is a source of deep consolation to witness the marvellous unanimity of bishops and priests in sentiment and in sufferings, as well as their whole-hearted determination to persevere in loyal attachment to the See of Rome. With very special feelings of indignation the clergy protested against any attempt to suppress the Irish College—a college endeared to them by so many noble traditions—traditions which carried them back to the ages of persecution, when their exiled students found the sanctuary and home in Catholic France which was denied to them in the land of their birth.

ROSCOMMON—A Father to the Poor

The Most Rev. Dr. Clancy, Bishop of Elphin, in the course of a letter acknowledging a vote of condolence passed by the Castlereagh Board of Guardians on the death of Monsignor Hanly, P.P., says 'his hand was always open to relieve distress, and he never felt so happy as when he gave whatever little money he had to relieve the misery of poor parishioners. For the same reason no institution in the parish was dearer to him than the Workhouse, and I have known him to suffer the most acute pain when he encountered those persons whom he could not relieve as effectually as he should like. In the highest spiritual sense of the word he was truly a father to the poor.'

TIPPERARY—Recalled

His Grace the Archbishop of Cashel has recalled Father Condon, who has spent twelve years in London, to his native diocese.

WATERFORD—An Editor Passes Away

The death has been announced of Mr. C. P. Redmond, editor and proprietor of 'Waterford News.' Mr. Redmond, who had been in failing health for some time, had gone to Egypt in the hope of benefiting by the change of climate, and his death occurred in Cairo. The deceased was the youngest son of the late Alderman Redmond, whom he succeeded in Waterford Corporation till the passing of the Local Government Act.

WEXFORD—Death of a Priest

The Venerable Archdeacon Furlong, P.P., V.G., Gorey, died on Sunday, January 20. Deceased, who had attained his seventieth year, came of a well-

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known and widely-respected family, which gave also to the Church his brother, Very Rev. Canon Furlong, P.P., Taghmon, another highly-esteemed priest of the diocese of Ferns. During his long career in the sacred ministry, Archdeacon Furlong left nothing undone to promote the spiritual and temporal interests of the people consigned to his care.

WICKLOW—A Presentation

The Very Rev. Laurence O'Byrne, P.P., was presented with an address and testimonial by a deputation from the County Council of the Wicklow Gaelic League during the Christmas week.

GENERAL

The Tide of Emigration

Notwithstanding the depopulated state of the country, the flow of emigration shows no sign of decreasing. 50,202 Irish emigrants left last year, as compared with 50,150 the preceeding year.

Railway Rates

Mr. William Field, M.P., made an important statement at the last meeting of the Cattle Traders' and Stock Owners' Association, showing how the Irish meat trade is hampered, and the foreign trade with Great Britain as a consequence encouraged by the prohibitive rates on Irish railways. 'Cattle can be delivered in England and Scotland in a safer condition and with less damage from America than across the Channel.' Of course, the Irish carrying companies will suffer in the end; but they have been 'killing the goose that lays the golden eggs' for half a century, and it is, apparently, too late to hope for any real reform other than the abolition in favour of public control of the railways.

Competitive Designs

The competition instituted by the Local Government Board for Ireland for three prizes for designs of laborers' cottages most suitable for rural districts has resulted as follows:—1st prize (£50), Sydney Moss, Rockbank, Eccles, Lancashire; 2nd prize (£30), J. Roseman Burns, 17 Serpentine avenue, Ballsbridge, Dublin; 3rd prize (£20), T. M. Deane, 15 Ely place, Dublin.

Spread of Temperance

Encouraging in every respect is the annual report of the Irish Temperance League, presented at a meeting of that body held in Belfast. It says the year 1906 opened with great promises, which have been more than fulfilled. Since the days of Father Mathew there has been nothing approaching the wave of temperance sentiment which is now spreading over the country. 'The most encouraging feature is, that it promises to lead to results in the near future that will not only reform drinking habits, but bear such economic fruit that it will appeal to all. For this welcome change, credit is given to the Anti-Treating League, the Gaelic League, the crusade conducted by the Capuchin Fathers, and other movements. The pledge administered by bishops to children when receiving the Sacrament of Confirmation is not referred to, but it has worked wonders since the hierarchy adopted this excellent plan.

Laborers' Cottages

In the course of a letter to the 'Freeman's Journal,' advocating the erection of laborers' cottages in Connaught, the Most Rev. Dr. Clancy, Bishop of Elphin, says:—The first of the Irish Laborers' Acts was passed in the year 1883, and since then at least six further Acts dealing with the same problem have been placed on the Statute Book. Each year a sum of over £40,000 has been forthcoming from the British Treasury to aid us in providing suitable residences for agricultural laborers in Ireland. According to a Parliamentary return, supplied by the Local Government Board, on the requisition of Mr. Flavin, M.P. for West Kerry, on the 13th March, 1906, bringing the statistics down to the 31st of the same month, it appears that of 20,634 laborers' cottages erected in Ireland during these twenty-three years, 10,617 were erected in Munster, 8018 in Leinster, and 1663 in Ulster; while in Connaught, where they were most needed, only 336 cottages for laborers have been erected during that period. I find that, in several individual unions, outside Connaught, more energy has been manifested in availing of the Laborers' Acts than in all the unions of the western province put together. For example, the single rural district of Kilmallock, in the County Limerick, has been provided with as many as 722 laborers' cottages; and in each of the seven other unions over 400 cottages have been erected, that is, 60 in excess of the total number erected in the whole of Connaught.

People We Hear About

On April 27 Archbishop Williams, of Boston, the oldest American prelate, will celebrate his eighty-fifth birthday. He was born at Boston in 1822. Archbishop Ryan was seventy-six on February 20; Cardinal Gibbons seventy-three on July 13. All the other Archbishops are under seventy. The youngest is Archbishop Glennon, of St. Louis, who will be forty-five next June. Bishop McQuaid, of Rochester, was eighty-three on December 15. Bishop McCloskey, of Louisville, was eighty-three on November 10.

The English Liberal journals welcome the appointment of Mr. Reginald McKenna, a nephew of the late Sir Joseph N. McKenna, for many years member for Youghal, to the post Mr. Birrell is vacating at the Education Office. Mr. McKenna has been in Parliament twelve years as member for Monmouthshire North, and at the time of his first election was a barrister. He proved himself one of the finest fighters on the Liberal benches in the last Government, and he came to the fore in a contest with the Chancellor of the Exchequer on the question of unstripped tobacco.

The Right Hon. J. P. Nannetti, M.P., has been re-elected Lord Mayor of Dublin. Mr. Nannetti, who is member of Parliament for one of the divisions of the Irish Metropolis, and chief compositor of the 'Freeman's Journal,' was born in 1851, and is the son of an Italian sculptor and modeller. He was educated at the schools of the Christian Brothers, Dublin. He was apprenticed to the printing trade, and was afterwards employed in Liverpool, where he was one of the founders of the Home Rule organisation. Later he became secretary and afterward president of the Trade Council of Dublin, a member of the Corporation of Dublin and of the Port and Docks Board.

The Queen of Norway speaks five languages fluently, including Russian. Her favorite poet is 'Owen Meredith,' the late Lord Lytton. Then she knows many minor arts and crafts, sews and spins well, can bind a book, take a photograph, knit stockings, carve wood, play chess, and use a typewriter—which is said to be among her favorite amusements. Like most members of the Royal Family, Queen Maud is a keen collector, and her up-to-date fancy seems to be for ivory tusks, of which she has a fine assortment. At wood-carving she is specially clever, and some of her friends possess pipes with grotesque heads, which have been carved for them by her.

A delightful story is related of the Baroness Burdett-Coutts in reference to her philanthropic work in the promotion of the Baltimore fishing industry. A fisherman, hearing of her kindness of heart, nursed the ambition of having a boat of his own, and dictated a letter in his own quaint language, the burden of it being that he and his family had their slumbers disturbed at night by the frolics of the fish in front of his doorstep, he having neither boat nor gear to capture them. Lady Burdett-Coutts entered very fully into the humor of the letter, made inquiries into the case of the original and ingenious applicant for favor, and on being assured that he was deserving gave him his heart's desire.

Mrs. Mary Anderson de Navarro, the famous actress, now retired from the stage, was born at Sacramento, California, in 1859. Her mother was of German descent direct and her father was English. She was educated at the Ursuline Convent and the Presentation Academy, Louisville, Kentucky, U.S.A. She herself has laughingly described herself as rather idle at school and unsuccessful. She began her stage life at 16, and was most successful from the first. At twenty-eight (in the heyday of her beauty, she left the stage, refusing the most flattering invitations to return. She married Mr. Antonio de Navarro, and they have had a son and a daughter. It was early in the year 1889 she retired. In 1896 she published 'A Few Memories.' She lives in Worcestershire, and her chief recreations are music, reading aloud, and singing. While she was on the stage she performed what had been looked upon as an impossible feat, namely, that of playing Shakespeare's 'Winter's Tale' at the old Lyceum for a hundred and sixty-four nights, doubling the parts of Hermione and Perdita.

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T. CAHILL, Manager.

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"Martha, dear, have you seen my razor?"

"No, I have not."

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Where I can obtain a Sweet and Clean Shave

Cleanliness, Promptitude, Comfort & Civility
QUICK DESPATCH IF NECESSARY.

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A delightful condiment every way.

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The New Zealand Medical Journal says:—

In regard to the Water itself, as a table beverage it can be confidently recommended. Beautifully cool, clear and effervescent, the taste clean, with just sufficient chalybeate stringency to remind one that there are healing virtues as well as simple refreshment in the liquid, this Mineral Water ought soon to become popular amongst all who can afford the very slight cost entailed."

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TERMS: Day Classes, £3 3s (12 lessons).
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DUNEDIN.

The Catholic World

ENGLAND—A Distinguished Astronomer

The death is announced of the distinguished astronomer, Miss Agnes Mary Clerke, one of the few ladies who have been elected members of the Royal Astronomical Society. Miss Clerke's scientific knowledge was acknowledged by experts to be of the very highest value, and her works contain a masterly array of facts. An earnest Catholic, she took a good deal of interest in foreign missionary work.

FRANCE—An Appeal

An appeal has been lodged against the sequestration of the Basilica of the Sacred Heart, Montmartre, Paris, known as the Church of the National Vow.

Helping Poor Dioceses

The 'Figaro' says the French Bishops have decided to establish an Inter-Diocesan Fund, which will make grants to the more impecunious dioceses.

A Proof of Catholic Unity

The French Bishops have sent an address of thanks to the foreign prelates from whom they have received messages of encouragement and congratulation. These messages are, they state, not only a source of strength to them but a proof of Catholic unity and of perfect union with the eternal rock on which the Church is built.

To Assist aged Priests

Each of the members of the French Episcopal Conference received a medal called the medal of liberty. This medal bears on one side the figure of Christ, and on the other the word 'Liberty' and the emblems of Faith, Hope, and Charity, with an olive branch on the cross. It is to be sold for the benefit of aged priests of the poor communes of France, 'whom the painful circumstances which the Church is traversing will reduce to almost absolute destitution.'

The Protestant Population

Speaking at Wollahra the other day his Eminence Cardinal Moran referred to the persecution of the Church in France. It was a singular fact (said his Eminence) it was only the Catholic Church that was assailed in that country. Three hundred years ago there were 2,500,000 of Protestants in the country, when the whole population was only 20,000,000. They were officially recognised; they had their own fortresses and armies, and were a most important element in the administration of France. At the time of the French Revolution, in 1789, with a national population of 25,000,000; their numbers had dwindled down to a million and a half; and nowadays, whilst the population is 38,000,000, they were only 650,000. They had decayed, notwithstanding the favor extended to them on every side. Now they were regarded as a mere nonentity by the Government that warred against all religion. It ignored their existence.

The Irish College

We ('Catholic Times') trust that Sir Edward Grey, the Foreign Secretary, in response to the representations made by Mr. John Redmond and a deputation of the Irish Catholic Bishops, will earnestly exert himself to save the Irish College, Paris, from confiscation by the French Government. If the 'entente cordiale' means anything it should avail to preserve the College for the Irish students. It is not enough that the institution is safe till the end of the scholastic year in June. The Foreign Secretary and the British Ambassador in Paris, as representing the British Government, should call the French Premier's attention to the title of the property under international law. Both the Revolutionary Government and Napoleon recognised it as Irish property, and even the Communists during their insurrection after the siege of Paris spared it as being under the protection of the British flag. For the Irish Church it is a memorial of days of persecution, the penal times when Catholics went to seek their education on the Continent. But it has been more than that. Year by year it has sent out priests who have done honor to their sacred calling and some of whom, thanks to their ability and their training, have risen to positions of distinction in the Church.

Clerical Students

The General Assembly of the French Bishops has taken place (says the 'Catholic Times'), and nothing will be known of the decisions arrived at until they have been considered by the Holy See. But we may

take it for granted that the question of securing a supply of candidates for the priesthood has received the most careful attention of the Hierarchy. There can be no doubt that the numbers, already not too large, will diminish here and there with the changed prospect offered by an uncertain future. And possibly many dioceses, feeling the pinch of poverty in other directions, will find it a hard work to maintain their seminaries efficient, even when they can manage to maintain them at all. Moreover, the Government's policy of forcing seminary students, and even ordained priests, into the barracks for military service must, we fear, result in a diminution of the candidates for Holy Orders. It is scarcely possible that from such fiery furnaces of temptation the best of men, with the best of good wills, can escape unsinged. What would our English newspapers say were our Government to force military service in the barracks on young Anglican or Nonconformist ministers or candidates for the ministry? Yet they are sublimely silent over this gross tyranny committed on Catholics by the infidel Government at present ruling France.

Perfect Union and the Result

There is a tone of indignation in the French Bishops' address to the Holy Father at the calumny that they have followed his Holiness more through obedience than from conviction (says the 'Catholic Times'). It was part of the campaign of misrepresentation to induce the public to believe that the Episcopate would have accepted the 'Associations Culturelles' but for the intervention of the Holy Father. Perfect union with the Holy See is in the eyes of the Bishops a title of glory, and there is evidence that, in the face of that union, the Government are tiring of the conflict. The Paris correspondent of the 'Times' announces now with apparent satisfaction that the Government Bill for abolishing the necessity of notifying public meetings to the civil authorities may be passed in time to prevent the application of that provision of the law which stipulates that if the clergy do not fulfil the legal formalities they will on February 3 be deprived of the benefit of temporary subsidies. It is not so long since M. Briand brought in and passed through the Chambers his Bill making notification legally imperative, and the correspondent of the 'Times' defended and praised the measure. Are MM. Clemenceau, Briand, and their friends beginning to see that whilst the French Government is earning reprobation for the persecution, the ecclesiastical authorities are, despite the false reports that are circulated, winning the approbation of the world for their unflinching assertion of the principles of religious liberty?

GERMANY—The Late Archbishop of Posen

The will of Archbishop Stablewski, Archbishop of Posen, has been published. It states that he always sought to preserve the national life of Poland, and he hopes his successor will do likewise.

ROME—The Jamaica Earthquake

His Eminence Cardinal Merry del Val, on behalf of the Holy Father, has sent two telegrams of condolence and encouragement to the Catholic ecclesiastical authorities in Jamaica.

Resolutions of Protest

The Very Rev. Dr. O'Riordan, Rector of the Irish College, Rome, on January 20 presented to the Pope the resolutions passed by the City Council and the Chamber of Commerce of Cork, the Town Commissioners of Bantry, the Corporation of Waterford, the Newry Board of Guardians, and the Macroom, Mallow, and Cashel Urban Councils, protesting against the action of the French Government in its conflict with the Church. The Pope was highly pleased, and Cardinal Merry del Val said the resolutions are so worded that there can be no fear of mistake as to their meaning.

SCOTLAND—Private Chamberlain

The Rev. Dr. Mackintosh, vice-rector of the Scots College, Rome, has been named a Private Chamberlain of the Sovereign Pontiff.

School Requirements

In order to meet the requirements of the Education Department, it has been decided to build at a cost of £14,000 new Catholic schools to take the place of the old premises erected over thirty years ago at St. Margaret's, Kinning Park, Glasgow. The new schools will be of the most modern type. Canon Macintosh lately stated that the head-master who opened the boys' school on November 29, 1875, was at the head of the school yet, and as vigorous as ever.

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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H.M. ROYAL NAVY.

"COALBROOKDALE."

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.

SOLD BY ALL COAL MERCHANTS.

GET RELIEF FOR YOUR EYES.

If you are suffering from pain in the temples, the back of the head and neck; if your eyelids are red and you are unable to see a great distance or to read long at a time; if your eyes get tired quickly and the vision becomes blurred, you possess the symptoms of eye strain, and should consult us at once.

Don't Delay. Don't Wait.

Every day helps to increase the trouble. Let us examine your eyes at once. Most likely suitable glasses will give you delightful relief. We have had 20 years' experience, and can fit you with suitable lenses if they are required. Examination is free.

JOHNSTONE AND HASLETT,

Chemists and Opticians,

154 PRINCES STREET (opposite 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,
WILLIS ST., WELLINGTON.

EUROPEAN HOTEL

GEORGE STREET, DUNEDIN.

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

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

UNITED STATES—A Cosmopolitan Flock

Not since the morning of the first Christian Pentecost (says the 'New World'), when the Apostles preached Christ in the streets of Jerusalem, has such a cosmopolitan congregation come together as the Most Rev. Archbishop Quigley exercises spiritual jurisdiction over in Chicago—Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judaea, and Cappadocia. Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians. There are more Irish Catholics in Chicago than in the city of Dublin, more German Catholics than in the city of Berlin, more Polish Catholics than in the city of Warsaw, more Bohemian Catholics than in the city of Prague, more Italian Catholics than in the city of Pisa. And notwithstanding the greatest variety and freedom in racial customs, all are marvelously unified by a common faith, a common worship, and unquestioned loyalty to one Chief Pastor.

GENERAL

The Catastrophe in Jamaica

Word has been received in London that the Jesuit Fathers who have charge of the religious work in Jamaica are safe, but that the mission has been destroyed.

The Face of the Infant Jesus

In a 'Christmas Sermon' in the 'Christian Register' (Unitarian), December 20, the Rev. John C. Kimball tells the following story (quoted by the 'Sacred Heart Review') illustrating the power upon brutalised men of the picture of the Child Jesus:—

'Out in Western Texas, where I was awhile before our Civil War, there stood an old Spanish mission church, named San Jose, nearly ruined by having been made the scene of repeated battles, but still having over its altar a very fine picture of the crucifixion. One day a party of roughs from San Antonio, fearing neither God nor man, broke into the building and with their pistols, began making a target of its picture. The old priest in charge of the place implored them, with tears in his eyes and with every persuasion piety and horror could prompt, to desist from the sacrilege. In vain. They only threatened to fire also at his own white head. At last, with happy inspiration, he seized a picture of the Sistine Madonna near by, having in it the wonderful Child Face of the Infant Jesus, and, holding it up before that of the Crucifixion, bade them, if they must shoot, to fire at that. The brutal leader, with a ringing oath, at once levelled his revolver at the Child Face. But those calm, sweet, unfathomable eyes, the marvel of all art, looked straight and trusting into his; and he did what, fronting man, he never yet had done,—dropped its muzzle with a bit of tremor. His companions jeered at him for his cowardice, and again he raised the weapon, but with the same result. A third time he tried and failed. Then, with a strange look in his own eyes, but a voice there was no jeering at now, he faced his fellow-ruffians, shouting: "Away with you all! The man who shoots at that Child, I'll put a bullet through him!"'

Preparations are in progress in Victoria for celebrating the golden jubilee of the foundation of the Sisters of Mercy in that State. An influential committee has been formed to make the necessary arrangements for the auspicious event, which has been fixed for April 20.

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

HOW TO PAINT A HOUSE CHEAP.

Carrara Paint

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

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

Domestic

By 'Maureen'

A Simple Way to Steam Fish.

Try steaming fish between two plates set over a saucepan of boiling water. The gravy that runs out of the fish should be thickened and used for sauce. Allow three quarters of an hour to steam thick fish steaks by this process, and you will be delighted with the results.

To Renovate a Mackintosh.

Sometimes a useful mackintosh is discarded on account of split seams that make it look unsightly. The following preparation neatly applied will improve the appearance of the mackintosh: Dissolve some fine shreds of pure india rubber in naphtha or sulphide of carbon, to form a stiff paste. Apply a little of the cement to each edge that is to be joined, bring the edges together, and place a weight over them till they are hard.

The Use of Court Plaster.

Court plaster should be used with care. If the injury should be very slight, it can be used without much possibility of harm; but if it is at all deep, like a cut, never use the plaster to cover the cut. Simply cut long, narrow strips and apply them across the cut to bring its edges together. Then the secretions of the wound can escape, and will not mature unless dirty. Never apply court plaster to a bruised wound. Times without number do we see a wound become a painful sore by being covered with court plaster. Its whole use is to bring together and hold together the edges of a cut, or to protect an irritated but unbroken skin.

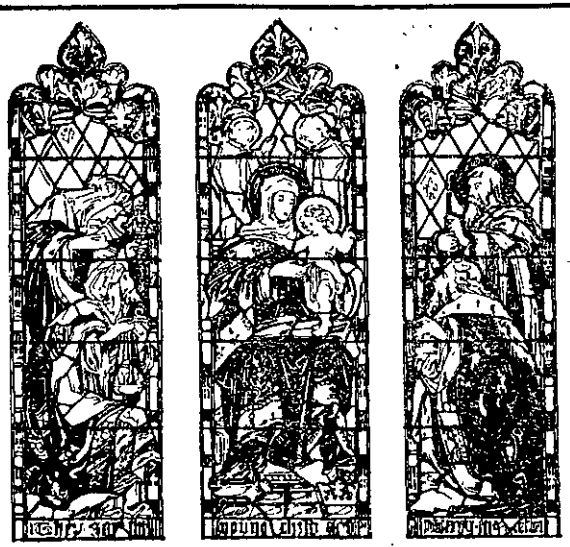
Ambidexterity.

The advisability of training both hands equally is at the present time much discussed. It is generally believed that the reason why most people are right-handed is that the convolutions of the right hemisphere of the brain are larger and have more numerous folds than the left, and that, owing to the crossing of the bundles of conducting nerves, the left brain controls the right side of the body and vice versa. An eminent physician, Dr. Cartaz, contradicts this accepted opinion. 'Is it certain,' he asks, 'that the want of symmetry of the brain initiated right-handedness, or is it not equally likely that the inequality of the brain hemispheres, far from being the initial cause, is on the contrary, the result of the continual use? Taking animals as examples, we do not find this tendency to use one limb in preference to the other. Their brains are symmetrical, and there is nothing to show that that of primitive man was not equally so. He is backed up in his opinion by the head master of Eton, who, at the Public Schools Science Masters' Association at the University of London recently said: 'He believed it was a physiological fact that there was a direct connection between the right hand and the left lobe of the brain, and what was more important, between the left hand and the right lobe of the brain. In giving children nothing but the use of the right hand, they were not training the brain evenly, but in a one-sided and lop-sided fashion. Why did we not insist on ambidexterity for children under fourteen years of age?' In connection with this, he said racquets and tennis were bad games, and cricket a one-sided game.

Maureen

We have received from Messrs. Reid and Gray, the well-known makers and importers of agricultural implements and machinery, Dunedin, their revised catalogue for the current year. This firm enjoys an Australasian reputation for the excellence of their manufactures, which for workmanship and material are unrivalled. Everything else being equal, it is the duty of every colonial farmer to support a local industry, which employs at the present time 200 hands. Messrs. Reid and Gray direct attention to the fact that nearly all their goods are made in New Zealand, and that the prices charged are as low as is consistent with first-class material and good workmanship. The catalogue contains a great deal of information which will be found most useful to farmers, and if any further particulars are required they will be answered on applying to the firm....

WANTED—Vice-Regal and other Testimonials applied to **Cantharides and Rosemary** have not made it famous, — it is the hair preparation itself. Try it and be convinced. 2/6; postage, 3d. extra. — **ILES & POOLE** Hairdressers — Princes Street, Dunedin, **SOLE PROPRIETORS**.



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TRUE IN STYLE AND ARCHITECTURAL FITNESS.

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We guarantee all workmanship and material to be of the very highest quality. Designs and prices on application.

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Folding Hand or Stand Cameras from 22s 6d.
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Calcium Tubes, 6 x 8, 1s 6d each.
Calcium Tubes, 10 x 4, 2s 3d each.
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Clips, for Prints, Plates, or Films, Wooden, 9d each.
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CHEMICALS (PHOTOGRAPHIC).
Acid Pyrogalllic, 1s 3d oz. Amidol 3s 3d oz.
Ammon. Sulphocyanide, 6d oz; 4s 6d per lb.
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Hydroquinone, 1s 3d oz.
Metol, 3s 3d oz.
Potash Bromide, 3s 6d lb.
Potash Carbonate, Pure, 3d oz.
Potash Metabisulphite, 6d oz.
Silver Nitrate, 3s 6d oz.
Soda Carbonate, Pure, 9d lb; in bottles 1s per lb.
Soda Sulphite, Pure, 9d per lb; in bottles, 1s per lb.
Soda Hypo (pea crystals), 3d lb; 5lb 1s.
Soda Phosphate, 3d oz.
Other Chemicals at Equally Cheap Rates.
Developers, No. 1 and 2 Solutions, 10oz size, 1s 3d.
Tabloid Developers, B. W. and Co.'s Amidol, Pyro Soda, Metol Pyro, and Metol Quinol, 1s 4d each.
Compressed Developers, Powell's, Pyro Metol, Pyro Soda, and Metol Hydroquinone, 1s 4d each.

TONING TABLOIDS AND COMPRESSED TONING BATHS.
Gold and Sulphocyanide, and Gold and Phosphate, 1s 4d each.
Combined Toning and Fixing Compressed, 1s 4d.

Developing Dishes, Zylonite, strong $\frac{1}{2}$ -Plate, with spout, 8d each; $\frac{1}{2}$ -Plate, with spout and lifter, 1s each; 5 x 4 Plate, with spout, 10d each; $\frac{1}{2}$ -Plate, with spout, 1s each; 1-1-Plate, with spout, 1s 9d each.
Developing Baths for Films, the Waverley, 5s 3d each.
Developing Dishes, semi-Porcelain, 8 x 10, 8s 6d each; 12 $\frac{1}{2}$ x 10 $\frac{1}{2}$, 5s 6d each; 12 x 15, 10s 6d each.
Developing and Printing for Amateurs done at Lowest Rates, and with utmost promptitude.

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Enlarging Lanterns, for using with Camera, 27s 6d; enlarges up to any size.
Exposure Meters, Imperial, 1s 4d each.
Exposure Meter Refills, 8d each.
Ferrotype Plates, for enamelling, 6d each.
Films, Kodak Roll, No. 1, Brownie, 10d; No. 2, Brownie, 1s 2d; 3 $\frac{1}{2}$ x 2 $\frac{1}{2}$, 2s 6d; 2 $\frac{1}{2}$ x 4 $\frac{1}{2}$, 3s 6d; 2 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 2s 6d; 3 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 3s 6d; 3 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 4s; 4 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 4s; 3 $\frac{1}{2}$ x 5 $\frac{1}{2}$, 4s; 5 x 4, 4s 6d; 4 x 5, 4s 6d.

Ensign Films, 2 $\frac{1}{2}$ x 2 $\frac{1}{2}$, 9d; 2 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 1s; $\frac{1}{2}$ -Plate, 3s 6d; Postcard size, 3s 6d; 5 x 4, 4s 3d.
Focussing Cloth, $\frac{1}{2}$ -Plate, 2s 6d each.
Focussing Cloth, $\frac{1}{2}$ -Plate, 3s 6d each.
Focussing Cloth, Waterproof, 7s 6d each.
Lamps, Dark, 1s, 1s 6d, 1s 9d, 2s, 3s 6d, 6s 6d, and 7s 6d each.
Measures, Graduated, 1oz, 9d each; 2oz, 1s each; 4oz, 1s 3d each; 10oz, 2s 3d each; 20oz, 3s each.
Mountant, Higgins, 3oz size, 9d bottle.
Mountant, 2oz size, 6d bottle.
Mountant, 4oz size, 9d bottle.
Mounts, Midget, from 6d doz, or 3s per 100.
Mounts, $\frac{1}{2}$ -plate, from 8d doz, or 5s per 100.
Mounts, $\frac{1}{2}$ -plate, circle, 1s doz, or 6s 6d per 100.
Mounts, 5 x 4 plate, from 8d doz, or 5s per 100.
Mounts, $\frac{1}{2}$ -Plate, from 1s dozen; 7s per 100.
Mounts, 1-1-plate, from 1s 6d doz, or 10s 6d per 100.
Mounts, Cut-out, $\frac{1}{2}$ -plate, 1s 6d doz; Cabinet, 1s 9d doz.
5 x 4, 2s 3d per doz; 1-1-plate, 7d each.
Large Size Mounts also stocked, in Plain and Cut-out.

PAPERS.

Wellington Ward, P.O.P., in Mauve, Matt, White, and Special Mauve, in $\frac{1}{2}$ -plate, 5 x 4, Cabinet, $\frac{1}{2}$ -plate, and 1-1-plate size, 1s per packet; 12-Sheet Rolls, 7s each.
Wellington S.C.P. Gaslight, in Matt, Glossy, Porcelain and Art, White and Tinted, in $\frac{1}{2}$ -plate, 5 x 4, Cabinet, $\frac{1}{2}$ -plate, 1s per packet; 1-1-plate, 2s per packet.
WELLINGTON WARD, Platino, Matt, Enamme, Bromide Papers, $\frac{1}{2}$ -plates, 5 x 4, Cabinet, and $\frac{1}{2}$ -plate, 1s per packet; 1-1-plate, 12 Sheet, 2s packet; 8 x 10, 12 Sheet, 8s 3d per packet; 10 x 12, 12 Sheet, 4s 6d per packet; 12 $\frac{1}{2}$ x 15 $\frac{1}{2}$, 12 Sheet, 6s 6d per packet; 17 x 23, 6 Sheet, 6s 6d per packet.

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

Post Cards (Self Toning), 1s per packet.
Imperial P.O.P., $\frac{1}{2}$ -plate, 5 x 4, and $\frac{1}{2}$ -plate, 1s per packet; 12-Sheet Rolls, 7s each.
Gaslight, $\frac{1}{2}$ -plate, 7d per packet; 5 x 4, 10d per packet; Cabinet and $\frac{1}{2}$ -plate, 1s per packet.

Ilford P.O.P. Matt, Carbon, White, and Mauve, $\frac{1}{2}$ -Plate, 5 x 4, Cabinet, $\frac{1}{2}$ -Plate, and 1-1-Plate, 1s per packet; 12 Sheet Rolls, 7s each.

Ilford Bromide Papers, in Rough and Smooth, Rapid and Slow, $\frac{1}{2}$ -Plate, 6d per packet; 5 x 4, 9d per packet; Cabinet, 11d per packet; and $\frac{1}{2}$ -Plate, 1s per packet.

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ALBUMS—A large assortment in all sizes, both slip and paste down and "Sunny Memories," from 1s each.

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

BOOKS—Ilford Manual of Photography, 1s 4d. Photography in a Nutshell, 1s 6d.

BORDER NEGATIVES.

Paper, $\frac{1}{2}$ -Plate, 1s 6d per packet; Post Card size, 1s 6d packet.

Brushes, for dusting plates, etc., 4d, 6d, 9d, and 1s each.

Bottles, stoppered or plain, all sizes.
Bromide Retouching Sets, 1s 6d each.
Bromide Pencils, 4d each.

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20-Sheet Tubes.

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Post Cards, Ilford and Wellington, P.O.P., 7d packet.
Post Cards, Gaslight, Ilford, and Wellington, 1s.

Post Cards, Self-toning Paget, 1s.

PLATES (ILFORD).

Ordinary, Empress, and Special Rapid, $\frac{1}{2}$ -Plate, 1s dozen; 5 x 4, 1s 9d dozen; $\frac{1}{2}$ -Plate, 2s 3d dozen.
Isochromatic, $\frac{1}{2}$ -Plate, 1s 3d dozen; 5 x 4, 2s dozen; $\frac{1}{2}$ -Plate, 2s 3d dozen.
Monarch, $\frac{1}{2}$ -Plate, 1s 9d dozen; $\frac{1}{2}$ -Plate, 4s 3d dozen.
Lantern Plates, 1s dozen.

IMPERIAL PLATES.

Ordinary, Sovereign, and Special Rapid, $\frac{1}{2}$ -Plate, 1s dozen; 5 x 4, 1s 9d dozen; $\frac{1}{2}$ -Plate, 2s 3d dozen; 1-1-Plate, 4s 6d dozen.

Imperial Flashlight, $\frac{1}{2}$ -Plate, 1s 9d dozen; $\frac{1}{2}$ -Plate, 4s 3d.

Plate Washers and Draining Racks, combined, to hold 18 $\frac{1}{2}$ -Plates, or 9 $\frac{1}{2}$ -Plates, 1s 6d.

Print or Mount Trimmers, 4s 6d and 7s 6d each.

Printing Frames, 3 $\frac{1}{2}$ x 2 $\frac{1}{2}$, 9d each.
Printing Frames, $\frac{1}{2}$ -Plates, 9d and 1s each.
Printing Frames, 5 x 4, 1s and 1s 3d each.
Printing Frames, $\frac{1}{2}$ -Plate, 1s 3d and 1s 6d each.

Printing Frames, 1-1-Plate, 2s and 3s each.
Print Cutters, circular, 4s; cuts 16 different sizes. Extra Knives for same, 1s 6d each.

Post Card Printing Frames, 1s 3d and 2s each.

Push Pins, Glass, 1s set.
Retouching Desks, 6s and 10s 6d each.

Retouching Sets, 1s 6d and 3s each.
Retouching Sets, Bromide, 1s 6d each.

Scales and Weights, 1s 9d and 3s 6d set.
Weights, Spare Set, 1s set.

Squeegees, Roller, 4in, 1s 6d.
Squeegees, Roller, 6in, 1s 9d.

Spirit Levels, 1s 3d each.
Tripods, Telescopic, 3 sects., 40-inch, 6s 6d.

Tripods, Telescopic, 4 sects., 47-inch, 8s 6d.
Tripods, Telescopic, 7 sects., 48-inch, 12s 6d.

Tripods, Wood, 3-fod, 12s 6d.
Tripods, Heads, 3s and 3s 6d each.

View Finders, Direct View, 2s 3d each.
View Finders, in Morocco Cases, extra quality, 7s each.

Vignettes, $\frac{1}{2}$ -Plate, Celluloid, 2s 3d set.
Vignettes, $\frac{1}{2}$ -Plate, Celluloid, 4s set.

Leviathan Colours, 2s 3d and 3s 6d.

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DEAR ME!

Forgotten that SYMINGTON'S COFFEE ESSENCE! Whatever shall I do? Call at the nearest Store you pass. THEY ALL KEEP IT.

Science Siftings

By 'Volt'

Wandering Poles.

In addition to the variation of the earth's axis produced by the precession of the equinoxes, occupying a period of 25,868 years, it has been shown by Peters (1844) and Nyren (1873) that there is also a periodical shifting of the axis of rotation relatively to the earth's surface. This produces a continuous variation of latitudes, a fact which had been suspected by Bessel so early as 1817. Prof. Albrecht, who has summarised the results of different observers, finds that since 1890 the earth's pole has described an irregular spiral around a mean position from which it does not deviate more than 0.3 degrees (three-tenths of a second of arc). Mr. S. C. Chandler concluded that the variation is composed of two terms, one having a period of fourteen months and the other of a year.

With an Alarm Clock.

An ordinary alarm clock may be made, at any time wished for, to perform various useful services, such, for instance, as unbolting a door. Detach the hammer of the alarm, if you do not wish it to ring the bell, fix the clock firmly in a box fastened to the wall, and set the alarm overnight for, let us say, seven o'clock. Attach a line to the stem of the winding handle of the alarm. Keeping the line taut, attach its other end to the knob of the bolt to be unfastened. At seven o'clock next morning the alarm will 'go off,' of course without sounding the gong. While it is so doing, the handle will revolve, and by winding in the line as it does so will thus unbolts the door. Other adaptations of the same idea will occur to many persons.

Miniature Marvels.

Almost any commonplace object, magnified under a good lens, will reveal astonishing and unsuspected form, structure, and life. For instance—

Insects of various kinds may be seen in the cavities of a grain of sand.

Mould is a forest of beautiful trees, with branches, leaves, and fruit.

Butterflies are fully feathered.

Hairs are tubes filled with pith and ornamented on the outside with scales.

The surface of the human body is covered with scales like a fish. A single grain of sand would cover 150 of these scales, and yet a scale covers about 500 pores. Through these narrow openings the perspiration forces itself like water through a sieve.

Each drop of stagnant water contains a world of creatures swimming with as much freedom as whales in the sea.

Vitality of Seeds.

A highly interesting and well authenticated account is given by Landreth, of an instance of persistent vitality in seeds. Lieutenant Greely, commander, of the Franklin Bay expedition, which sailed north in 1881, took out seeds of various vegetables. Some of these were sown at Fort Conger, 80 degrees 44 minutes north, but the attempt was not successful. This station was abandoned in 1883. In 1899, sixteen years later, the abandoned station at Fort Conger was discovered by Lieutenant Peary, commander of the North Polar expedition. Among other things found was a packet of radish seed in an open box in the attic of the fort. These seeds had been exposed during sixteen years to a winter temperature of 60 to 70 degrees Fahrenheit below zero. The seeds were sent home and remained until the spring of 1905, when they were sown, and 50 per cent. produced perfectly normal plants. The original seed was harvested certainly not earlier than 1880, and consequently was twenty-three years old when sown. The question is raised as to whether the electrically charged atmosphere, so constant in the northern regions, has the effect of prolonging germinative force. It has been observed that the atmospheric electric currents add quite 100 per cent. to the rapidity of plant growth, and to the development of color and strength of perfume.

The people of Armidale were delighted when they heard that Bishop O'Connor had appointed the Very Rev. Father M. Tobin, his private secretary and Administrator of St. Mary's Cathedral, Dean of Armidale. There is no more popular priest in the diocese than the new Dean, and none more zealous or energetic.

Intercolonial

The Very Rev. Father O'Donohoe, the administrator of the parish of Hamilton, in the Maitland diocese, and one of the most popular priests in Australia, had a royal welcome home from his travels recently. People gathered from all parts of the district, and the Sacred Heart schoolroom was quite unable to accommodate the numbers that thronged to his reception.

The Right Rev. Dr. Olier, S.M., Vicar-Apostolic of Central Oceania, has returned to Sydney from his visit to Rome. He is accompanied by three priests, one for his own diocese, and two for the missions under the control of the Very Rev. Father Bertroux, S.M., Prefect-Apostolic of the Southern Solomon Islands. Dr. Olier will remain in Sydney for a month before resuming his voyage to Tonga.

Mr. T. J. Fitzpatrick, well known in life assurance circles, has returned to Sydney after an absence of nearly six years in the United Kingdom, during which time he held an important position as organising inspector for one of the large offices. On leaving London Mr. Fitzpatrick was presented with a very handsome illuminated address and pair of silver-mounted field glasses by the members of the Irish Club.

The Rev. Father T. O'Reilly, of Parramatta, received a very warm welcome home after an absence of a year in Europe and America. The demonstration took the form of a gathering in the grounds of the presbytery, which were brilliantly illuminated. Over a thousand persons were present. In fact, nearly all the parish was there, as well as representative townspeople of all denominations, and several priests from neighboring parishes.

Campbelltown turned out with all its enthusiasm to welcome the Rev. Father James Dunne, P.P., home after his twelve months' holiday tour in Europe, America, and New Zealand. He was publicly welcomed at the Town Hall, the Mayor (Alderman F. Moore) presiding over an attendance that filled the building to overflowing. An illuminated address to Father Dunne was read, and the Mayor presented it, together with a cheque for £100.

His Lordship Dr. O'Connor, Bishop of Armidale, had a splendid reception on his return to his diocese from his trip to the old world. People gathered from far and near to greet him, and messages of welcome home were forwarded from all parts of the Commonwealth. The presentation from the laity exceeded £1000, the priests' gift of a carriage cost £200, and the nuns' gift of harness and horses and a magnificent silver tea and coffee service amounted to about £150. The public reception took place in the Armidale Town Hall, and was a night long to be remembered.

The movement for the presentation of a purse of sovereigns to the Very Rev. Father Connolly prior to his departure from Broken Hill on his projected trip to India, his native land, has says the 'Barrier Miner') had a most successful issue. The response that has been made to the suggestion of the presentation is an eloquent testimony to the high esteem in which Father Connolly is held by people of all creeds and classes in the city in which he has lived and worked so long. The purse, which consisted of 100 sovereigns, was presented to Father Connolly at the Town Hall, where the Mayor (Alderman T. Ivey) presided. The Bishop of Wilcannia (Dr. Dunne) and several non-Catholic clergymen and prominent citizens were present.

His Lordship Dr. Dunne, Bishop of Bathurst, on his return from his visit to Europe had a great welcome at the Bathurst Railway Station, but refused the public demonstration which the people of the diocese desired to tender him. The pupils of St. Mary's College, of his cathedral city, prepared a quiet little greeting, to which his retiring disposition could take no exception, but which at the same time would demonstrate their joy at having their beloved Bishop among them once again. This greeting took the shape of a musical evening, in which Celtic tunes and airs predominated. After the music his Lordship the Bishop warmly thanked the children for their welcome, and he said that he was never so happy as when he was at home in Bathurst. He now felt quite young and full of life and vigor, and he hoped he would be long spared to minister among them. On the Sunday following his return at SS. Michael and John's Cathedral Dr. Dunne furnished a large congregation, with an interesting account of his travels.

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SHEEHY & KELLEHER (Successors to James Jeffs) Proprietors

Drags, Landaus, Waggonettes, Dog Carts, and Vehicles of every
description. Saddle Horses always on Hire. Carriages for Wedding
Parties. Horses Broken to Single and Double Harness, also to Saddle

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Made for the judgment of good
dressers, and passes the close inspection
of the most careful buyers.A Combination of FASHION, FIT, and MATERIAL
which will please you.

"We Fit You Without Fail."

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117 Crawford Street, DUNEDIN.

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SKINS, HIDES, TALLOW, HORSEHAIR, Etc.Consignments Promptly Attended to.
Account Sales for same, with Cheque, returned day following
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The Largest Equerry



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HORSE COVERS, COW COVERS, FLAGS,
TENTS and TARPAULINS.Have you used our Patent Cross Band
Adjustable Cover? This is without doubt
the Best Horse Cover on the market. No
tail strap or leg strap required, yet it cannot
come off the horse until taken off.A large stock of Marquees kept on hand
for hire. We erect and take them down at
the lowest possible prices.

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returned to its Policyholders (or
their representatives), or holds
in trust for them, £117.

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Rates of Interest. Watches, Diamonds, and all kinds of Jewellery
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Good Accommodation. Only First-class Liquors kept in stock

D.C.L. WHISKY

Better than Drugs.

No Bad After Effects.

The Family Circle

HOME AGAIN

I know some grown-up people
Who say they're fond of boys,
But when you go to visit
You mustn't make much noise.
They have a splendid garden,
With beautiful flowers, but there!
They don't like boys to pick them,
Because they're all so rare.
They have some chairs with cushions
That look like velvet moss,
But they aren't meant to sit on,
Or lean against, or toss.
They have some things in cabinets
All fixed up spick and span,
'For careful boys' to play with
(The boy who dares to, can!)
They're always kind and pleasant
As ever they can be;
They've spent a whole long fortnight
Just entertaining me.
I guess I like my family.
The best of any one;
And when you've been a-visiting,
The coming home is fun!

THE GIFT OF GOLIATH

'I am sorry, dear,' said mother, 'but it's been a hard year, you know, and we must have the money.'
Davy choked back a sob, for there were tears in mother's voice. 'Never mind, mother,' he said. 'I'll get along some way.'

Mother went back to her work. Davy sat down in the window. Of course it was all right. But whatever should he do without Goliath? Goliath was only a turkey. But when a little boy has nothing else to pet—well, a turkey isn't so bad. And such a turkey! White, plump, and bristling with importance from his earliest days—a regular giant of a turkey, Mr. Mason had said.

'Let's call him Goliath, father,' Davy had said. Davy—never quite strong, like Ben and Dan—read a great deal, and his head was full of Bible stories.

From the time Goliath was named, he seemed, somehow, to belong to Davy. The two were always together. Goliath ate from Davy's hand. Then many of the turkeys had been taken sick—Goliath among the rest. Davy had carried him into the house and given him the best of care. Goliath got well, but many of the other turkeys died. That was why there were so few for sale this year. Goliath was by far the fattest and finest every way, and there were father and mother and Ben and Dan and Davy to feed and clothe and keep warm. Of course Goliath must do his part. He must be killed. Davy's tearful thoughts followed the big turkey to the city. It was a big place, he supposed, with many stores and houses and people and schools and books. Just here it was that a big thought came into Davy's head. It took a front seat there, and wouldn't leave.

The next day Davy went out where the turkeys lay waiting to be packed. Quickly he recognised Goliath. Davy took a piece of folded brown paper from his pocket. With a piece of string he fastened it around Goliath's neck.

'What you doin', Davy?' called father from the barn.

'Just giving Goliath a letter to take to the city,' said Davy. 'It's all right. I've told mother. You can read it, father, but please don't take it off.'

Davy went slowly back to the house. Wonderingly, father read the letter. He didn't take it off. Instead he added an extra knot to Davy's three hard ones.

Three days later, Goliath lay in the great roaster in Grandma Burton's cheery kitchen. In the parlor were all the Burtons. First, there was Grandpa Burton, the little round, rosy, bustling old butcher. Then there was Grandma Burton, almost as round and rosy. Then there was Papa Burton, the little, plump, pink-checked, bustling young butcher, and there was Mamma Burton, herself as plump and pink-checked as a peach, and there were five plump, pink little Burtons. The biggest little Burton was just big enough for his first real birthday party with an iced cake and eight pink candles. The littlest little Burton

was too little yet for any name except Baby. He crowed and kicked in Mamma Burton's lap. Mamma Burton unfolded a piece of wrapping paper. It was Davy's letter. Safe and sound, Goliath had brought it straight to—Grandpa Burton's butcher shop, and Grandpa Burton had brought it straight home to Grandma Burton.

'Listen,' said Mamma Burton. Then she read:

'Dear Man or Woman Who Buys My Turkey,—

'This is Goliath. He belongs to me. We love each other very much. I've taken good care of him ever since he was little. But this is a hard year for us farmers, and we've got to sell him. I shall be awful lonesome without Goliath. So I'm writing this letter to say won't you please, whoever gets Goliath, send me a story book with pictures in it? I can't do much but read, and there's only mother's Bible. Most any book will do, but I would like "Robinson Crusoe," if it don't cost too much.

'Respectfully yours,

'DAVY MASON.'

'Bless his precious little heart,' said Grandma Burton. Grandpa Burton wiped his glasses. Papa Burton wiped his eyes.

'I've got lots of books,' said Bobby.

'So've I,' said Dolly.

'Me's dot books,' said Don.

'Boo-oo,' cooed Baby.

'I'll tell you what,' said Mamma Burton, 'let's every one of us, from Grandpa down to Baby, send Davy a book.'

Such selection of books as followed! Such buying of books! Such packing of books! Such sending off of book!

Away off in the lonely little farmhouse among the hills Davy waited. And one day the box came.

It almost seemed that the little old house couldn't hold the joy inside it. The doors banged merrily. The windows danced and rattled and sparkled. Down on the floor among the precious books sat Davy. Of such riches he had never dreamed—'Robinson Crusoe' in red, 'Rip Van Winkle' in blue, and half a dozen others, all fresh and new, with crisp leaves asking to be read.

Out from 'Robinson Crusoe' fell a little note. It was written by Mamma Burton, and signed by all the Burtons except Baby. It read:

'Dear Davy,—Goliath has brought your letter straight to us, and we're all so glad you thought to write it. If you're half as happy when you get these books as we are when we send them, we'll be satisfied. And some day, Davy Mason, you must come and make us a nice long visit.'

Davy hugged the letter. Then he hugged 'Robinson Crusoe.' 'Dear old Goliath,' he said.

THE BIG 'I' IN ENGLISH

Did it ever occur to you (asks an exchange) that it might seem egotistical for you to write of yourself with a capital 'I' instead of using the small and less obtrusive one?

The English use of the capital 'I' is one of the oddest features of the language—to a foreigner. If a Frenchman writes with reference to himself he makes 'j' (the French equivalent of 'I') with a small 'j.' So with the German, who may use capitals to begin every noun; he always uses the small 'i' in writing 'ich.' The Spaniard avoids, as far as possible, the use of the personal pronoun when writing in the first person, but he always writes it 'yo,' taking pains, however, to begin the Spanish equivalent of our 'you' with a capital. In English it is surely big 'I' and little 'you,' as the old saying has it.

HER CONFIDANT

As one grows older it seems harder and harder to enter into the plays and fancies of the children around us, even if they are our very own. There are mothers who have such busy lives that any exertion that is not absolutely necessary is really an impossibility, but many are too lazy mentally and physically to keep in touch with their children, mothers who wail about that their children do not give them their confidence.

No child who had absolute confidence in her mother ever went very far wrong. One cannot help being struck by the lack of sympathy between the average mother and daughter or father and son, especially as the children grow up, and the fault seems to be largely with the parents. They are so apt to be the parents, not the friend and companion to whom the

children would go with even the silliness of youth and have them received as such, not as things of lasting importance, and to be referred to again and again after they have passed and are sinking into oblivion.

'Oh, I can't tell mother anything, she lays so much stress, so much importance, on every trifle and never forgets it or lets me. I wish I had a mother I could tell things to,' is the cry one hears continually from schoolgirls.

A QUEEN OF TACT

The Dowager-Queen of Italy, who belongs to a house trained to kingcraft for more than a thousand years, is said to be wonderfully skilful in dealing with the difficulties appertaining to her high station. An incident which occurred at one of her Drawing-Rooms illustrates her tact, readiness, and delicacy. The persons who are to be presented at the Roman Court are arranged in a large semicircle in the throne-room. The Queen enters and passes around the line, attended by a chamberlain, who names each person, adding usually a word or two to give the Queen some idea of their claim to notice. She asks a question or makes a remark to each, and passes on. On this occasion there was in the line a young man from South America, whose embarrassment showed itself in pale cheeks and terrified glances as the Queen drew nearer. At last she reached him and stopped. He heard his name, saw her smile. There was a roaring in his ears; his knees shook. When she asked him the name of his native town he gasped in confusion that he did not know. The whole circle smiled; but the Queen's face was as calm as marble. 'You mean that our beautiful Italy already has made you forget your home?' Ah, signor, you are a skilful courtier! You flatter us too much!' and playfully shaking her fan at him she passed on, leaving him wondering how he came to make so brilliant a response, while the crowd looked at him respectfully, bewildered also.

ODDS AND ENDS

Landlady: 'The coffee, I am sorry to say, is exhausted, Mr. Smith.' Mr. Smith: 'Ah, yes, poor thing. I was expecting that. I've noticed that for some time it hasn't been strong.'

Ma: 'I hear that you've been playing with Donald Smith again, Tommy. Now, I told you—' Tommy: 'Playing with him! You see the black eye he's got, and you'll soon guess if there was any playing about it.'

FAMILY FUN

Weak to a proverb my first has been reckoned;
And men have agreed to make game of my second;
Yet, when both were united in beauteous alliance,
Men triumphed in wounds, and set death at defiance.

Answer—Waterloo.

The Mysterious Bottle.—Pierce a few holes with a glazier's diamond in a common black bottle; place it in a vase or jug of water, so that the neck only is above the surface. Then, with a funnel, fill the bottle and cork it well, while it is in the jug or vase. Take it out, notwithstanding the holes in the bottom, it will not leak; wipe it dry, and give it to some person to uncork. The moment the cork is drawn, to the party's astonishment, the water will begin to run out of the bottom of the bottle.

To Put an Egg Into a Bottle.—To accomplish this seemingly incredible act requires the following preparation: You must take an egg and soak it in strong vinegar; and in process of time its shell will become quite soft, so that it may be extended lengthways without breaking; then insert it into the neck of a small bottle, and by pouring cold water upon it, it will re-assume its former figure and hardness. This is really a complete curiosity, and baffles those who are not in the secret to find out how it is accomplished. If the vinegar used to saturate the egg is not sufficiently strong to produce the required softness of shell, add one teaspoonful of strong acetic acid to every two tablespoonfuls of vinegar. This will render the egg perfectly flexible, and of easy insertion into the bottle, which must then be filled with cold water.

All Sorts

'What are you cryin' for?' 'I've been fishin'.
'An' you're cryin' because you didn't catch nothin'?'
'No, I'm cryin' 'cause I'm goin' ter catch somethin'!'

The first electric tramway in Ireland was from Portrush to the Giant's Causeway. It was opened in 1883.

'There's a man who has done a lot toward raising up the human race.'

'A great statesman?'

'No; he is a lift attendant.'

Tramways were introduced into Great Britain by George Francis Train, who in 1860 obtained permission to lay a line in Birkenhead with a stop-rail, but it was found to be a great inconvenience to wheeled traffic, and the groove-rail was submitted.

Glass bath-tubs are being made in Germany, and are said to have advantages over the metal and enamel, the principal one being that they are much cheaper. They are made in a solid piece, and one can be turned out complete in about five minutes.

The English Court of Appeal has decided that a watch case, being plate, cannot be exposed for sale until it has been assayed and stamped. The argument is that putting works inside a piece of plate does not make it anything else, and as the law says that plate shall be assayed, before being exposed for sale, foreign watches will not be admitted to the English market.

At a recent exhibition of pictures in Tokio, Japan, the following notice was posted: 'No person who is mad or intoxicated is allowed to enter in, if any person found in shall be claimed to retire. No person is allowed to carry in with himself any parcel, umbrella, stick, and the like kind, except his purse, and is strictly forbidden to take within himself dog or the same kind of beasts. Visitor is requested to take care of himself from thievily.'

Father Himalaya, of Lisbon, Portugal, who exhibited at the St. Louis Exposition a machine to collect heat from the sun's rays and which as was claimed at the time condenses a temperature of 3,500 degrees, has discovered a new explosive more powerful than dynamite, pancastite, cordite or any other known explosive. Experiments in the presence of the King of Portugal proved so satisfactory that the government has adopted the new explosive for the use of the army.

Vienna will shortly possess a museum exclusively devoted to music. In the modern world, at least, no city could be more appropriately chosen for its musical associations. Instruments, MSS., portraits, sculptures, and, in fact, everything associated with great musicians will be represented. The collection will be especially rich in its historical side. It will include original scores by Bach, Handel, Mendelssohn, Spohr, Weber, Mozart, Beethoven, and Brahms. There will also be a complete collection of pianos illustrating the development of the instrument from its earliest beginnings.

Shortly after Mr. Gladstone's death, a local politician delivered an address upon the life of the statesman before a school. When he had finished, he said: 'Now, can any of you tell me what a statesman is?' A little hand went up, and a little girl replied: 'A statesman is a man who makes speeches.' 'Hardly that,' answered the politician, who loved to tell this story. 'For instance, I sometimes make speeches, and yet I am not a statesman.' The little hand again went up: 'I know,' and the answer came triumphantly: 'a statesman is a man who makes good speeches!'

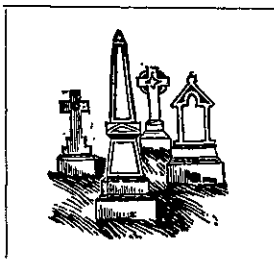
In an article on 'The Decay of Repartee' the New York 'Evening Post' gives the palm to the Irish for the readiness with which the witty retort springs from their tongues. Says the 'Post': 'They seem born to it, and every traveller brings back his stories of cabman's retort or policeman's sly dig. Of the more dignified type of repartee, perhaps the best known in Irish history is the reply of Lady Tyrconnell to James II. upon his arrival in Dublin, hot-foot and almost unattended, after the defeat of the Boyne. "Madam, your countrymen have run away," was the King's gracious acrost. "I am rejoiced, at least, to perceive that your Majesty has won the race!" the Viceroy's wife with a courtesy.

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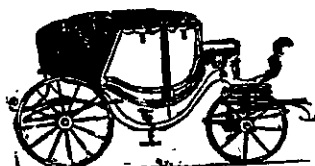
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