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DUNEDIN, THURSDAY, APRIL 11, 1907

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VOLUME
XXXV

No. 15

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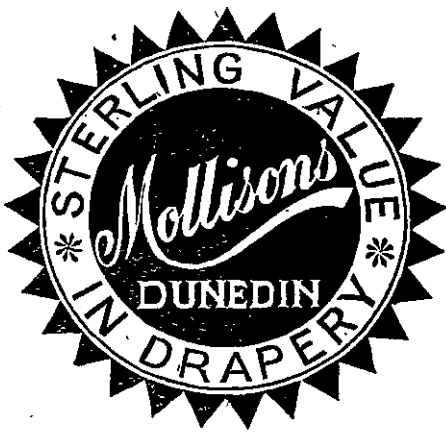
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CLEANINGS FOR NEXT WEEK'S CALENDAR

- April 14, Sunday.—Second Sunday after Easter. St. Justin, Martyr.
 „ 15, Monday.—St. Peter's Chair at Antioch.
 „ 16, Tuesday.—St. Benedict Joseph Labre, Confessor.
 „ 17, Wednesday.—St. Anicetus, Pope and Martyr.
 „ 18, Thursday.—St. Francis of Sales, Bishop, Confessor, and Doctor.
 „ 19, Friday.—St. Leo IX., Pope and Confessor.
 „ 20, Saturday.—St. John Damascene, Confessor and Doctor.

St. Benedict Joseph Labre, Confessor.

St. Benedict was a native of the diocese of Boulogne, in France. Feeling a strong attraction towards the solitude of the cloister, he successively sought admission into the Trappist, Carthusian, and Cistercian Orders. Convinced at last that God had not called him to the religious state, he gave himself up to a life of extreme austerity in the world for a period of thirteen years, during which time he visited, on foot, as a pilgrim, the principal shrines of Europe. He died in Rome in the year 1783, at the age of 35.

St. Anicetus, Pope and Martyr.

St. Anicetus was Pope from 157 to 168. He was a Syrian by birth, and suffered martyrdom under Marcus Aurelius. He was visited at Rome by St. Polycarp of Smyrna. These two saints had some dispute in regard to the date of the feast of Easter, a discussion which did not alter their friendship.

GRAINS OF GOLD

FAITH.

My way of life would be so drear,
 Oh Christ, but for Thy light;
 I need the glow from out Thy love
 To guide me through the night.

The shadows fall so thick and fast,
 Thou art so far away,
 Enthroned upon the heights between
 The darkness and the day.

I've climbed so long, and yet am far
 Below the mountain's peak;
 I need the grasp of Thy strong hands
 To aid my footsteps weak.

But I have never called in vain,
 Nor empty gone from Thee;
 At every step I feel Thy grace,
 And taste—Eternity!

—Boston 'Pilot.'

Let nothing sadden or dishearten thee; but in the midst of things that are for ever passing away live in worlds which can never pass away.

Wise men mingle innocent mirth with their cares as a help either to forget or overcome them; but to resort to intoxication for the ease of one's mind is to cure melancholy with madness.

Be this our one end in life—to cleanse our hearts that we may behold more and more of the beauty and splendor of the Divine Presence; that we may see God in all His creatures, in all His providence; in all the changes and the calls and chastisements of life.

Dissatisfaction with one's lot sometimes arises from over-conscientiousness. 'Always try to do your best,' is one of the several hundred copy-book maxims which hypocrisy pretends are necessary to success, but which common sense and practical life quietly ignore. Very much less than your best will often answer the purpose, and the rope that reaches is long enough. Good enough is good.

The Storyteller

THE SPRY LITTLE WOMAN

(Concluded from last week.)

Cutting from a Seattle paper of December 26, 189—pasted in the scrap-book of a spry little woman of the city:—

Seattle may not be aware that it has had a distinguished visitor lately. Those who may have seen the magnificently arrayed and richly bejewelled gentleman from Alaska probably did not recognise in him the sullen fish pedlar who used to sell them very excellent sea food three or four years ago. 'French Jack,' as every one calls him up Alaska way, played in better luck than most of those who strike the trail for the Klondike. Some years ago he discovered the Goldlight Mine, one of the richest yet found in that land of the yellow metal. Some sharpers got him full of whisky and bought it of him before it was developed for 500 dollars. From its yield up to now this would mean about 1000 per cent. profit on their investment(?), and it has not panned out yet. 'French Jack' started in to drink himself to death when he had his eyes opened to what he had done. But his iron system weathered the D.T.'s successfully, and he came here a downcast, friendless beggar, "none so poor to do him reverence," and sold fish in a listless way for a living.

Something revived his old spirit, apparently, for when he had hoarded up enough to stake himself again he made a bee-line for Alaska. He has struck it rich once more. Captain Black, of the steamboat line to Juneau, says that up there they say "French Jack" can smell gold. It would be more like it to say that he can see it through the earth, for he has an eye as piercing as a diamond drill, though he is as dumb as a bump on a log. But if reports are true, he has got enough money now to let that talk for him.

"French Jack" is likely to hang on to every cent of it, too, for he has no relatives or friends and no expensive tastes barring a pretty fancy for clothes. He is as shy of strong waters now as a bull is of a red flag. He has already left, probably headed for Alaska again, after being here only a few days. Nobody knows why he came.—Canadian Messenger of the Sacred Heart.

THE PROGRESS OF FAIR-MEADOW

'The trolley—well, yes, the trolley cars have waked us up; but I allow I can't get used to hearing them whiz past. Fair-Meadow seems a different place altogether.'

With each hand grasping a picket of her front-yard gate, Sarah Menipenny swayed back and forth as she chatted with Mrs. Richard Folsom—Myra King that was—who lingered on the walk outside.

Sarah, tall, angular, and on the verge of sixty, was of the type of New England woman who, it is said, never dies. In truth, this sharp-featured daughter of the soil is ever with us; though we are assured that when she grows old she may, like the withered leaves of her antiquated herb garden, blow away unnoticed during some breezy day of the golden Indian Summer—away beyond the haze of the hill-tops at the horizon that shuts out the view of the World Beyond.

Long ago, Sarah and Myra sat side by side in the schoolhouse at the crossroads, and were as devoted friends as only two young girls can be who cherish an enthusiastic affection for each other. Myra now lived in the city during the greater part of the year. She was a sweet-faced, serene little woman, with silvering locks, and her soft lavender gown, simple as it was, presented a marked contrast to Sarah's blue print and sunbonnet.

Myra came occasionally to Fair-Meadow; and once in a while Sarah went down to the metropolis of New England, the home of transplanted palaces, of symphony concerts, and many fads, and visited at the house of her old schoolmate, on a fashionable street near the historic Common, heroically wearing her 'best black silk' for three or four days running. So it was that, although she was a farmer's wife, and Myra's husband was abreast of the times and had made a fortune in Western mines, after the lapse of

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OCTAGON, DUNEDIN

nearly half a century the two women still loved each other—this love having endured despite the fact that Myra, to her friend's intense dismay, had, by a Ritualistic path, 'gone over to Rome'; and that Stephen, her youngest son, was a graduate of a Catholic college.

Now, for a few moments, Sarah's gaze roved over the fields of young tobacco plants that extended down the hill; then her pleasant eyes came back to the twin white houses on the Menipenny home lot, with their pillared doorways and green blinds.

'Brother Hiram's boys and ours talk about cutting up the farms into budding plots,' she continued; 'but we older folk think it is as well to let things rest as they are.'

The summer visitor did not pursue the topic of the progress of Fair-Meadow, and the two women stood contemplating the beauty of the panorama before them, each busy with her own thoughts.

The original village had been in the plain below, hence its name. But danger from the Indians in Colonial times, and the menace of river floods, soon led to the removal to its present position on the brow of the hill. From beneath this vantage-ground, the Connecticut River valley extends for miles, far away to the Berkshire hills, like an open scroll written over the story of the bounteous providence of the Creator. Through the well-cultivated farms, the noble river, like the Spirit of Fertility, half veiled in azure mists, passes onward to the sea.

On this day the sun shone down in forenoon splendor upon the valley; but there, too, the hills cast their shadows, as in the plain of life. How often Sarah Menipenny had watched those shadows lengthen until darkness covered the valley! How often also had she seen the sunlight of a new day make all bright where there was gloom before!

'I suppose Silas and Hiram set as much store by each other as ever?' said Myra, at last breaking the silence.

Sarah laughed.

'There never were two brothers fonder,' she answered contentedly. 'It is going on forty years since Hiram married Satilda Judson and Silas married me.'

That same summer, you remember, they built these two houses and dug the well yonder. We needed but one, and its spring is the sweetest of any hereabout. The children of both families grew up together. And when Robert Flint came back to the meeting-house a newly-fledged preacher, and saw Silas and Hiram sitting together in the same pew, as they have most every Sabbath since they were boys, he forgot his text and preached instead on the beauty of living in harmony and brotherly love. As for their flower-growing, there is to be a Rose Show over to the Fair Grounds next week. It's a new idea of the young people, but everyone says either Silas or Hiram will take the prize.'

As Sarah paused for breath, there appeared down the road a horse and wagon, with a second horse in leading. In the wagon were two old men, grey-haired but strong, with a tinge of red in their withered cheeks, like the blush on a frost-bitten apple.

'Here they are now,' she went on. 'The bay mare lost a shoe yesterday; and as soon as Silas spoke of it, Hiram found his sorrel must be shod too.'

By this time the turnout had reached the driveway of the Menipenny place, and Silas drew rein at the gate in order that He and Hiram might greet Myra Folsom, whom they had not met since her arrival in the town two days earlier. Myra, as a blue-eyed little creature, had been a favorite with the girls and boys of her schooldays, and they still felt a pride in her. She was one of themselves who, by a fortunate marriage, had attained to wealth and social position. They regarded her as an example of what any one of Fair-Meadow's daughters might become if Fortune did but smile upon her.

'Well, well, Myry! Glad to see you—glad to see you!' repeated Silas, the larger and older of the brothers, as he extended a toil-hardened palm and closed it over her slender fingers. 'It seems a long while since all of us used to go berrying together through the pastures.'

'Ha, na! And the boys barefoot, too; just for the love of running wild,' put in Hiram, leaning across in turn to crush Myra's hand in a tight clasp. 'By Jonah, the picture is as fresh in my mind as though I looked on it yesterday! I can see Myry running through a field in her little pink cotton frock, her light hair blown by the wind all about her pretty face. I was thinking of it this morning as I watched the roses in the south-corner of my garden. By Jonah, they are the finest in the State!'

'I'll wager there are as fine in my rose patch,' protested Silas, abruptly.

Mrs. Folsom had winced a trifle at the homely reminiscences of the two old men. What a sensation the fraternal Damon and Pythias would make in her accustomed social circle were they transported to the city! But she had not lost her affection for the days these friends of her childhood recalled. Perhaps it was because the glamor of departed youth irradiated the scenes whereof they spoke that, even looked back upon through the sunlit mists of prosperous years, they yet seemed among the happiest of life.

'I'm going to exhibit my roses at the Show,' Hiram declared. 'And, by Jonah, I'll call them the Myra Folsom!'

The compliment evidently touched and pleased Mrs. Folsom; but, with the ready tact that in part accounted for her popularity, she said, at the same time smiling appreciation of his rural chivalry:

'Oh, thank you! But "the Satilda" has a far prettier sound, and will be quite like a florist's name for them, don't you think so?'

'Humph! Maybe you're right, Myry,' he ruefully admitted, upon second thought. 'For I won't gainsay but that some roses are thorny—powerful thorny.'

'Hiram must be getting old, he's so set,' Silas confided to his wife that same evening. 'How can he claim to have the finest roses when he has not seen mine since they blossomed out. Mine can't be beat, that is sure; and I am going to call them the Sarah Menipenny.'

His practical helpmate suddenly found her spectacles grown dim.

'Though it is, indeed, a faded rose Silas has at home, he has never changed for all that,' she said to herself, with a thrill of pride. 'But no more has Hiram, and I will allow he has had more to put up with. Satilda can be trying at times.'

The day of the Floricultural Exhibit came at last. Before it was over, all the visitors at the Fair Grounds were agreed that never before had such magnificent roses been grown in the county as those shown by Silas and Hiram. But alas for the latter's recent boast! On this occasion verily the thorns proved his portion. The judges decided in favor of his brother and the Sarah Menipenny roses.

The next summer when Myra Folsom came to the village, Fair-Meadow had a different tale to tell of the erstwhile exemplars of fraternal affection.

'It was the new stir in the place that did it,' Sarah confided to her friend. 'When Silas and Hiram got through arguing about their floral exhibit, the activity of the building companies set them to bickering over the boundaries of their lands. Hiram says the well is on his ground, and Silas declares it forms part of his property. Now they talk of going to law to settle the matter.'

Myra was resourceful. As a method of soothing over the difficulty she suggested that her son Stephen, who was studying engineering at the 'Technology,' should come up and survey the farms.

One September morning, accordingly, the owners of the two farms tramped over the fields with Stephen and his chum. Silas carried a time-yellowed deed, from which he read at intervals; Hiram followed with a map of the property, and the young surveyors measured and figured and drove stakes. At last the bounds were clearly defined down to the home lot, where stood the homesteads side by side.

Onward strode Stephen until he came to the well whence for so many years water had been drawn for both households—sweet spring water that yet, of late, had grown bitter to the taste of each brother because of their dispute as to which of them had the right to drink it.

'Here's the place! The line runs just to the off side of the well,' cried one eagerly, and as though he were speaking of a horse; while he followed the man with his index finger, pointing out the spring that lay on his side of the field.

'No, the line certainly runs on the nigh side,' protested the other. 'Hear what the deed says: "three hundred feet from the fence."'

Folsom silently continued his figuring. After a few moments he drove his last stake squarely in a line with the pump, and, standing erect, said as he met the look of amazement depicted on the faces of the two old men:

'Well, Uncle Silas and Uncle Hiram, the matter rests this way: the well was dug directly on the boundary that divides your farms. The line cuts the pump in two, leaving the handle on one side and the snout on the other. So, Uncle Hiram, you can pump all the water you have a mind to, but how are you going to make use of it unless Uncle Hiram lets

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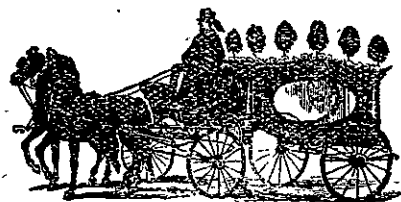
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you rest your bucket on his ground under the pump? Uncle Silas, you can have all the water that flows from the pump, but how are you going to get any unless Uncle Hiram gives you leave? You will have to settle this question amicably between yourselves, or else one of you will have to sell out to the other.

For some seconds Silas and Hiram eyed each other angrily over the top of the pump. Then the wrath of both turned upon the would-be pacifier, who, with the rashness of youth, had told them the unwelcome truth.

'Humph! I always thought you were demented, Stephen Folsom!' exclaimed Hiram gruffly. 'Seems as if being a Romanist made you see things different.' The young man checked the hasty reply that rose to his lips. He was sorry for the discomfiture of his old friends; yet he congratulated himself that he had not been forced to announce the triumph of either in this their first real quarrel.

'Being a Romanist, as you call it, Uncle Hiram, has nothing to do with surveying, unless to make me more eager to be just and accurate,' he answered forbearingly. 'But I will admit it is my moral-theodolite, and an unerring one too—'

'I'm not attacking your convictions, boy,' interposed Silas, regretting his brother's illiberality. 'All I say is, you don't know your profession.'

Thus was Stephen offered up as a sacrifice to his mother's ambition to enact the role of peacemaker. In vain, nevertheless, did the Menpennys have the lot again surveyed. The result was the same. Hiram could not legally take the water he pumped without the consent of Silas, and Silas could not pump any water unless with Hiram's permission.

'Durned if I ever give in! I'll draw water from the river first!' Silas announced to Sarah.

'By Jonah, I will never ask a favor of Silas!' Hiram declared to Satilda.

So during the remainder of the autumn, all the water used by the two households was brought in casks from the Connecticut River, a mile away; and the brothers avoided both the pump and each other.

When winter came, and the roads were rough and broken, the problem grew more difficult. One dull morning, when the ground was covered with snow and the air filled with a drizzling sleet, Hiram stole out to the pump.

'It is too early for Silas to be around,' he muttered to himself. 'And who will be the wiser if I pump a bucketful of water? The river's frozen over again and the neighbors are getting tired of letting us draw from their wells.'

As he approached the old trysting-place, however, the spot where he and his brother had been wont to discuss family matters, the town gossip, and the affairs of the nation, he perceived that some one else had come out surreptitiously—like himself.

At the pump stood Silas, working the long wooden handle up and down vigorously, and so engrossed in his nefarious occupation as to be oblivious of everything besides. His coat was powdered with snow, his fur cap was pulled down over his ears, and the ends of his trousers were stuffed into his high-topped raw-hide boots.

Hiram was about to cry out to him in angry protest; but as he continued to gaze at the familiar figure, his heart smote him. Silas had aged much during the last few months; there was no shutting one's eyes to the fact. He was less hale, and the fringe of white hair that showed beneath his cap was thinner. He was more round-shouldered too, and as he lifted his filled buckets, it was as though he felt them heavy. Hiram decided quietly to make his way back to the house. But he had delayed too long. His brother turned, and the two old men found themselves confronting each other, and only a few steps apart.

Silas started, thereby spilling some of the precious water from the buckets. For a moment he looked shamefaced enough, like an urchin caught in mischief. Then, suddenly realising the situation and that Hiram was likewise an intentional trespasser, he stared blankly before him, wheeled around, and started homeward.

It was the climax. Hiram swung his own frost-covered buckets defiantly. But pleasant memories crowded upon him. The evenings had been long, and dull since visiting between the two houses had ceased. A man's wife, whatever else she may do for his comfort, can not be expected to smoke a sociable pipe by the hearth with him. Moreover, Hiram's conscience pricked sharply. If Silas had been obstinate, was not he himself as stubborn as a mule?

'This cannot go on for ever,' he resolved there and then. 'And I s'pose the one who began the quarrel ought to speak first.'

He stepped forward.

'Silas!'

At the call, Silas turned again, and the brothers were once more face to face.

Hiram's voice was husky with emotion.

'Silas,' he said, 'Pears to me that we've been the durned idiots, 'stead of them young surveyors from the city.'

A similar thought had shaped itself in the mind of Silas. It was only what his wife Sarah had been telling him for weeks, sometimes clinching her argument with:

'And Myra Folsom says such hard feelings aren't Christian.'

Hiram's present generosity cut him as though he had been stung by a lash from a whip. In the beginning, had not he, Silas, been the offender? Had he not been too stiff-necked to bend his pride?

'Pears you are about right, Hiram,' he replied, grasping his brother's outstretched hand. 'I reckon it is meant that in this world folks must depend a little on one another. There is no one so independent that he can go it quite alone. I'm sorry I started the quarrel—yes, I did; but we will not get so arguing over it again, for it is settled now.'

'Yes, it is settled now; and we're a heap wiser than we were, since we know that we both were wrong,' agreed Hiram, as, clapping Silas on the shoulder, he broke into a happy laugh, which brought a boyish smile to the seamed face of his brother. Yet the eyes of the old men were misty.

Their quarrel and reconciliation formed a landmark in the social history of the neighborhood, whose material prosperity continued. Few in the little New England village realised, however, the broader progress it attained in the breaking down of many of its Puritanical prejudices and some of its narrowness through the gentle influence of Myra Folsom, the daughter of whose worldly success Fair-Meadow was so proud—its transplanted rose, whose heart, all white and golden, but gave forth added sweetness with the passing years.—'Ave Maria.'

Of the thirty-six Australian Senators eleven are Catholics.

Miss Marie Narelle sang at the St. Patrick's Night Concert in Melbourne, and was enthusiastically received. She had previously given a successful season of four nights in the Melbourne Town Hall.

The 'Age,' commenting on the Victorian elections, says that the sectarian agitation was fruitful in at least spurring the electors, 'but that it failed to achieve its purpose. This, indeed, may be said to be one of the features of the contests. In every case but one where a sectarian candidate challenged a seat on the Education question he was defeated.'

St. Mary's Convent, Lismore, was formally opened a few Sundays ago by his Lordship Bishop Doyle in the presence of upwards of 3000 persons. Bishop Doyle said they had met that day to celebrate St. Patrick's Day, and to open the handsome new convent for the Presentation Nuns. A collection realised upwards of £500. The new building is a three-storey one, and has also a basement. It covers a plot of ground 100ft. square, and cost over £10,000.

Victor Emmanuel has his hobby. As the Prince of Wales has devoted himself to philately, so the King of Italy has given much of his spare time to the collecting of coins. His Majesty's collection of the coins of his own country alone amounts to over 50,000 specimens, with a catalogue of nearly 35,000 slips. He is a member of the Numismatic Society of London, and has received the society's gold medal in recognition of his distinguished services to the pursuit.

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Current Topics

Devil-Worship

It is one thing to achieve mere notoriety. It is quite another thing to win the honest fame that leaves one's name 'fast anchored in the deep abyss of time.' Many people are given to confounding mere notoriety with fame—the burnished gold of a bright renown with the pinchbeck and Brummage vogue that may be worn by the magsman that steals a Gainsborough portrait or makes a big 'seccop' in Kimberley diamonds. Last week (according to the cables) there passed away in Italy a man who achieved the sort of notoriety that with the unthinking passes for renown. His name, Giosue Carducci. His achievement, the writing, in nervous Italian, of a 'Hymn to Satan' ('Inno a Satana'). The tervid thing is before us—a tempest of frantic blasphemy against the Creator of heaven and earth. It may interest some of our non-Catholic friends to know that Carducci sounds the loud timbrel over Wicliffe, Huss, and Martin Luther as (so to speak) aides-de-camp of 'Satan the Great' in his war with God. The 'hymn' was taken up by the Italian socialists, anarchist-socialists, and other anticlerical organisations and sung at their reunions—men who refused to acknowledge the infinitely good God cracking their cheeks with the terror of their worship of the Evil One. Such was the achievement which put the name of Carducci in the public mouth. Fame? 'As much like fame' (to quote Beaconsfield's "Venetia") 'as a toadstool is like a truffle'.

The Old Bible-in-schools

Werenfels, a Protestant theologian, was the author of the famous Latin distich which says of the Bible:—

'Hic liber est in quo quaerit sua dogmata quisque;
Invenit et pariter dogmata quisque sua.'

The well-packed Latin of this historic saying finds diluted expression in the following English versified translation:—

'Within one Book each seeks to read
The tenets of his private creed.
And, strange to tell, each reads so well,
The selfsame words all doctrines spell.'

It is not in the nature of things that a Book which so many hundreds of conflicting religious bodies regard as their creed-document could be taught in State schools without sectarian bias. Even with the best intentions, teachers could not well avoid coloring even their 'literary, historical, and ethical explanations' with their own beliefs or 'unbelief. The Royal Commissioner's Report on Religious Instruction in Victoria contains abundant evidence of the flagrant manner in which the religious rights of minorities may be violated with impunity during Scripture instruction. And this in the very teeth of an Act of Parliament and under the mock 'protection' of the very conscience clause that was offered as a magnanimous concession to Catholic and Jewish susceptibilities in New Zealand. The results of introducing the Protestant version of the Bible into the public schools of the United States were described as follows in the course of an editorial article in the 'Biblical World' (a Protestant magazine), in its issue of October, 1902:—

'Protestant teachers taught the Bible in a way that antagonised the Roman Catholics; and teachers of the several Protestant denominations interpreted the Bible to the children from their own point of view. But the public money which is raised by general taxation for the support of the common schools comes from men of widely differing ecclesiastical creeds and connections, and cannot therefore be used for the dissemination of sectarian tenets'.

This kind of history has an unpleasant trick of repeating itself. The success of the movement for clapping the white 'choker' on our State teachers would speedily have resulted in the utilisation of our public schools 'for the dissemination of sectarian tenets' and the teaching of the Bible in a way that would antagonise very many besides 'Roman Catholics.' That political movement put up its handsomest performance when it drew its last breath. And little, if any, craze has been worn to its memory.

The New Bible-in-Schools

The clerical leaders of the old and now happily defunct Bible-in-schools movement were firm believers in personal effort and sacrifice for God's little men and maids at school. But they as firmly believed that 'the other fellow' (the State teacher, to wit) should put forth all the effort and make all the sacrifice, while they snuggle into their eiderdown cushions and go nod-nodding like the dormouse in 'Alice'—for the glory of the Lord. But there is, thank God, a body of earnest non-Catholic clergy who do not believe in abdicating so elementary a duty of the Christian ministry. We learn from the 'Outlook' of April 6 that they are bent on utilising 'whatever facilities are offered for giving Bible lessons out of school hours.' 'The Ministers' Association at Invercargill,' says our esteemed contemporary, 'have taken this matter up, and are organising so as to reach every public school within their district, all the ministers, including the Anglicans, having signified their willingness to give assistance. So soon as the necessary detail arrangements have been made and the co-operation of head-masters and School Committees secured, there is every reason to hope that regular Bible lessons will be given in each of the public schools at Invercargill. And although one half-hour a week is an infinitesimal amount of time to devote to inculcating the lessons to be learned from the pages of the Book of Books, yet even this is something to be thankful for.' Thus far the 'Outlook.' We may remark incidentally that the Catholic clergy of Invercargill, as well as of the rest of New Zealand, have long been setting an example which deserved earlier and better imitation by the spiritual guides of other faiths. One half hour of religion in the 120 hours of the school-week is indeed 'an infinitesimal' dose of spirituality to a vast bulk of secularity—a small half-penny worth of bread to an intolerable deal of sack. There is (according to an official return presented to the Legislative Assembly on November 2, 1903) one non-Catholic clergyman to every two State schools in New Zealand. From the same official return it appears that only about one in eight of them took the trouble to impart religious instruction to the little members of their flocks in the public schools. The new Bible-in-schools movement will, perhaps, remove that reproach. At any rate, it is a good beginning, and may possibly lead to better things than those engaged in it at present foresee. It took the non-Catholic clergy a long time to find a hole in the Education Act. When found, they spent an unconscionable time in tinkering at it in the wrong way. They may yet find the true remedy for the defect through which Christian belief is last leaking out of their various folds.

The Great Annual Slaughter

A Cincinnati paper once burlesqued the 'greatest-country' boast by claiming that the rivers of the United States are larger, muddier, wetter, deeper, faster, noisier, and more damage-producing than anybody else's rivers; that its rail-cars and steamboats are bigger, longer, and broader, and burst their boilers oftener, and send their passengers higher than in any other country; that its men can fight harder, and shoot straighter and faster, and chew more bad tobacco, and spit fur-

ther than the men of any other country; and that its women can kick up the devil generally to a greater extent than the women of any other country. Recent news from across the Pacific would seem to indicate that the Cincinnati journal's bufflesque is not all burlesque. Take, for instance, the 1,200,000 divorces in twenty years, for which the cables vouch. These returns would furnish some justification for the statement that, in one vital point of morality, numbers of married men and married women in the United States have been 'kicking up the devil generally to a greater extent than those of other countries'. Here are some figures which we condense from returns for 1906: Murders and homicides, 9350; suicides, 10,125; legal executions, 123; lynchings, 69 (wholesale killings by mobs not included here); killed by automobiles, 209 (injured, 851); killed by hunters or while hunting, 178 (wounded, 167); killed on railroads (passengers and persons crossing tracks), 3,295 (injured, 9561); killed on electric lines (including employees), 674 (injured, 2953); killed by fires, explosions, cyclones and storms, lightning, electricity, drowning, and in mines, 6,489. Total violent deaths (exclusive of the red handiwork of mobs), 30,512. The steamboat contribution is not stated. But even without it, the figures for 1906 represent a pretty lively dance of death—a terrible record of the number of souls and bodies that were torn apart with a wrench of agony between New Year's Day and St. Sylvester's. Here is an item of much significance: 'The record of embezzlement, forgery, defaulting, and bank wrecking aggregated \$13,734,863' (nearly £3,000,000), 'an increase of more than \$5,000,000' (£1,000,000) 'over 1905'.

• Beware! Take Care! •

Those who have followed the conflict between the Lodge and the Church in France do not need to be reminded that the anti-Christian press of Paris does not greatly burden itself with the luxury of a conscience. This is especially true of the 'Matin', which, though poorly written and badly printed, sways the anti-Christian forces of Paris and gives the keynote to the campaign against religion throughout France. Its proprietors are Freemasons of the extreme Continental type, Jews in race but aggressively atheistic in their attitude towards religion. Moreover, the 'Matin' is not an independent organ, even of French Masonic atheism. It is a subsidised Government organ—a 'reptile' paper, as it would be termed in this country of cleaner political methods. For a long time it was edited by the adopted son of the Paris Jewish correspondent of the London 'Times'. In connection with the official war upon religion in France, the last-mentioned gentleman has made the 'Times' merely the London echo of the sort of 'news' and views that appear in the 'Matin'. Mark Twain has somewhere remarked that the habit of truth-telling grows upon you, if you are not careful. In all that relates to the Church, the 'Matin' is, so to speak, microscopically careful. Its amazing resourcefulness in untruth in connection with the Pope and the French bishops is, for instance, a matter of sufficient notoriety. The recent papal encyclical, however, and M. Combes' enfant terrible admissions in the Vienna press, made even the 'Times' withdraw from some of the views which it had adopted at second-hand from the 'Matin'. The 'Times' and other English correspondents in Paris are, however (as the 'Glasgow Observer' remarks), careful never to publish 'those extracts from the "Matin" which would shock English Protestant opinion', but which 'accurately reflect the opinion of the clique of Freemasons who are for the moment in power' in France. Fragments of Monsignor Montagnini's stolen letters appear to have somehow got into the French papers. They—and especially his accusations of bribe-seeking—seem to have touched the leaders

of the 'Bloc' on the marrow and raised them to a controversial temperature like that of an electric furnace. Thus far, we in New Zealand have only the 'Matin's' version of the facts, through the Paris correspondent of the 'Times'. We ask our readers to suspend judgment upon the case until slow-plodding truth comes to our shores in the hold of the mail-boat. Then we shall be in a position to judge whether the 'Matin' has been at its usual tricks.

The Great Robbery

The French revolutionaries of 1789 despoiled the Church of much; the atheistic Christ-hunters of 1907 are stripping her to the bone. On page 11 of this issue we reproduce the calm and sober analysis which a learned American Protestant judge makes of the great act of wholesale plunder which the enemies of religion are now perpetrating in unhappy and distracted France. A similar verdict as to the illegality of the French spoliation was given a few weeks ago in a Baltimore paper by the Hon. A. Leo Knott, Professor of International Law in that city. Two eminent American judicial authorities thus, unite in declaring, in effect, that the spoliation of the Church in France is a rank illegality, and on the same moral level as a vast case of organised highway robbery. 'Mr. Knott', says the 'Ave Maria', 'cites opinions of Chief Justice Marshall and Justice Story on questions of similar import that came up years ago in United States courts, and concludes his article with this statement:—

"It will be thus seen that on this great question of the indefeasible rights of property, and the incompetency either of the King or the Legislature to annul them, and also corporate franchises when once granted, there is no difference between the Common Law of England and of this country and the Civil Law prevailing in France. Both of these systems of jurisprudence therefore condemn and reprobate the flagrant violations of these rights now being perpetrated by the French Chambers in their war against Christianity and the Church in France."

In Virginia there long existed a union between the State and the Protestant Episcopal Church. Churches, schools, and other institutions were built for that denomination by taxes levied upon citizens of every creed. Disestablishment came in due course. In 1789 and 1801 the State Legislature passed a law to seize this property and devote it to other uses. This gave rise to the historic case Tennett et al. vs. Taylor et al. The case was ultimately decided by the United States Supreme Court, which declared that the Virginian Legislature had no power to enact such laws, and that they were void and of no effect.

When disestablishment took place in Brazil in 1890, and in the Philippines a few years ago, the Church was in each case left in undisturbed possession of her property. No robber hand was stretched against her either by Brazilian revolutionaries or by American conquerors. Nay, in the case of the Philippines, the Supreme Court ordered the restitution of the Church property which had been seized by the usurper Aglipay and devoted to the uses of a schismatical cult. Between the years 1800 and 1844 the Protestant Church in Ireland received (according to Godkin's 'Ireland and Her Churches') in grants from the public Treasury the enormous sum of £2,301,725. Aubrey de Vere shows in his 'Church Settlement of Ireland' that the same religious organisation—the Church of one-tenth of the people—received from Parliament and church and parish rates £1,710,134 for the erection of churches and of residences for the clergy. The vastly greater part of the church rates and parochial taxation was picked out of the unwilling pockets of Catholics, often at the point of the bayonet. Yet no Irish Catholic suggested, when Disestablishment was coming, the con-

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

fiscation of this vast property created out of the public purse. And such an idea never once knocked at the ante-room of the governmental brain. The Anglican Church in Ireland was disestablished in 1869. The Act which severed its connection with the State left it in full possession of all its property, of the estimated value of £8,000,000 sterling, with an annual revenue of £616,840. To this was added the gift of a vast Commutation Fund given by the Treasury in order to secure vested interests and enable the existing clergy, (whose ranks had been hastily and largely increased in view of this provision) to receive the customary handsome revenues for the term of their natural lives. Such, in briefest terms, is a statement of how disestablishment, or the separation of Church and State, is carried out by Governments that are not bent (as Minister Briand declares the French Government is) on 'making an end of Christianity' and 'hunting Christ' out of the country.

THE GREAT FRENCH PILLAGE

REMARKABLE PRONOUNCEMENT BY A NOTED PROTESTANT JUDGE

On the night of February 12, a remarkable pronouncement was made at Lincoln, U.S.A., on the great French plunder by the Hon. Peter P. Grosscup, presiding Judge of the United States Circuit Court for that district. It was made during the course of a lecture on Abraham Lincoln to the Knights of Columbus. The Philadelphia 'Catholic Standard' of February 16, from which we take the report, says: 'As the utterance of one of the leading jurists on the Federal Bench, who has been called upon to decide many questions of the very highest importance to the nation at large, and as a Protestant, Judge Grosscup's views must carry great weight. His subject was "Abraham Lincoln," and in his development of it he was led to a discussion of common honesty, international relations, law, justice, and humanity. He took up the French question and dealt with it as a judge rendering an opinion off the Bench.' Judge Grosscup spoke in part as follows:—

Perhaps the greatest lasting thing that the Civil War did was to nationalise life, liberty, and property. Before the fourteenth amendment to the Federal Constitution life, liberty, and property, were within the power of the eight and thirty States. By that amendment they were put within the protecting shield of the nation. Henceforth the right to life, the right to liberty, and the right to property were

National Interests.

When we look across the Atlantic to what is transpiring in France to-day in relation to the Church properties created by the Catholics of France, the value of this, our great national guaranty against absolutism and spoliation, stands out one of the mighty bulwarks of American institutions.

For centuries the Catholics of France had been building their churches and their other institutions. Like the little Lutheran church building in which I was confirmed—like the Protestant church buildings to which the majority of Americans are attached—these edifices became, humanly speaking, the property of their human creators. By every law of nature and of right they should have remained the property of their creators. But in the frenzy of the revolution of 1789 they were seized by the mob, and because the mob at that time was the Government of France, what had been built by religion was consecrated to the State. No historian of standing, no jurist of standing has ever attempted on any principle of honor or morals to defend this act. It was an act of sheer brute force—the taking by sheer force and without compensation of things created from their creators and turning them over to the State. No Socialist of the most radical type has ever outstripped in speech what the mob of the Revolution accomplished in deed.

For twelve years the situation thus stood—the forcible retention by the State of that which did not belong to the State. Then Napoleon, alive to the fact that a religion in France was needed as well as French armies, and that the weakness of his government in the eye of the world was the spoliation on which it was founded, set about to undo the wrong.

The Concordat of 1801 was the result. The Concordat was a compromise. It did not restore to the Catholics of France the property that belonged to them. Rightful as such restoration would have been, it probably was beyond the power of Napoleon to accomplish. But what was accepted as an equivalent was agreed upon—the assumption by the State of a part of the burdens of the Church. And as a contract to that end the Concordat has stood now for over a hundred years.

Nothing Less Than a Repudiation.

It is from this settlement, this contract between the authorities of the State and the authorities of the Church that has stood for a century, that the State now withdraws; withdraws, too, without a pretence of restoring to the other party the right of property that the contract that is abrogated was intended to replace. A withdrawal under such circumstances is nothing less than repudiation. True, as some of the apologists for the act of separation say, the Concordat by its terms was not perpetual; but assuming that that fact gives to the State the right of withdrawal, it does not excuse the duty, when the supposed right of withdrawal is exercised, of at least restoring that for which the contract was intended as the equivalent. Could the State the next day after the contract was signed, or a year thereafter, or ten years thereafter, still keeping its grasp on the property taken, have withdrawn without guilt of repudiation? Why then in ten times ten years? 'For it is not the lapse of time, however long, that gives the right to withdraw. The sole basis of that right, whenever exercised, would be the restoration to the other party of what had been originally taken—what we call in the law the restoration of the statu quo.'

True, too, as the apologists say, the State has had now the legal title to these properties for a century. But by what code of morals or justice does the possession of title for a period, however long, accompanied by a burden settled upon it as a part of the consideration upon which the title was surrendered, entitle the party to throw off at will the burden while holding fast to the title? Besides, there is no principle, either in morals or in public law, that makes that right which originally was wrong. No plea of that character can stand for an instant in the court of public conscience.

Contrary to the American Principle.

But again it is said that the repeal of the Concordat is only putting into effect in France the principle of separation between Church and State that prevails in America. But what is there in the American principle that deprives the Church of the right to hold the property that the Church has from time to time created, or that justifies the taking by the public of that property without full compensation for the thing taken? Indeed, the American principle contemplates that the Churches shall hold their own property, to be used according to their own interpretations of their religious duties; and it prohibits the State, by the solemnity of constitutional guarantees, from taking any property, either church or secular, except upon full compensation first made.

As a final apology it is said that the act of separation still preserves to the people who reside in the vicinity of the individual churches taken the continued enjoyment of such churches as houses of worship; that all that these several communities have to do is to apply to the State for permission to use the church buildings, whereupon permission will be granted, as a matter of course, without charge.

The people who offer this argument, the speaker pointed out, fail to see that the Separation Law is fatally defective in failing to preserve the orthodoxy of the proposed associations of worship; is, in fact, an encouragement to schism. Continuing, Judge Grosscup said:

Besides, what assurance have the Catholics of France that a public that will seize without right what belongs to another, and withdrawing without right from the arrangement under that seizure for a century was condoned, will observe any later or less substantial promises that it will make? What assurance have the Catholics of France that step by step, as it is now going on, this process of elimination will not result in the end in the total elimination of the Catholic faith from the properties that their ancestors have created?

Every Attempt at Justification Fails.

Indeed, every attempt at justifying these acts of the French Government dissolves the moment it is put under the lens of any honest application of the axioms of law or morals—dissolves instantly one applies to it that

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

"DEED AYE! Twa spurns o' 'Cock o' the North' gang as fair as three o' maist ither tees!"

highest test of fair judgment, 'Have you done unto others what you would have them do unto you?' And it is then that the defender of the French Government falls back upon the assertion that after all the Concordat was not a settlement, but was merely an arrangement for governmental voluntary contributions to the Church—contributions that the State may continue or discontinue at will. But argument like that is as bad as its predecessors, for it tries to make us believe that an untruth is the truth. The seizure of the churches at the beginning of the Revolution and the Concordat at the end are not separate items in French history, unrelated to each other.

On the other hand, they are two events closely related, standing to each other in the relation of cause and effect; for without the unlawful seizures the Concordat would never have been brought into existence, and without the Concordat the Church would eventually have found some other way to retrieve the wrong done. Napoleon was not making a contribution. He was righting the wrong. He needed the Church to help govern France, and the Concordat was his token that the Church was not to be despoiled. He needed to show the world that he was not for overturning the well-established institutions of mankind. Justice to the Church that had been robbed was the best evidence of his good faith. In every honest view of history it was a settlement that these parties entered upon in 1801, not a surrender—a settlement that had the intended effect of forestalling the Church from appealing on that day or at some later day, to the conscience of France for the justice that the conscience of France was bound some day to do.

Speaks as a Protestant in the Interest of Protestants.

It is not as a Catholic, therefore, or a Protestant speaking to Catholics, that I chose to raise my voice for whatever my voice is worth against this invasion of the rights of the Church, nor as a Protestant merely interested in seeing that the great sister Church is not despoiled. I speak as a Protestant and in the interests of Protestants; because if such things could be done outside of France, the great Protestant Church to which I belong, secure now in the enjoyment of the property it has created as the human instrument through which it is working out its faith, would be no longer secure. I speak, too, as an American, who, though irrevocably opposed to a Church-controlled State, is as irrevocably opposed to a State-controlled religion. I speak as a man to whom breach of faith is none the less odious because it may emerge from high altitudes. And I speak as a believer who sees in what is transpiring in France an organised movement against belief in God after any faith.

Happily what is transpiring there is not likely to transpire here. Republican America would not tolerate it. Protestant America would put herself against it. Liberty-loving America would overwhelm it or perish, for what France is doing to the Catholics of France, if accepted by the world as a thing rightly done, would be looked back to some day as the first great step toward the extinction not merely of the faith of men in God, but of liberty as individual men.

It is not alone the right of the Catholics of France to hold that which they have created that is on trial to-day. The whole cause of individual property is on trial. Individual liberty of conscience is on trial. And on issues such as these the attitude of America ought not to be in doubt.

The Privy Council

On various occasions in this Colony cases have been taken from our highest court—the Court of Appeal—to the Privy Council, and in view of this fact something about the highest court in the Kingdom will be of interest. It is not a little curious (says an exchange) that, while the inferior courts of law are, in some cases unpleasantly, familiar to the public at large, probably not one man in a thousand has any practical knowledge of the supreme and ultimate court on which the last hope of the persistent litigant depends—the Appeal Court of the House of Lords, which is one of the busiest, and certainly the most important and interesting, of all our tribunals.

The reason, no doubt, is that few litigants are sufficiently resolute or have a long enough purse to carry their grievances from one court to another until they reach the goal of the House of Lords. It is a luxury beyond the reach of the man of average means; for the appellant must, as a preliminary, give as security for costs his own recognizance for £500 and the bond of a surety for a further £200; and he must

brief two counsel, whose fees run to large figures. In addition, he must have a petition prepared praying that the judgment against which he appeals 'may be reviewed before His Majesty the King in his Court of Parliament'; he must lodge with the petition forty printed and bound copies describing in detail his case and that of the respondent; and he must supply ten copies bound in purple cloth for the use of the Lords of Appeal.

The Court which adjudicates on this, the final appeal, consists of the Lord Chancellor, as President, the four Lords of Appeal in Ordinary, each of whom receives a salary of £6000 a year, and any peers who have been or are judges of the Supreme Court of Judicature. Lay peers are entitled to sit as judges, but in practice the Court is confined to the legal lords named, who are certainly among

The Most Learned Lawyers in the Land.

Let us in fancy attend a sitting of this exalted Court, which is open to any member of the public who chooses to attend. The experience will be both novel and interesting, for this tribunal is not only the most picturesque of all, but its procedure is entirely different from that of all the inferior courts.

At half-past ten the Lord Chancellor makes his stately entry into the House of Lords (in which the Court holds its sittings on four days a week during term), heralded by the Serjeant-at-Arms bearing the mace and by the Purse-bearer carrying the richly-embroidered bag which is supposed to, but in fact does not, contain the Great Seal. His lordship proceeds to the Woolsack, on which he takes his seat, with the mace at his back. When the law lords have also taken their seats, on the front benches near the Bar, the court is formally opened with prayer, read by the Chancellor and responded to by his colleagues. This preliminary over, the doors are opened by the yeoman usher; the waiting crowd of counsel, litigants, and the curious public flock into the chamber and take up their position outside the Bar, the lawyers and the parties to the appeal entering a railled-off enclosure appropriated for their use.

Meanwhile the Lord Chancellor has left the Woolsack and has taken his seat at a table nearer the Bar, flanked on each side by his noble colleagues, all of whom, unlike his lordship, are in ordinary lay attire, without either wigs or gowns. Then the first case is opened by one of the counsel, who proceeds to give his arguments in a quiet, conversational fashion, while the judges listen gravely and patiently to him. No witnesses are called, no technical objections and quibbles, such as are common in inferior courts, are heard. It is simply a plain unfolding of his client's case, with a statement of the law on which he relies to support it. No more than two counsel are heard on either side, and when each has exhausted his arguments the Court reserves its judgment until some future day, and the next case is called.

When the day arrives on which the Court, after mature deliberation, is prepared to give its verdict, counsel and litigants again attend, and the Lord Chancellor, leaving the Woolsack, reads his judgment from the clerks' table; the other law lords follow in order of precedence, and, finally, the Lord Chancellor 'puts the question' in the form of his own decision. 'As many as are of that opinion will say "content," and of the contrary opinion "non-content,"' announcing the result as the contents or non-contents are in the majority.

From this verdict there is no further appeal. The law has said its last word on the dispute, and if the appeal is dismissed the appellant has such satisfaction as he can derive from the knowledge that he has done everything that money, pluck, and skill can do to win his case.

The Value of a Trade

The following remarks on the wisdom of boys mastering trades, which appeared in a recent issue of the 'New York Times', are as applicable to New Zealand as to the United States:—

The idea that a trade is an excellent thing for any young man to possess is rapidly gaining weight among the thoughtful people of this country. The idea is a good one, and the more widely it is extended the better it will be for this nation and for its people.

There was a time when it was deemed degrading for the son of a rich man to perform any unnecessary labor. There seemed to be a feeling that, as the father had made all the money that his family could reasonably be expected to require it was the duty of

his children to be 'ladies' and 'gentlemen' for the remainder of their lives. To fill such a position, according to those who held this opinion, the young men and women should have nothing to do but loaf around, with nothing to do except to get into mischief. Happily there has been

A Change

in this phase of public opinion. To-day industrial and mechanical genius is recognised, and it is thought no disgrace for the scion of the house of millions to don overalls and jumper that he may not soil his clothes while he is mastering the trade at which his father amassed his fortune. Cornelius Vanderbilt did it, and is doing it now. He went into the yards of the New York Central Railway and learned to run a locomotive. He learned to run it so well, in fact, that he has already perfected several inventions that have been accepted as profitable improvements. As the result the company owes a great deal to the industry of this son of the Vanderbilts, and society thinks none the less of him because he wore old clothes and got himself all mussed up and dirty studying the mechanism of an engine.

Cornelius Vanderbilt is not the only young millionaire who has boldly asserted his right to make himself of some use in the world. One has only to read the daily papers to know about scores of young men who are doing the same thing. Instead of saying disparaging things about them everybody commends them for their good judgment. Toiling in overalls among other workmen does not rob them of any of the traits that entitle them to be regarded as 'gentlemen,' and they certainly are better fitted to look out for themselves in the world.

That is the Keynote

of the whole situation. That is the reason why every young man ought to be compelled to learn some trade. Of course so far as the son of a poor man is concerned, the argument in favor of a technical education is practically unanswerable. Such a young man is compelled to go to work through the pressure of circumstances. The education that he may receive in his boyhood is due largely to the extent of his father's resources. Some men are able to send their boys through college, while others are obliged to put their sons to work after a very limited period of school instruction. Whatever the time may be, however, whether it is long or short, the poor man's son has got to go to work sooner or later, and the only question is what kind of labor he will determine to pursue.

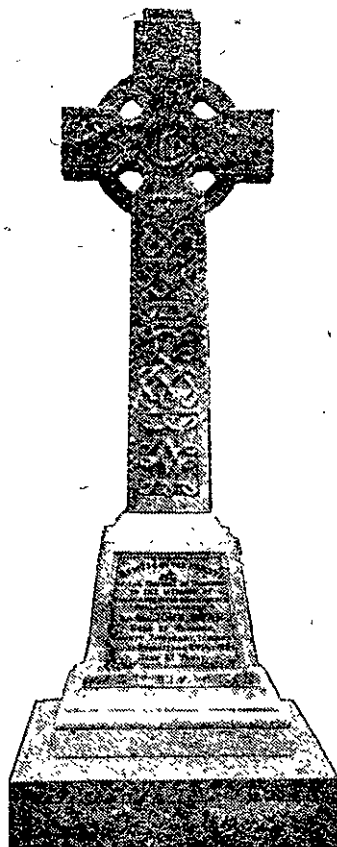
There are some young men who elect to become clerks, or salesmen in a shop because the work is not very hard and it is possible to keep oneself clean while doing it. There are other young men who, like Cornelius Vanderbilt, are not afraid of dirty work. For the sake of mastering a trade they are willing to soil their fingers. To accomplish their purpose no manual labor is too hard. There is just as much

Difference in the Recompense

for the two grades of work, however, as there is in the work itself. The clerk in the office, the salesman behind the counter, the stenographer who attends to the office correspondence, all keep their hands clean, but at the week's end there is a considerable difference in the size of the sum that is found in the pay envelopes. The man with a trade may have worn overalls when at work, but there is money enough in his envelope to enable him to wear a good suit of clothes during his idle hours. He may have soiled his hands, and his face may not have been as clean as that of the clerk in the store, but when the end of the week comes he has money enough to assure his children a good education. The clean, easy job may be the pleasant job, but it doesn't pay as well as the joy of the well-trained mechanic, simply because a man must have both brains and a certain amount of technical skill to be the master of a good trade, whereas anybody can learn how to measure lace by the yard, or sell sugar by the pound. In other words, there is so much competition for the easy jobs that employers are not obliged to pay large wages to those who fill them.

Whether a trade must of necessity be used or not, every young man should master one of them. It is impossible to tell what the future has in store for anybody, and a young man who is a skilled laborer in any trade is in a position where he can look the future in the face with perfect confidence. If circumstances are such that he is not compelled to make use of his trade he is fortunate, but he is equally fortunate in knowing that with a good trade at his fingers' ends he is prepared for the worst that may happen.

The Late Rev. John Ryan



The above is a photo-engraving of the monument which has just been erected in the Queenstown Cemetery to the memory of the late Rev. John Ryan, by the priests of the diocese of Dunedin. The memorial is a handsome Celtic Cross in white marble, about seven feet in height, with true Celtic ribbon tracery and rope borders, and was specially executed to the order of the clergy by Mr. H. Frapwell, monumental sculptor, Dunedin.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 6.

The young men of the city will approach the Holy Table in a body at St. Mary of the Angels' Church to-morrow morning. The usual breakfast gathering is to be in Searle's Rooms, when the clergy and leading laity will be represented.

Andrew Mack is with us, and has realised expectations. 'Tom Moore' has been greeted each evening by a crowded house. Mr. Mack presents Irish life and character as it really is, and affords a welcome change from the extravagant representations so frequently seen on the stage, and so repulsive to the true Irishman. It was fitting, therefore, that Mr. Mack's work in the elevation of the Irish drama should be recognised by his compatriots. He was met at St. Patrick's Hall on Thursday, welcomed, and entertained by a representative gathering. The chair was occupied by Mr. P. J. O'Regan and an hour was agreeably spent. Particular reference was made to the good work of Mr. Mack in giving his audiences a natural and refined presentation of Irish life and character.

The bazaar in aid of the Marital church was opened by his Worship, the Mayor on Saturday evening in the presence of a large gathering, which included his Grace the Archbishop, the Very Rev. Father Keogh, and a number of the local clergy. His Worship, who was accompanied by Mr. Hislop, spoke of the energy and popularity of Father Keogh, and of the great work the Catholic Church was doing for the mental, moral, and physical well-being of the people. The Catholic clergy were a very energetic and hard-working body, ever caring for and eager to promote

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the interests of their people. The zeal displayed by Catholics in Church work was something to be emulated by citizens in other spheres of usefulness. He was very pleased to take part in the undertaking, and trusted that the results would be gratifying to those who were working so hard. His Grace and the Very Rev. Father Keogh also spoke, and then his Worship and the Mayoress paid a visit to the stalls, making purchases at each. The bazaar has been well attended each evening, and is to remain open until Wednesday next. The dancing is a credit to Miss Putnam, and is proving a great attraction. A concert by the pupils of St. Joseph's Convent was given on Wednesday evening, and two gymnastic displays by the Physical Training School have added to the enjoyment of patrons.

On Tuesday Miss Jennie Gallagher, third daughter of the late Mr. James Gallagher, of Marion street, was married to Mr. Michael Gleeson, solicitor, of Napier. The ceremony was performed by the Rev. Father O'Shea.

The St. Vincent de Paul Society meets on Thursday evening of each week. This society was so long dormant in the city that there are many who are not aware of the scope of its efforts and of the good work at present being done by its members. The last meeting afforded one an opportunity of judging the variety of ways in which the society is doing good. Reports showed that the rent of one family was being paid; visits were made to careless Catholic families, the members of which were induced to attend church and send their children to Catholic schools; work was secured for unemployed Catholics; the public institutions (such as the Hospital and the Ohio Home) had been visited, and the welfare of Catholic inmates considered. Then also there was the care of young children to be undertaken, and so arrangements were made to secure the admission of some to our orphanages. Literature was provided for seamen and the inmates of public charitable institutions. Such were some of the labors of the society for a week. One could easily recognise what great opportunities there were, and how needful such a society was in a large city. The operations, however, are hampered by two drawbacks. In the first place more members are needed; in the second place the funds are not ample. If the first were remedied the second defect would be largely removed. Parishioners might remember that there are times when spare magazines and books would be welcome, and clothes too. A visit to one of the meetings would suffice to convince one of the need for the Society of St. Vincent de Paul and of the grand and noble work that is at hand for its members.

Stratford

(From our own correspondent.)

To-day (Easter Sunday) at the second Mass the holding capacity of our beautiful church was severely taxed.

The Hawera Hibernians held their first annual picnic in the Ngairu gardens, but owing to some misunderstanding as to the date the gathering was not very well attended. Those who were present spent a very pleasant time. The Very Rev. Father Power and Rev. Father Treacy were present.

It is with great regret that I have to record the death of Miss Mary Kirkpatrick, eldest daughter of Mr. John Kirkpatrick, at the early age of 25 years. It is just six years this Easter that the deceased went to the Christchurch Convent of the Sisters of the Mission. About twelve months ago she came back to Stratford on account of ill-health. The Rev. Father Treacy administered the last rites of the Church to the deceased on Thursday morning, death taking place the same day. To-day (Sunday) the funeral took place. The funeral service was held in the church and a very large cortege followed the remains to the grave. The parents have the sympathy of the whole of the district.—R.I.P.

Wanganui

(From our own correspondent.)

It is with regret that I have to record the death of Mr. John Neary, of Turakina, a respected parishioner, at the age of 45 years. Sincere sympathy is expressed on all sides for his sorrowing relatives.—R.I.P.

The St. Mary's Dramatic Club staged the 'Ticket-of-Leave Man' on Easter Monday night. The production was a great improvement on previous performances. There was a splendid house.

At the annual meeting of the Irish Rifles the members of the corps presented Captain Swan with a carved writing table as a token of the esteem in which he is held by the company.

At St. Mary's Church, on April 3, Mr. Thos. F. Walsh, one of our club members, was united in the bonds of Matrimony to Miss May Mildred Pennell. The ceremony was performed by Rev. Father Mahony. All members of the club wish the happy pair all prosperity and happiness.

On Easter Monday the long-looked-for children's picnic took place on the Racecourse, when there was a great number of juveniles, who appreciated the efforts of the ladies, and of the Marist Brothers and other gentlemen who looked after the sports and games. Rev. Father Mahony was untiring in his efforts in providing amusements for all the children. There were a fair number of elderly people present. The weather was bright and sunny, but rather windy.

On Good Friday large congregations attended the Mass of the Presanctified and Adoration of the Cross. Rev. Father Mahony gave an eloquent descriptive sermon on the Passion, and in the evening Very Rev. Dean Grogan explained to the large congregation why they should make the Way of the Cross. On Easter Sunday as usual the altar was beautifully decorated. The music was excellently rendered by the choir, and a great number received Holy Communion. Again at Vespers there was a large congregation.

The first annual meeting of St. Mary's Catholic Club was held in their fine newly-renovated premises on Thursday evening, April 4, when there were about ninety members present, and considerable enthusiasm was shown, which augurs well for the coming year. Owing to the unavoidable absence of the president, Mr. S. M. Murphy was unanimously elected to the chair. The report and balance sheet were read and adopted. The reading of the report proved to be interesting and instructive, as showing the rapid progress the club has made during the first year of its existence. The membership roll shows 273 names, and it is anticipated that this number will be considerably augmented during the coming session. The balance-sheet showed a credit balance of £4 7s 9d, and a balance of £97 17s 4d of assets over liabilities, after allowing for depreciation. The total revenue for the year ended March 31 was £301 13s 11d. The report disclosed an encouraging activity in the various branches of the Club. The dramatic branch, under the able management of Mr. H. E. Glubb, is worthy of special mention. The members have shown great ability in connection with their three productions—the comedies, 'Jane' and 'Confusion,' and the drama, 'Ticket of Leave Man,' which they staged during the year at Wanganui, Marton, and Turakina. The club look forward with pleasure to their future productions. The football branch promises well for the coming season. It is the intention of this branch to return the visit of the Auckland Sacred Heart College Old Boys' Football team during the season. The library is the source of attraction to many members, and the number of books is being added to every month. It is intended to make a special effort to add to the books and periodicals this year. The club sustained a severe loss in the death of Mr. Chas. Mark Wixey, who held the honorary position of conductor to the club's orchestra and glee class. The billiard and card tournaments excited great interest among the competing members. Thanks were accorded to all who gave prizes and donations during the past year, also to the retiring officers, and the chairman at the meeting. The following are the officers for the current year:—Patron, Very Rev. Dean Grogan; spiritual director, Rev. Father Mahony; president, Mr. J. R. Hunt; vice-presidents, Messrs. J. Brennan, D. Cullinane, J. Dempsey, M. Hearn, J. T. Hogan, M.H.R., Thos. Hogan, W. Kennedy, H. Koorey, J. S. Lacy, Selby Morton, Geo. B. McCulloch, F. Neylon, R. T. Noble-Beasley, J. Stone, T. Vance; committee, Messrs. W. J. Appleton, J. M. Murphy, G. A. McCulloch, R. G. M. Park, Chas. Spillane, T. Suiter, B. White; hon. treasurer, Rev. Father Mahony; hon. secretary, Mr. F. D. Gaffaney; hon. assistant secretary, Mr. M. D. Loftus. The executive will revise the rules and submit them to the members during the month.

Eketahuna

The Catholic picnic, held at Eketahuna on Easter Tuesday, proved a great success (says the 'Pahiatua Herald'). The object of the picnic was to bring the Catholic school children of the Masterton, Eketahuna, Woodville and Pahiatua districts into closer touch and to foster and encourage amongst them a spirit of

friendly rivalry in outdoor sports and pastimes. The gathering was a record one, consisting of some seven hundred children and about two hundred "and" fifty adults. The spot selected for the picnic was a charming one, being about four minutes' walk from the railway station, and on the property of Mr. Jens Neilson, who very generously allowed the picnickers the free use of his picturesque grounds for the occasion. The sports went with a merry swing from start to finish, the little ones being especially delighted with the day's outing, while the smiles of pleasure and satisfaction shown on the faces of the adults testified in a most emphatic manner to the fun and enjoyment they were experiencing. A profusion of good things was provided in the way of refreshments. There was a small army of sports officials, and they worked earnestly and well. The racing tracks were in splendid order, the starting was excellent, and the judging was all that could be desired. Dean McKenna, of Masterton, was undoubtedly the moving spirit of the big gathering.

New Church at Auroa

There was a large attendance at Auroa on Sunday (says the 'Hawera Star') on the occasion of the laying of the foundation stone of the Catholic church. The ceremony was performed by the Very Rev. Dean Grogan, who was parish priest of Hawera about a quarter of a century ago. Dean Grogan preached a very eloquent sermon on the mission of the Church, and expressed the hope that the church in Auroa would be a centre of life and civilisation for generation after generation. The commission given by Christ to the Apostles included the obligation of building churches and schools, where the faithful might assemble, and he was glad to see that the Catholics in Auroa were determined to make the progress of religion keep pace with the material progress round about them. 'The progress in the parish of Hawera had been very marked.'

Very Rev. Father Power expressed his gratitude to the Very Rev. Dean for coming to perform the ceremony; it was not the first kindness he had received from him. He also expressed on behalf of the Catholics of Auroa his gratitude to Mr. T. L. Joll for having given the site upon which the church was to be built. He was pleased to see so many non-Catholics present, and he assured them that while the Catholic doctrine would be preached clearly and forcibly no non-Catholic need be afraid of being insulted or of having his religion held up to ridicule—controversy in the bad sense of the word would not find a place within that church.

Mr. T. McPhillips thanked Dean Grogan and Father Power for their share in bringing the resources of religion within easy range of the people living in the vicinity of Auroa. Eight years ago, when Father Power came to the parish, there were only three churches in the parish; now, when this church was completed, there would be seven, and no Catholic would be more than five miles from a church of his denomination. The Catholics had very much to be grateful for in their priest.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 8.

During his address to the congregation in the Cathedral on Sunday evening, his Lordship the Bishop stated that at his request the Sacred Congregation raised the status of the feast of St. George, patron saint of England, to a double in the diocese of Christchurch.

The delegates attending the sixth annual conference of the Federated Catholic Young Men's Clubs, as guests of the local Catholic Club, were during their stay here afforded a pleasant afternoon's outing by a drive round the sights of the city. Included in the business transacted at the Conference was a recommendation to affiliated societies to establish a fund for the purpose of reimbursing delegates attending the annual movable meetings. A notice of motion, endeavoring to proclaim St. Patrick's Day a public holiday throughout New Zealand, met with the approval of the delegates, and it was decided to co-operate with the H.A.C.B. Society and the United Irish League in the matter. A medalion is to be struck for members of affiliated clubs throughout New Zealand. It was decided, in order to secure uniformity of name, to designate all such societies 'Catholic Clubs.'

On Tuesday, the transferred feast of St. Patrick, his Lordship the Bishop will celebrate the Holy Sacrifice of the Mass on the splendid, newly-erected altar in the beautiful chapel of St. Patrick in the Cathedral, erected and equipped as a memorial to the late Very Rev. Dean Foley by the subscriptions of friends of deceased, and for the repose of whose soul this, the first Mass, will be offered. There will be Benediction of the Blessed Sacrament in the evening.

The bazaar promoted to liquidate the debt on the new convent at Akaroa (states the 'Press') was opened on Saturday evening by the Mayoress (Mrs. E. E. Believre). The hall was tastefully decorated with evergreens and French and English flags, and, as the project was carried out on distinctly French ideas, the individual stalls bore the names of French provinces, and the stall-holders wore representative dresses. The work displayed was of a beautiful description, and had been prepared by convents in other centres of the Colony. There was a good attendance of visitors and the general public, and brisk business was done. During the evening an exhibition of fancy dancing was given by the Convent pupils, under Miss Adams. An excursion trip by the 'Rotomahana' from Lyttelton on Easter Monday enabled many to take advantage of the bazaar as an additional attraction.

There was Exposition of the Blessed Sacrament in the Cathedral from the eleven o'clock Mass on Sunday with procession. Solemn Benediction was afterwards given by his Lordship, attended by the Rev. Fathers O'Connell and Peoples. After Vespers the Bishop preached, prefacing his discourse with some interesting facts relating to the Cathedral which was, although the admiration of all beholders, burdened with a liability which all were most anxious to see removed at the earliest possible moment. According to the Holy Father's prediction, continued his Lordship, this incubus, judging by the past generosity and fidelity of the Catholic people, would disappear within a very few years. It was for us then to verify the sanguine anticipations of his Holiness the Pope, and by renewed and united efforts render it possible to present the magnificent edifice free and unfettered as a tribute to the Most High of our love for His Divine presence in the most Holy Sacrament of the altar, to which the Cathedral is dedicated. A practical way of accomplishing this eminently desirable result would be by two hundred persons undertaking to be responsible for the collection of donations of £100 each. His Lordship then announced that on his petition whilst in Rome the Chapter and Canons of the Basilica of St. John Lateran, the special Cathedral of the Popes, graciously affiliated the Cathedral of Christchurch with this, the Mother and head of all the churches. This Basilica is dedicated to St. John the Baptist and John the Evangelist and, in accordance with the letters of aggregation from which he quoted, the process of affiliation was an occasion of great solemnity, and embodies concessions of an unique order. Chief among these are the special spiritual privileges granted to every worshipper in the Cathedral, which henceforth grants in every regard as richly endowed advantages, and privileges, to all who enter and pray for his Holiness the Pope and the propagation of the faith, as if one entered St. John Lateran's, in Rome, for the same purpose. Another notable privilege granted was in relation to the high altar, and a second special altar at which spiritual favors are granted to all who celebrate the Holy Sacrifice thereon, and to those who assist thereat on stated occasions. Furthermore, he (the Bishop) secured the affiliation of the Cathedral, by virtue of its dedication title with the Church of Perpetual Adoration, Turin, with all the spiritual advantages thus obtained, and for himself personally, the faculties of that unique Order, which are the special privileges of the Fathers of the Cross.

A list of winning numbers in the Inglewood ark union appears in this issue....

The Cosy Tea Rooms, 46 George street, Dunedin, are now open. Grills can be had on Saturdays from 5 to 7 p.m....

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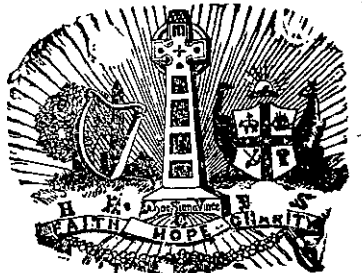
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Wellington, April 8.—The Department of Industries and Commerce has received the following cable from the High Commissioner, London, dated April 6:—Mutton.—The market is weak, with a very moderate demand. There is a scarcity of prime quality. The average price to-day for Canterbury mutton is 3½d; North Island, 2½d. Australian mutton is quoted at 3½d, and River Plate, 3½d. Lamb.—The market is quiet. Stock has been heavy, and a large supply is expected. Average price to-day for New Zealand lamb: Canterbury Brand, 5½d; for brands other than Canterbury, 4½d. There is a scarcity of heavy weights, and a better demand. Beef.—The average price for hindquarters of New Zealand beef is 3½d, fores, 2½d. Butter.—The market is dull except for best quality. Some holders of butter are forcing sales, and buyers are holding back, expecting prices to be lower. The average price for choicest New Zealand butter is 99s per cwt; Victorian, 97; Danish, 105; Siberian, 93s. Cheese.—The market is slightly weaker, with a less demand at 63s per cwt. Hemp.—The market is very quiet, owing to large shipments arriving from Manila. The market is speculative. New Zealand good fair grade, on the spot, fetches £35 per ton; April to June shipments, £34 10s; Manila hemp, fair current grade, on the spot, £38. The New Zealand hemp in stock amounts to 399 tons. Cocksfoot Seed.—The market is firm, with only light stocks on hand. Buyers have been offering for seed more freely. Seventeen pounds of bright dressed seed is quoted at 53s per cwt.

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

Oats.—The market is again easier, and present quotations are as follows: Prime milling, 2s 6½d to 2s 7½d; good to best feed, 2s 6d to 2s 6½d; medium to inferior, 2s 4d to 2s 5d per bushel.

Wheat.—There is a good demand for fowl wheat, but milling quality is harder to place. Quotations: Prime milling, 3s 4½d to 3s 5½d; medium milling, 3s 4d; best whole fowl wheat, 3s 3d to 3s 4d; broken and damaged, 3s to 3s 2d per bushel.

Potatoes.—There is a better inquiry for prime table sorts, but medium and inferior sorts are harder to quit. Quotations: Prime table sorts, £4 17s 6d to £5 2s 6d; medium to good, £3 15s to £4 10s; Derwents, £4 10s to £5; others, £3 to £3 15s per ton.

Chaff.—Supplies are fairly plentiful, prime quality meeting with a good enquiry. Quotations: Prime oat sheaf, £4 15s to £5; medium, £4 to £4 10s; inferior, £3 10s upwards.

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

We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a full catalogue to a good attendance of buyers, and as

there was fair competition nearly all on offer was cleared at satisfactory prices. Values ruled as under:—

Oats.—There is good local demand for all prime lines, but in sympathy with reduced quotations at southern stations prices for ordinary feed lines are somewhat easier. Seed duns, clean and plump, have good inquiry. Quotations: Prime milling, 2s 6½d to 2s 7d; best seed, 2s 6d to 2s 6½d; medium to inferior, 2s 4d to 2s 5½d per bushel (sacks extra).

Wheat.—For milling lines the market is firm at late quotations. Prime samples, chiefly velvet, are in most request, but all sorts have more attention. Fowl wheat, although offering freely, is readily taken at late values. Quotations: Prime milling, 3s 5½d to 3s 6d; medium to good, 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.—Consignments have not come forward so freely, and as most of the fresh arrivals are in better condition for keeping sellers are more independent. At to-day's sale there was improved demand, and best white sorts sold at £4 15s to £5 2s 6d; medium to good, £3 15s to £4 10s; Derwents, £4 10s to £5; others, £3 to £3 15s per ton (bags included).

Chaff.—Fair supplies sufficient for immediate requirements continue to arrive, and if prime quality find ready sale at £4 15s to £5. Medium lots are not in favor, and have slow sale at £4 to £4 10s; inferior and straw chaff, £3 to £3 15s per ton (bags extra).

Straw.—Oaten is in fair demand at 55s to 57s 6d. Wheaten is more difficult to place at 35s to 40s per ton (pressed).

Turnips.—We sold several trucks at 34s to 36s, bagged (sacks included).

WOOL

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

Rabbitskins.—We offered a large catalogue at Tuesday's sale, prices being a shade easier than at last sale, viz—Small, to 5½d; summers, to 9½d; spring bucks, to 14½d; and horsehair made up to 18½d per lb.

Sheepskins.—At our sale on Tuesday we offered a very large catalogue to a full attendance of buyers, prices being quite up to those ruling at last sale. Butchers' pelts made up to 6s 5d, and lambskins to 4s 5d.

Hides.—At our sale on Friday last we submitted a catalogue of 792 to the usual buyers. Competition was very keen, and our top price for ox was 7½d, and for cow 6½d per lb.

Tallow and Fat.—This market continues firm, all coming to hand being readily disposed of at late rates.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

We had only a medium entry of horses forward for last Saturday's sale. The attendance of the public was not so large as usual, but a moderate amount of business was transacted during the day. The scarcity of good young horses of almost all classes continues, and anything fresh from the country finds ready sale at quotations. The demand for really first-class young draught geldings suitable for town work is keen. Spring-van and spring-cart horses and good useful, reliable, buggy horses are also wanted, and prices for these classes continue good. Aged draughts and inferior weedy hacks and light harness sorts are the only classes not in demand. 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.

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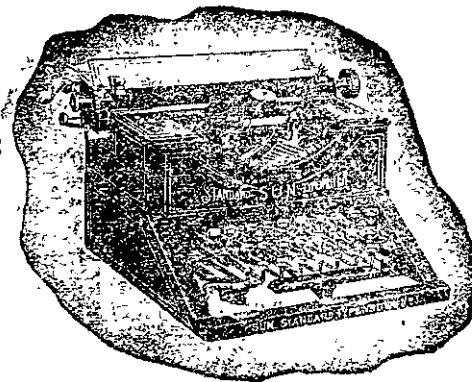
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DIOCESE OF AUCKLAND

(From our own correspondent.)

April 5.

An animated controversy upon the religious observance of Good Friday has been running in both of our local papers.

Next Sunday the new organ is to be opened at St. Benedict's. His Lordship will be present, and preach on the occasion.

The organ recital, which was fixed for next week, has, in consequence of the illness of Mr. Barnett, of Wellington, been postponed indefinitely.

Rev. Father Murphy has been temporarily appointed to Otahuhu during the absence of Father O'Hara in Australia. This evening a concert will be held in the Public Hall, Otahuhu, in aid of the local convent.

On Good Friday the services in the morning, afternoon, and evening were well attended at the Cathedral and St. Benedict's. The Mass of the Presanctified was celebrated at the Cathedral. His Lordship the Bishop was in the sanctuary, and was assisted by Rev. Fathers Zana, Holbrook, Murphy and Farthing. In the evening Rev. Father Williams preached on the Passion. It was the first time on which Father Williams preached at the Cathedral, and the sermon was worthy of the solemn occasion. On Saturday Mass was celebrated at an early hour, and the Bishop was again present. There was a large attendance of the faithful.

On Easter Sunday all the Masses were well attended, while at the earlier Masses large numbers approached the Holy Table. At 11 o'clock Mass the Bishop was present in the sanctuary, and the Rev. Father Farthing celebrated High Mass, Father Holbrook being deacon, and Father Williams, subdeacon. After the Gospel the Bishop addressed the congregation, and before his sermon made a short statement in reference to the material progress of the parish, and its present indebtedness, and appealing for the support of all the parishioners in the arduous task he had undertaken on their behalf. He expected to be supported in proportion to the means of each one of them. He would take another opportunity of speaking to them on this matter. He thanked the clergy, choir, collectors, and those who assisted in the decoration of the altar. In the evening the Bishop preached at the Cathedral on the festival of Easter. His Lordship dwelt upon the many and great lessons to be derived from a study of the festival. He exhorted all to perform their Easter duties, and to fashion their lives in accordance with the desire of God who had done so much for mankind. The Bishop announced that the Cathedral would be opened on Sunday, April 21, when the Very Rev. Father Clune, C.S.S.R., would preach. The grand opening would, however, take place in February, 1908, when his Eminence Cardinal Moran, and several of the Australian Bishops are expected to be present.

WAIHI

(From our own correspondent.)

April 2.

Easter Sunday at St. Joseph's Church was a fitting conclusion to the solemn ceremonial of Holy Week. Entering the church, the impression was immediately formed that Easter was a festival of festivals, the elaborate and tasteful decorations at once indicating great joy and gladness. The sombre drappings of Good Friday had been removed, and were replaced by white satin hangings, which formed a rich background for the floral decorations. Large congregations filled the church at both Masses, and also at the evening devotions. In the morning Very Rev. Father Brodie briefly explained the meaning of the festival, and its first announcement as contained in the gospel of the day. At 11 o'clock the church choir rendered Bateman's Mass, with the exception of the 'Kyrie' and 'Gloria,' which were from Este's Mass; the singing was excellent both in solos and choral parts. Very Rev. Father Brodie preached an instructive discourse on the Resurrection; its scriptural proofs, and its relation to the Christian religion. Miss Garvey presided at the organ and directed the choir, and both organist and choir are to be congratulated for their successful work. The decoration of the church was carried out by the Sisters of Mercy, assisted by several young ladies of the parish. The annual sports of the Hibernian Society, held on Worth's paddock on Easter Monday, were an unqualified success. The weather was perfect and the

attendance was very good, the takings at the gate totalling nearly £50. The Waihi Federal Band, under Bandmaster Trussell, played a number of selections which were greatly appreciated. Mr. Gallic, the popular Highland piper, supplied an interesting change in the day's programme by playing the pipes at frequent intervals. A feature of the programme was the aquatic events on the river skirting the sports' grounds, chief of which was the exhibition by the world's champion swimmer, Richard Cavill. The officials are to be complimented on the excellent way in which they conducted the meeting. In the evening the Hibernian social in the Academy of Music was a great success. The door receipts amounted to over £19.

OTAHUHU

(From our travelling correspondent.)

The Very Rev. Dean Hackett is to deliver two lectures in the Pukekohe district on April 24 and 25. A mission will be opened there about the same time.

The convent of the Sisters of Mercy in Otahuhu has just undergone a thorough renovation throughout, and now looks much brighter for its new coat of paint.

The social committee here at its last meeting decided on having a series of monthly socials through the winter season. The inaugural gathering was held in the Otahuhu Public Hall on Friday last, April 5, and was a complete success.

MASTERTON

(From our own correspondent.)

April 5.

His Grace Archbishop Redwood paid a short visit to Masterton on his way to Mease, where he is to administer the Sacrament of Confirmation.

A detachment of 250 men from the Japanese cruisers arrived in Masterton yesterday by special train on a holiday excursion. The party were accompanied by Inspectors Dawson, and Pearson of the Railway Department. The visitors were welcomed by the Deputy-Mayor in a brief speech, Lieutenant Ueda thanking him for the cordial welcome. After a band of natives had given a haka of welcome, the visitors were entertained at luncheon.

GREYMOUTH

(From an occasional correspondent.)

On Wednesday morning, April 3, the ceremony of Profession took place in the chapel of the Convent of Mercy, Greymouth. The young lady who made her vows was Miss Maud Casey, in religion Sister Mary Berchmans. The ceremony was performed by Very Rev. Dean Carew. A sermon on the Religious State was preached by Rev. Father Barmin, C.S.S.R. There were also present on the occasion Rev. Father Lowham, C.S.S.R., Rev. Father Aubry, S.M., Rev. Father Galerne, S.M., and Rev. Father Taylor, S.M. The music of the Mass and of the profession was sung by the Sisters' choir, assisted by Miss Eileen Hamman.

HOKITIKA.

(From our own correspondent.)

April 6.

On Good Friday at Greymouth Mr. John Dolan, of Hokitika, passed away at the Grey River Hospital after a long and painful illness. The deceased was the eldest son of the late Mr. Owen Dolan, of Hokitika. The body was removed to Hokitika for interment. The funeral took place on Easter Monday, when a large number of friends assembled to show their respect and sympathy on the sad occasion. Rev. Father Aubry celebrated a Requiem Mass, and also officiated at the grave.—R.I.P.

The very sudden death of Mrs. Maria J. Hall cast quite a gloom over the town on Thursday, April 4. The deceased had been in very indifferent health for some time past. The funeral took place on Saturday morning immediately after Requiem Mass had been celebrated, the body being followed to the grave by a large concourse of friends of the deceased. Rev. Father Aubry officiated at the graveside.—R.I.P.

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No. 1, 895; 2, 619; 3, 8835; 4, 777; 5, 10037; 6, 1890; 7, 8515;
8, 5554; 9, 1482; 10, 5774; 11, 4344; 12, 10977; 13, 5306;
14, 5105; 15, 9116; 16, 4583; 17, 10874; 18, 1775; 19, 808;
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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, APRIL 11, 1907.

BOOK CENSORSHIP



IN one of Kipling's stories the blackboard told the other school furnishings all it knew, and very much that it did not know. An Auckland weekly paper has gone and done likewise. It has been telling its readers all it knows about the Catholic censorship of books (which is very little indeed) and all that it does not know (which is in good sooth very much). It all arose out of a story—whether true or false, this deponent saith not—to the effect that a sensational book by General Kuropatkin on the Russo-Japanese war was suppressed by the high-handed authority of the Czar of Muscovy. And then it describes the censorship of books as 'an institution peculiar to the Roman Church and Russia'! Well, one lives, and learns. Even the old and self-satisfied indifferentist who strayed into a church in Portland (Maine) found something in the (to him) unaccustomed sermon to impress him. 'You are never too old to learn', said he afterwards in confidence to a friend; 'I always thought Sodom and Gomorrah were husband and wife, and I find they were nothing but cities'. There is a journalist up Auckland way who is, perhaps, not too old to learn that the censorship of books is not, after all, 'peculiar to the Roman Church and Russia'; that by the nature of the case it could not well be so; that Protestants, Jews, and pagans have alike recognised the fact that indiscriminate reading may be a grave moral danger to the individual and a menace to the well-being, and even to the stability, of the State; that in practice the need of such censorship

has never been lost sight of either by Church or sect or civil Government; and that it is in full operation in every part of the world at the present hour.

Pagan Greece and Rome recognised the fact that a deadly moral poison may lurk in books. Among the Greeks, the works of Protagoras, Epicurus, and Archilochus were prohibited as inimical to public morals. In Rome, seditious tracts were treated with the official firestick. And one of the productions of the sensual and cringing Ovid—a literary forerunner of the French philosopher of the sty, Zola—was placed under the ban of the Empire. The higher moral code of the Christian Church naturally induced a still more watchful vigilance against all manner of reading that might corrupt and degrade the hearts of her children. The Catholic censorship of books has been well described as 'an institution to safeguard and hedge around with specific regulations the observance of a moral law which is as old as Christianity itself, and which would remain in all force in the Church even if the Index and all regulations were abolished to-morrow'. It is based on principles of both natural law and revealed religion. It is confirmed by the practice of apostolic days. A censorship of writings is implied in several of St. Paul's epistles—for instance, in Romans, xvi, 17; I Timothy, vi, 20; II Timothy, ii, 16. And in the nineteenth chapter of the Acts of the Apostles it is recorded that the converts at Ephesus voluntarily brought great piles of their evil books (valued at 50,000 pieces of silver) to St. Paul, and in his presence tossed them into the flames. In the fifth century we find Pope Gelasius forbidding the perusal of certain books. The Catholic invention of the art of printing greatly enlarged the sphere of the old dangers from bad reading. Official censors were appointed, the system of licensing and imprimaturs was established, and finally a special Congregation (that of the Index) was set up by Pope St. Pius V. to deal with objectionable literature. The methods of censorship practised by the Reformers were characterised by a wholesale directness and 'aplomb' that were unknown 'in the Roman Church and Russia'. In Germany, England, Scotland, and Ireland, libraries were destroyed or dispersed after the wholesale and indiscriminate fashion said to have been practised by the conquering Saracens among the literary treasures of Alexandria in 640. Luther vigorously denounced the works of Juvenal, Martial, Catullus, and Virgil. Calvin and Zwingli censored books in a sweeping way. And (as we showed some years ago) under the Puritan regime the inquisition into books reached a degree of severity—not to say ferocity—such as was probably never known at any other period of history. In Ireland in the penal days the possession of an old book or manuscript by a Catholic was a high crime, and the ownership of a book of Catholic liturgy might have been 'a hanging matter'. To this hour, a censorship of books is exercised by practically every Protestant denomination. The reading of a large class of books is strictly forbidden by the 'Larger Catechism' of the Presbyterians (Q. 193). In 1896 a High Church publication now before us ('The Catholic Religion') was boycotted by the Anglican Diocesan Library in Melbourne. To this day sermons, books, etc., play an important part as witnesses in the heresy trials which take place from time to time in various Protestant denominations. And in the Sunday schools, boarding-schools, etc., of our separated brethren, there is a perpetual war against (say) books, newspapers, and manuals that expound or defend the faith of Catholics.

In well-regulated families, whether Christian, Jewish, or pagan, parents exercise a control or censorship over the reading of their children. This is just what the Church does on a larger scale for her children. In Great Britain no printer may set up and publish an edition of the Authorised Version of the Bible without a license. And the office of censor of plays is not (or at least

lately was not) a merely ornamental position. And has not every civilised Government a censorship of printed matter corresponding as to its main provisions with our Offensive Publications Act? In 1867 the British Government had the unclean No-Popery pamphlets of the impostor Murphy publicly burned. Ten years later it prosecuted Mr. Bradlaugh and Mrs. Besant for having published works which it deemed dangerous to public morals. The Post Office in every civilised country censors unsavory matter by refusing to carry or deliver it. There is not, we hope, in all New Zealand, a public library that would stock some of the lurid brutalities of Zola, the translators and publishers of which were treated by the British and other Governments as common criminals. And what but a timely and proper censorship of publications is involved in the successful prosecutions instituted by our police against newsvendors who sold a certain notorious Sydney weekly, and against stationers who exposed indecent postcards for sale? In China a hundred lashes and exile are (in the northern provinces since 1891) the penalty for publishing or selling immoral books. Well, degraded Westerns may learn something even from the heathen Chinese. Our readers can now mark how plain a tale has put down the story that the censorship of books is an institution 'peculiar to the Roman Church and Russia'.

Notes

Brass and Clay

Catherine II. once happily described an imperial tyrant of her day as 'a colossus of brass on a pedestal of clay.' The description is a glove-fit for the tyrannous oligarchy that is at present playing such pranks before high heaven in France. The pedestal of clay is the poorly cohesive mass of anarchy and irreligion on which the 'Bloc' rests. The clay is splitting along the lines of the 'independent' socialism of Millerand, Jaures, and Labor-Minister Viviani on the one side, and on the other side the revolutionary socialists who despise peaceable methods of reform and are preparing as best they can to take possession of place and power by brute force. Despite the convention of 1899, the quarrel between the two sections of French atheistic socialism is not smoothed over, and each is pursuing its own end in its own way.

Better Days

When Kitchener reached Khartoum, its ruined streets had long been the grass-grown grave of 'Chinese Gordon' and his men. Right often moves as relieving armies sometimes do—at too leaden-heeled a pace to save disaster or to undo a whole wrong. The right of Home Rule has been so 'lang a-camin' to Ireland that it will find her now a fainting and anaemic Cinderella—bled almost to national death by the life-stream of population that for sixty years has been flowing from her. But an act of national justice is better done tardily than not at all. 'In the case of Ireland,' says the great Unionist historian Lecky, 'as truly as in the case of Poland, a national Constitution was destroyed by a foreign Power, contrary to the wishes of the people. In the one case, the deed was the crime of violence; in the other, it was the crime of treachery and corruption. In both cases a legacy of enduring bitterness was the result'.

We are now, we hope, near the dawn of a brighter and better day. And the 'legacy of bitterness' will vanish and be forgotten with the disappearance of the causes that produced it.

State Aid

In its issue of March 30, our wide-awake and well-lit Brisbane contemporary, the 'Age', deals trenchantly with a number of demands recently made by

the Nonconformists of that State with a view to capturing the public schools for sectarian purposes. The Nonconformist conscience in Queensland officially objects to 'the principle of State aid to Churches'. But in the same breath (as the 'Age' points out with a wealth of illustrative fact and argument) the Queensland Nonconformists demand both a direct and an indirect Government subsidy for the teaching of a form of religion that suits their requirements. In the first place, they demand a direct subsidy, by asking that the State shall bear the cost of teaching the Protestant version of the Bible in the public schools, after a method that shall suit the requirements of the Nonconformist conscience. In the second place, they demand an indirect State subsidy for Nonconformity. Judging from the remarks of our Brisbane contemporary, the Queensland Government has found it necessary to prevent the teachers in its public schools acting also as the clergy or local preachers of any denomination. Such a course, if permitted, would in many cases lead to a serious degree of discrimination against the appointment of teachers of other creeds, and to much trouble in the schools. The Nonconformists want this restriction removed. If this course were adopted the Nonconformists would, no doubt, secure a considerable number of State-paid local preachers or clergy-substitutes—men who would be teachers for five hours on five days of the week and clergymen for as much of the rest of the time as to them might seem pleasing. A most excellent mode of State-aid, of which our far-seeing Nonconformist friends would no doubt make the utmost use. But (says the 'Age') 'the teachers are paid by the State to teach in the schools. If they want to act as ministers of religion they are perfectly at liberty to resign their Government billets and become ministers'.

'The Gates of Sorrow'

The non-Catholic religious newspaper press in New Zealand has not yet, so far as we are aware, expressed much or any sympathy with those who are fighting the battle of Christianity against aggressive official atheism in France. But on the other hand, no reputable journal among them has, so far as we know, joined in the paean of rejoicing with which a 'Christian' gutter-journal in Auckland recently greeted (rather prematurely) the triumph of the Christ-hunters. And that, we suppose, is one of the small mercies that one must be thankful for. An esteemed Protestant clergyman recently remarked to us that the French Church is now in travail. 'And fear not,' he added, 'she will reach her joy through the gates of sorrow.' And so hope we. Without knowing or intending it, Nero, Domitian, Marcus Aurelius, and the other great Roman persecutors worked out the Divine Will. So, under Providence, may the Pigmy Neros that are dressed with a little brief authority in France. Oftentimes

In such wise
God does the events dispose,
That they who most oppose do work His Will.'

The great and lasting joy of the Church in France may indeed be reached 'through the gates of sorrow'; and 'those who most oppose' may, after all, and without intending it, amply 'work His Will.'

'There's Nothing Else'

The London 'Catholic Weekly' of February 22 quotes the following splendid tribute to the Catholic schools of Spain from a public letter addressed by Senor Romero to Premier Maura:—

'I think—and in proof of it I point to the evidence of my actions—that there is small trace of the "clerical" about my private life. But as, in judging of PUBLIC questions, one must prescind from private theories in order rightly to estimate the needs of other people, I shall prove a furious clerical in all I am going to say. What will seem so bad to many

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is that I am going to show how in Spain, in matters of education and instruction, the very atheists and dissentients have PERFORCE to be clericals, and hence have to send their children to the monks and nuns.

This means, my respected friend, that there is an infinite number of people who do not know that learning consists in correcting errors, and that there is an equally large number who are not, or seem not to be aware, that 95 per cent. of our national culture is manifestly the work of the religious communities, without which our lack of social culture would be a hundred times greater than it is! One day two French friends of mine were dining with me—one a Jew, the other a Freethinker. They started the topic and invited me to study it—when, to my amazement, I learnt that their children were being educated in schools of the Escolapios (Fathers of the Pious Schools) and convents of the Sacre Coeur. I expressed to them my astonishment, when both exclaimed together: "But, my good friend! There's nothing else!" One of them said, unable to restrain his tears, "I tried the Institute (lay school) with my eldest boy, and he was ruined at the age of sixteen. A neighboring den did the work." I close this part of my study by remarking that my anti-clerical and anti-Catholic friends had ample reason to defend the paradox of sending their children to religious schools, in spite of their own irreligiosity, with the argument, "My good friend! There's nothing else!"

Spain cannot get on without its religious Orders in the schools, hospitals, and asylums. 'Small wonder, therefore,' says the 'Catholic Weekly,' 'that the Associations Bill proved a destructive force for the late Ministries.'

DIOCESE OF DUNEDIN

On Sunday there was Exposition of the Blessed Sacrament from the eleven o'clock Mass until Vespers at St. Joseph's Cathedral. In the evening there was the usual procession.

The Hon. L. F. Heydon, M.L.C., president of the Superior Council of the St. Vincent de Paul Society, Sydney, arrived in Dunedin on Saturday in connection with the Society's extension in Dunedin. Mr. Heydon left for the north on Monday, and addressed a meeting for the purpose of forming a conference of the Society in Timaru on Monday night.

The sacerdotal silver jubilee of the Very Rev. Father O'Neill (Milton) takes place on next Tuesday. The event will be celebrated by a solemn Mass of thanksgiving, which will be celebrated in the Milton church at 10.30 on that day. A report of the jubilee celebration will appear in our next issue.

On Wednesday of this week a solemn Requiem Mass was celebrated in the Basilica, South Dunedin, for the repose of the soul of Mrs. Geary, mother of the Rev. J. Geary. The Very Rev. Mgr. O'Leary was celebrant, Very Rev. Father O'Neill deacon, Rev. W. Corcoran subdeacon, Rev. J. Coffey, Adm., master of ceremonies, and Revs. J. O'Reilly and H. W. Cleary cantors of the office. There were also present the Rev. Fathers Geary, Howard, and M. Ryan. The music of the Mass was nicely rendered by the Sisters of Mercy. There was a large congregation in the church.

The annual meeting of St. Joseph's Harrier Club was held in St. Joseph's Hall on Monday evening. Mr. T. J. Hussey occupied the chair, and there was a large attendance of members. The report was most satisfactory, and showed the past season as having been very creditable to the club. The thanks of the club were expressed to Dr. O'Neill for a very handsome trophy, and to the various ladies and gentlemen who had extended their hospitality towards them during the season. The following office bearers were elected for the ensuing year:—Patron, Rev. Father Coffey; president, Hon. J. B. Callan, M.L.C.; vice-presidents, Rev. Father Buckley, Dr. O'Neill, and Mr. T. Deehan; hon. secretary and treasurer, Mr. J. Quelch; captain, Mr. T. J. Hussey; deputy-captain, Mr. J. Swanson; auditor, Mr. E. W. Spain; committee, the captain, deputy-captain, secretary, and Messrs. J. B. Callan, jun., and W. P. Rodgers. Mr. J. B. Callan, jun., was appointed the club's delegate to the Athletic Union.

An esteemed correspondent informs us that the Convent school at Inglewood, in charge of the Sisters of the Mission, which opened twelve months ago with an attendance of only eight pupils, has now 105 children on the rolls.

ST. VINCENT DE PAUL SOCIETY

HON. MR. HEYDON, M.L.C., IN DUNEDIN

On Sunday afternoon St. Joseph's Hall was well filled on the occasion of an address by the Hon. L. F. Heydon, M.L.C. (Sydney) on the work of the St. Vincent de Paul Society. His Lordship Bishop Verdon presided, and there were also present the Rev. Father Coffey, Adm., St. Joseph's Cathedral, Rev. Fathers Howard (South Dunedin), Cleary, and Corcoran.

His Lordship, in introducing Mr. Heydon, referred to the good work of the St. Vincent de Paul Society wherever established, and trusted that Mr. Heydon's address would result in increasing considerably the membership of the local conference.

Mr. Heydon, after referring to the progress of the society in Auckland, Wellington, and Christchurch, went on to speak of the duties of the laity with regard to Church matters. The tendency of the laity was to leave too much work to the clergy. Surely there was a time when the Catholic layman felt that he could do more than he was accustomed to for the Church. The members of the Society of St. Vincent de Paul were volunteers to bear upon their shoulders some of the burdens of the parish, and by doing so they became better men and better Catholics—in a word, they were engaged in sanctifying their own souls. When they saw the clergy and religious devoting the whole of their lives to the welfare of the Church, it was not too much to ask those who were in the world to devote a portion of their time to the same object. Mr. Heydon here read extracts from a lecture by Father Tyrrell to undergraduates at Oxford, and from Canon Sheehan's 'Triumph of Failure,' in both of which it was shown that the laity were too prone to leave the whole of the work of the Church to the clergy. Wherever the society was established the members had done much to relieve the clergy of work which could be done as well by laymen. In Sydney they had a case in point. There, at the instance of his Eminence Cardinal Moran, they had undertaken the distribution of the publications of the Catholic Truth Society to the various centres in the archdiocese, and did it so well that they were specially thanked by the Cardinal. Other instances were also given where the members had undertaken work in connection with parish affairs. They were always ready to lend a helping hand to promote the interests of the Church, and to act with the clergy as their leaders. The Society, which was governed from Paris, with a Superior Council in Sydney, of which the speaker was president, was making considerable progress in Australasia, as it had increased last year from 75 to 91 conferences. That was 16 in twelve months, and he had every reason to hope that the increase this year would be 20 new conferences. Dunedin was the first place where a conference was started this year. When he addressed a meeting in Wellington a few days ago 26 new members joined, and they were hopeful there that several more conferences would be started in the Archdiocese before long. They had 40 conferences in New South Wales, and there should at least be 20 in this Colony. Mr. Heydon then went on to speak of the scope of the Society. In addition to visiting and succoring the needy, there was the work of inducing Catholic sailors visiting this port to attend Mass and frequent the Sacraments, also the task of looking after our young people after leaving school, and providing proper means of enjoyment, so that they may be kept away from undesirable, and very often harmful, associations. Then again there was the distribution of Catholic literature. Each centre was the best judge of in what direction would its activities be employed to the greatest advantage. After dealing at some length with the aims of the Society and giving some useful advice to members, he concluded by reminding them that the great object of their belonging to the Society was to sanctify their own souls, for by the lives of the members was the work of the Society to be measured.

The interesting address, which lasted upwards of an hour, was listened to with the closest attention by the large audience, and frequently applauded. Mr. Heydon's earnestness in the cause of charity, his enthusiasm on behalf of the St. Vincent de Paul Society, and his appeal for greater interest by the laity in the work of the Church deeply impressed his hearers.

On the motion of Mr. Heydon a hearty vote of thanks was passed to his Lordship the Bishop for presiding.

His Lordship in replying said they were thankful to Mr. Heydon for his valuable address, and he hoped it would be the means of inducing many of our young men to join the Society.

INVERCARGILL

(From our own correspondent.)

April 3.

Mr. T. Cavanagh is at present in Christchurch acting as the club's delegate at the conference of Federated Societies.

The Athletic Football Club's junior team visited Timaru at Easter, but met with defeat at the hands of the local club team.

The Athletic Football Club are holding a social on Thursday evening, the proceeds of which will be devoted to the purchase of equipment for the club's gymnasium.

The annual meeting of the Invercargill Catholic Club was held on Tuesday evening, April 2. There was a fair attendance, and fourteen new members were elected, the total membership being now 90. The annual report showed that the club is progressing rapidly, and the treasurer's statement indicated that the club is financially in a perfectly sound state. The office-bearers for the coming year are as follow:—President, Mr. J. Mulvey; spiritual director, Rev. Father Delany; vice-presidents, Messrs. J. Collins, J. Shepherd, and G. Woods; secretary, Mr. N. J. Ryan; treasurer, Mr. H. Grace; assistant secretary, Mr. T. Trainor; auditor, Mr. T. P. Gilfedder; committee, Messrs. T. Cavanagh, A. Fitzgerald, T. Grace, N. Grace, J. Finnerty, P. Thorphy, and A. Keaney. The rules were amended to read that 'members attend Holy Communion in a body once a quarter.' The Rev. Father Delany offered a guinea as a prize for the member who secures the greatest number of new members during the next three months. A resolution was carried to the effect that the thanks of the club be conveyed to the late president, Mr. M. Gilfedder, for his valuable services. Mr. M. Gilfedder recently went North to take up duties as Native Land Judge.

Interprovincial

The attendance at the Exhibition for the past week was 120,680, making an aggregate of 1,805,165 to Saturday night.

The Hon. J. A. Millar gives a flat denial to the report that an officer of the Labour Department is to be sent Home to bring out laboring men owing to the scarcity of 'skilled' unskilled labor. The Minister says the policy of the Government, determined some time ago, is to give assisted passages to domestic servants and agricultural laborers only.

The balance sheet for the Wellington City Council for the year ended March 31st shows receipts £170,827, expenditure £168,657, balance £2170. The municipal tramways for the same period showed a profit of £14,800, or 9 per cent. on capital invested. After setting aside £10,500 for depreciation, etc., the net profit is £3800.

A few weeks ago we had an account of the finding of a watch and chain in the stomach of an eel that was captured in the Pleasant River, near Goodwood, and more recently the finding of a ring, which had been lost for seven years, in the appendix of a cow slaughtered at Wallan, Victoria. The sequel to the New Zealand story is now going the rounds of the press. The police have located the owner of the watch and chain, who is employed at Alexandra, and the missing property has now been restored to him.

A Greymouth correspondent writes:—The authorities of Trinity College, London, have awarded an exhibition in pianoforte playing to Miss Maria Robinson, who obtained 97 marks in junior honors in the examinations held here last September. The exhibition is of the value of six guineas. Miss Robinson is a pupil of the Sisters of Mercy, Greymouth. Another candidate presented by the Sisters in the senior division (theory) scored the highest number of marks (99) obtained last year in the United Kingdom and the Colonies. The name of this candidate is Mary Baptiste Clunan.

A Wellington telegram states that the Marine Engineers' Institute has decided to purchase a site in the city for £1820, on which to erect a three-storeyed building for the use of the institute.

The 'Triad' for April contains the usual amount of instructive matter on scientific and kindred matters, added to which the editor's experiences in America and elsewhere are more than usually interesting.

At a meeting of the Board of Directors of the Bank of New Zealand last week, Mr. Harold Beauchamp, of Wellington, was elected chairman. Mr. Beauchamp has been a director for eight years, and was acting chairman for ten months in 1905.

The steamer 'Warrimoo' brought a valuable consignment of 16 merino sheep from Australia last week. The stock is valued at about £4700, and one animal alone is said to have cost £1000. The sheep will be forwarded to South America by the 'Turakina.'

By a curious coincidence two brothers named Blackwood had each a collarbone broken while playing football on Saturday week. One of them, who is employed by Messrs. Priest and Holdgate, Timaru, was playing at Dunedin; his brother was playing at Kingston.

The Cabinet have decided to appoint Mr. Donald Robertson, for many years assistant secretary to the Post and Telegraph Departments, to succeed the late Mr. William Gray as secretary to those departments. It was also decided, in recognition of Mr. Gray's long and valuable services to the Colony, to grant deceased's younger children a maximum compassionate allowance equivalent to two years' salary.

The rapid transpositions of colonial life have rarely been more strikingly exemplified (says the Wairarapa 'Daily Times') than they were in the case of a roadman for the Eketahuna County Council. No sooner was he dispensed with by the overseer than he became nominated for the council, and, making an active canvass, swiftly became the overseer's employer. This complete turning of the tables only occupied a few days, and it is now the talk of the county.

At a meeting of the Christchurch City Council on Monday night three reports were presented on different systems of generating electricity for the municipal supply. The first dealt with water power from the Waimakariri, the second with steam power, and the third with suction gas. The council approved of the water power proposal, but decided to leave the final decision in the hands of the new council. The estimated cost of the water plant and installation is £133,642, and the annual working cost £15,435.

A good story is told by the Akaroa 'Mail' of a Maori, who, having lost his wife, asked a European who was going from Little River to Christchurch, to procure a coffin for the remains of his wife, who had just died. When the European came back from town that afternoon, the Maori met him, and asked if he had procured the coffin, and on his answering in the affirmative, the Maori shook his hand in thanks for the trouble he had gone to in the procuring of the coffin for his wife, and added, 'I hope I shall soon be able to do the same for you.'

Not often, probably, has the fate of a newspaper depended upon the spin of a coin (says the Dunedin 'Star'). Mr. George Fenwick related at the Clyde banquet how this occurred in Otago. Mr. Matthews and himself owned the 'Tuapeka Press.' Their paper had a hard struggle. The other paper at Tuapeka was also not doing very well. Quite tired at length of competition that brought about much worry and little profit, Fenwick and Matthews at last offered to buy out the opposing proprietary. Mr. Fenwick went across and made the offer, but it was bluntly rejected. The end of the conference was an agreement to toss up as to which should sell, and it chanced that Fenwick and Matthews had to go out of business in Tuapeka. Then Mr. Fenwick went to Cromwell and started the 'Argus,' just in time to forestall another man, but the latter was already on the road with his plant, and the jump from the Tuapeka frying-pan was into the Cromwell fire. However, in the long run, Mr. Fenwick's side triumphed, and the Cromwell 'Argus' settled down to an unexciting life of usefulness.

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

MR. J. C. CALDER

61 King Edward Street, CARGILL'S CORNER

Opposite.

All dental work undertaken.

Teeth Extracted, ONE SHILLING.

(Sligo's).

A. & T. INGLIS

Beg respectfully to announce that their First Shipments of

Autumn & Winter Goods

are to hand, comprising all the

LATEST NOVELTIES for the Season

The goods are well selected and bought for Cash from the
World's Best Manufacturers.

Having a reputation second to none for honest value, we
confidently solicit a visit of inspection.

A. & T. INGLIS,
CASH EMPORIUM, GEORGE ST., DUNEDIN

BREAD and BISCUITS.

We require your support, and it will pay you
to patronise us.

ASK FOR THE WELL-KNOWN

"Cockatoo" Brand of Biscuits.

BREAD Delivered to all parts of City and Suburbs.

CLEANLINESS is observed in the
manufacture of all our articles.

WM. WRIGHT & CO., LTD.,

Bread and Biscuit Bakers, Coffee Merchants,
KING STREET, DUNEDIN.

☎ Ring Up 921 Or write us.

HIS LAST.

Right Hon. Seddon, Auckland, May 1, 1906.
Wellington.

"Accept congratulations and good wishes on your Political
Birthday."

"Look after yourself to retain position until you duplicate
reign."

(Sgd.) P. VIRTUE.

P. Virtue,
Auckland.

"Many and sincere thanks or your congratulations. I have
only done my duty, and it is for the people to say How Much
Longer the opportunity will be given to promote further effort in
the cause of humanity and the good of the Colony."

(Sgd.) R. J. SEDDON.

Right Hon. Seddon,
Wellington.

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

(Sgd.) P. VIRTUE.

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In Open competition with the whole of New Zealand, the
GREGG writers, numbering only one-fifth of the competitors,
and receiving only one-fifth of the tuition, secured the

Highest Awards,

Including the only **Two Gold Medals, with Special Mention**
Special Prizes Chief Results Only.

Highest Speed Contest (120 to 150 words a minute)—Gold
Medal, and Special Mention

Class II. (100 to 120), Learning under Two years—First Silver
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Special Mention.

The GREGG is specially adapted for INSTRUCTION by MAIL.
Easily mastered within Three Months. Few Rules. No Excep-
tions. No Shading. Write for FREE First Lesson and particulars.

J. WYN IRWIN,

N.Z. Representative, Christchurch.

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Information for Readers of the 'Tablet.'

BENTLEY & ABBOTT

Painters, Decorators, Paperhangers, and

LEADLIGHT MAKERS

Give Best of Workmanship.—TRY THEM.

21 BATH STREET, DUNEDIN. Telephone 487

USE ONLY

Royal Worcestershire Sauce

Purity and Quality Unsurpassed. Once Used Always Used.

A. McNAUGHTON & CO. MANUFACTURERS,
MAITLAND STREET, DUNEDIN.

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CLOTHING FACTORY

BEST HOUSE



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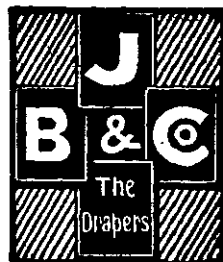
The kind that never wear out and do not fade—they last more than a lifetime. Real Works of Art, showing you just as you are at your best to-day. The Camera does not lie, and a picture taken now by **MAHAN** will be a historical record, a family heirloom. That is the sort of Photo you get at **MAHAN'S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

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CRISP.....

FRESH STYLES

IN Autumn Dress Novelties



DIRECT . . . From the Best British and Continental Fashion Centres.



J. Ballantyne & Co. . . . Christchurch.

The South British Fire and Marine Insurance Company

OF NEW ZEALAND.

Capital ...	...	...	...	£1,900,000
Accumulated Funds ...	...	...	...	£514,000

The following Risks are accepted at Lowest Current Rates:—

Fire, Marine, Mortgages' Indemnity, Employers' Liability, Workers' Compensation, Ordinary Accident, Public Risk, Plate Glass, Burglary, Fidelity Guarantee.

The SOUTH BRITISH COMPANY'S "Up-to-Date" Policy is the most liberal yet offered to the Public in New Zealand.

JAS. KIRKER,
General Manager.

Irish News

ARMAGH—Over the Century

Claiming to be the oldest living subject of his Majesty, James Loughran, of Derrynoose, Middletown, County Armagh, has been obliged to seek medical assistance for the first time in his 117 years. He is a non-drinker and a non-smoker, and attributes his longevity to the simple life, preferring porridge, potatoes and milk to tea, coffee, and other luxuries.

CORK—A Venerable Religious

At Our Lady's Mount, Cork, on February 16, the Rev. Brother Leahy passed away at the age of 74. Deceased was a member of a much-respected Cork family, and received his early education in the North Monastery, where he died. There also, he was received into the Christian Brothers' Community at the age of sixteen. He taught in the schools of his Order at Limerick, Drogheda, Waterford, and Dublin, but the principal scene of his work was in his native city, where his successful labor will long be remembered. Seven years ago he celebrated his golden jubilee, when he was the recipient of many tokens of the esteem in which he was held.

DOWN—Golden Jubilee

The Rev. Mother Teresa, of the Convent of Mercy, Newry, has attained the golden jubilee of her religious profession as a member of the Order of Mercy.

DUBLIN—A Prosperous Company

A dividend at the rate of 10 per cent. was declared at the annual general meeting of the 'Freeman's Journal' Co. in Dublin. Mr. Brayden, the editor of the paper, was elected a director. Mr. Sexton, who presided, said that as Mr. Brayden had been on the staff 25 years, and had edited the 'Freeman's Journal' for 15, his election was a fitting recognition of his services.

Anti-treating League

As a result of the recent mission in St. Francis Xavier's Church, Upper Gardiner street, Dublin, there has been a large accession to membership of the Anti-Treating League, now admitted to be one of the most powerful agencies for the promotion of temperance.

The University Scheme

At a meeting of the Blackrock College Union, the scheme of University reform outlined by Mr. Bryce was considered, and a resolution declaring that it seemed to afford a satisfactory means of removing the grievances of Irish Catholics in the matter of higher education, was adopted. Mr. W. McGrath, who proposed the resolution, said the Catholics of Ireland were at last emerging from the blackness of that night of oppression which had so long overwhelmed them, into the daylight of equality and freedom. Through centuries the claim of Catholics had been one for equality with those who differed from them in faith. Though the solution proposed by Mr. Bryce might not be an absolutely ideal one, they ought to recognise it as an honest and whole-hearted attempt to meet the undeniable claims of the Catholics of Ireland. Mr. Drumgoole, B.L., Dr. McLaughlin, F.R.U.I., Mr. James McMahon, Mr. R. J. Kelly, B.L., and other members spoke in favor of the resolution, and the Very Rev. Dr. Crehan, C.S.S.R., associated himself with all that the various speakers had said.

GALWAY—The Clanricarde Estate

In the debate in the House of Commons on the amendment to the address on the Evicted Tenants' question the Chief Secretary said that when all the information available was to hand he would take the necessary steps to restore the evicted tenants to their old homes, or provide new homes for them. Continuing, he said some reference had been made to the shocking case of Lord Clanricarde. He was reading an erudite journal of the Society of Comparative Legislation, which recorded for lawyers many enactments in different parts of the Empire of which they were all enormously and justly proud. There he found that the Bombay Court of Wards had power to provide for the estates of persons who, by reason of age and signs of physical or mental infirmity, were unable to manage their own estates without injury to them or to the well-being of their inferior holders. By the terms of the Act of Parliament giving that power these persons were disqualified to manage their pro-

perty. He should himself feel no aversion and no disinclination to make himself responsible to the House for the passage through the House of the measure which should treat Lord Clanricarde after the fashion of Bombay. He would not propose to expropriate him, but would simply take from him the management of estates which, in his judgment, he was wholly unsuited to manage and improve upon in accordance with the best interests of landlord and tenants and of Ireland itself. Delays and difficulties might arise in securing the rapid passage of such a measure through Parliament. This estate was haunted by the ghosts of murdered men. It was enough to know that such an estate so managed was a danger and a disgrace to the community, and it was the duty of the community to see that that state of affairs was brought to an end.

KERRY—The Cathedral Debt

The Most Rev. Dr. Mangan, Bishop of Kerry, presided on February 17 at a public meeting held in Killarney for the purpose of organising a bazaar in relief of the debt of the Cathedral and for the completion of the splendid but unfinished structure, which is visited by people from all parts of the world who go to the Killarney Lakes. The debt amounts to £2500.

The French Persecution

No part of Ireland (writes a Dublin correspondent) is more closely connected with France, by religious and historical ties, than the Kingdom of Kerry. Many of the most eminent Churchmen of the ancient diocese of Ardara and Aghadoe, including the late Most Rev. Dr. Moriarty, received their ecclesiastical education in France, to whose military service Kerry gave several of her sons. Under the circumstances, the resolution passed by the Kerry County Council was most appropriate. It ran as follows:—'That we unite with the general cry of condemnation and disgust that prevails over the civilised world caused by the war of persecution waged by the Government of France against the Catholic Church of that ancient Catholic country. That, as on the occasion of the Franco-German war, when the capital of France was invested by the German army, Lord Lyons raised on request the British flag on the Irish College, Paris, and so saved it from probable demolition by the German artillery, we request that should occasion arise, the British Government will again interpose its protecting influence to save from confiscation or plunder an institution that has furnished this country with an army of distinguished prelates and priests.'

KILKENNY—A Serious Fire

As a result of a fire which broke out in Kilkenny, the premises of Messrs. T. Power and Sons, hardware merchant, were partially destroyed, and damage to the extent of £4000 done.

LIMERICK—Preparing for Home Rule

The Bishop of Limerick, in his Lenten pastoral, says a great change is passing over the country. We may be, and very probably are, at this moment at the parting of the ways, and on the fidelity and steadiness of this generation may depend the future of religion in Ireland. There has been a great social upheaval, which will result in transferring to the ownership of the people the whole of the land of Ireland. This great change must have a profound effect on the religious and moral life of the people. Then there was the awakening to the importance in modern life of a higher education of the people. There was a hope, too, that we are at last on the eve of a great political change, which would give the Irish people the power to make their own laws and manage their own affairs. He believed that until that change was effected no true prosperity was possible. Until the centre of gravity was placed within its own borders the country would never be at rest. If this great measure of reform should be granted it it would stir the nation to its very depths, and coming, it it does, on top of social changes which are in progress of development, there could be no doubt that the years immediately before us would try the judgment, the good sense, the religion of the people, and for good or evil determine their future for generations. It was our duty to prepare for these days of larger opportunities and brighter hopes and weightier responsibilities by strengthening and deepening the religious sense, and cultivating the natural and supernatural virtues, which are the real strength of our race. We must see that no political or other change is made at the sacrifice of any religious interest. In particular was this true of educational changes.

ROSCOMMON—A Protest Against Disunion

The Most Rev. Dr. Clancy, Bishop of Elphin, writing to Mr. P. H. McHugh, M.P., says:—'I have been accustomed, since I became Bishop of the diocese, to send a contribution of £5 annually to the Irish Parliamentary Fund. I double my subscription this year as an expression of confidence in the Irish Party, and as a protest against disunion and factionism.'

TIPPERARY—A Very Sudden Death

Whilst transacting business in a shop in Thurles, the Rev. J. O'Sullivan, pastor of Moyne and Templetoohy, was seized with illness, became unconscious, and passed away a few hours later. The deceased, who was a native of Ballingarry, had been for over forty years a priest.

WESTMEATH—A Successful Protest

As the result of a protest made by the people of Mullingar against the production of the piece, 'A wild Irish boy,' and also the play, 'A Coastguard's daughter' in the town, the former was withdrawn, and the latter was submitted to a committee of townspeople for pruning purposes, the manager of the Hubert O'Grady Company having agreed to produce the piece as so revised.

WEXFORD—The Esmonde Estate

Negotiations have been completed for the purchase by the tenants on the Kilynan estate of Sir T. H. G. Esmonde, Bart, M.P., of their holdings, the terms agreed upon being 23 years' purchase, which means a reduction of 5s in the £ on the present rent. All arrears are to be wiped out.

GENERAL

Poultry and Eggs

During the year 1906, Great Britain imported poultry and eggs to the value of £7,967,254. Irish supplies represented £2,800,000 of this sum. Compared with the exports from Ireland in 1832, when they amounted to only £182,500, there appears an increase in the value of shipments of poultry produce from Ireland of £2,617,500 in a little over seventy years. This rate of increase in the exports of poultry and eggs should continue for the next ten or twelve years, and this branch of Ireland's commerce will out-distance the present export trade in butter, which last year amounted to £3,195,015, and has always been considered one of Ireland's chief industries.

Irish Lace

At a recent meeting of the Congested Districts Commission Mr. J. D. Wakker, Industries Inspector, gave some interesting evidence regarding the earnings of lace-workers. He stated that it has been found that the supply of superior qualities of lace had tended to produce an increased demand. Ten years ago there was neither demand for, nor the supply of, lace which existed at present. The turn-over of the Irish Lace Depot, for instance, had increased from £5000 per year ten years since, to £34,000 last year; and, beside the Lace Depot, there were now a considerable number of wholesale purchasers who do a large trade. Continuing, witness said, for a number of years the Irish Lace Depot took the bulk of the work produced. The Board's classes, however, take orders from any wholesale buyers, the only instructions to traders being that the patterns of one firm were not to be sold to another. In practise it generally followed that the bulk of the produce of any one class goes to one firm, which usually keeps the class constantly employed. There were last year 53 classes established by the Board in various parts of the country districts engaged in the production of lace and embroidery, from which the total earnings paid to workers amounted to £21,580. The laces produced were crochet, guipure, applique, Limerick, needle-point, and renaissance lace. The latter is sold under the name of Connemara curtains.

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

People We Hear About

Madame Adelina Patti, who had a birthday celebration on February 19, was born in Madrid in 1843.

Lieutenant-Colonel Paul A. Kenna, V.C., D.S.O., commanding 21st (Empress of India's) Lancers, has been appointed an aide-de-camp to the King, and is promoted to the brevet rank of Colonel. Colonel Kenna is a cousin of his Eminence Cardinal Moran.

Mr. Benjamin Hoare, who has written several attractive books for the Catholic Truth Society, is the principal leader writer of the Melbourne 'Age,' and he exercises a large amount of influence in State politics. He is an ardent protectionist.

Madame Sarah Bernhardt, who has succeeded Pierre Laugier in the Chair of Stage Elocution at the Conservatoire, Paris, has hitherto been refused the Red Ribbon of the Legion of Honor. But the Chancellery will find it more difficult to refuse it to the professor than to the actress.

The editor of the 'Daily Mail,' London, is Mr. Thomas Marlowe, whose father was a Waterford man. He is married to the second daughter of Mr. John Morrison Davidson, the well-known barrister and journalist, whose 'Book of Erin' and other works are very popular amongst the masses of the people.

Mr. J. J. McGee, who has been Clerk of the Privy Council, Canada, for twenty-five years, has resigned owing to ill-health. Mr. McGee was born in Wexford sixty-two years ago, and has been in Canada for upwards of forty years. He is a brother of the late Hon. Thomas D'Arcy McGee.

Commander Holland, D.S.O., who took up his duties as Marine Superintendent at Fleetwood, on New Year's Day, is a son of the late Mr. Denis Holland, of Dublin, founder of the 'Irishman' newspaper, now long defunct. In 1896 he married the eldest daughter of the late Mr. Edmund Dwyer Gray, proprietor of the 'Freeman's Journal.'

One of the most salient characteristics of Lord Kitchener's rule in India is his habit of committing as little as possible to paper. To give an order by word of mouth he will wire a general to come a forty-eight hours' journey to see him; and, when he arrives, ten minutes' rapid conversation, a curt farewell—and the much-dreaded interview is over. In this way, riding rough-shod over time and space and officers, does 'K' successfully circumvent the constant prying and espionage which surround and gall him.

For few men has exile been made quite so pleasant as for Don Carlos, the Pretender to the throne of Spain. Many of his years of exile have been spent in his palace in Venice, where the great wealth which his wife, Princess Maria de Rohan, brought him, has surrounded him with luxury and pomp which are almost kingly. In Venice the tall, stately figure of the Pretender is a familiar sight, either walking with an escort of his favorite dogs or taking his ease in his gondola. But the Prince is a restless man, and rarely stays long in one place. One day he is in Paris, another in Russia; and, in fact, the whole of Europe is his home, until the time when he draws in earnest the sword which his wife gave him, and which bears the inscription, 'Draw me not without right, nor sheathe me without honor.'

Cardinal Merry del Val, the Pope's Secretary of State, has played a prominent role in the recent crisis of the Church in France. Tall and slim of figure, graceful of motion, he shows the highest type of the Andalusian in every feature. As a young man he was very fond of pranks. When the Cardinal goes on his rounds he drives in a vehicle, sombre and heavy, drawn by two black stallions with flowing manes. He is the first Cardinal to indulge in golf, a game which he plays twice weekly over a private course in the grounds of the Villa Doria-Pamphili. His leisure time is spent at the Papal summer palace of Castel Gandolfo, which the Italian Government has connected with the Vatican by telephone for the greater convenience of the Cardinal. He is an advocate of all modern labor-saving improvements, and has introduced telephones, elevators, electric lights, and typewriters into the Vatican.

Vegetarian experts assert that one acre of land will comfortably support four persons on a vegetable diet.

The Cosy Tea Rooms

46 GEORGE STREET, DUNEDIN.

{ OPEN DAILY }

GRILLS from 5 to 7 p.m.

SATURDAYS.

BY WARRANT

OF APPOINTMENT

W. SEY... Painter and Decorator

Wholesale and Retail Paperhangings, Oil,
Colour and Glass Warehouse

107—COLOMBO STREET, CHRISTCHURCH—107

NEW SEASON'S WALL PAPERS, beautiful designs, rich colourings, at reasonable prices, carefully selected from the best British manufacturers. Also a large selection of other artistic decorative materials—Lincrusta, Anaglypta, Lignomur, Cordelova, Fabrilona, Cellings, Friezes and Dadoes, for interior decoration. Samples sent free on application to any part of the colony.

"Bon Accord" Sanitary Paint, "Bon Accord" Metallic Paint, Oils, Varnishes, Brushwares, Plate Glass, Mirror Plate Glass, &c., &c.,

ROBERT EWING | THOMAS A. FRASER, Jun.

EWING, FRASER, AND CO.,
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ESTATE AGENTS,
PROPERTY SALESMEN, SHARE-
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Bills Discounted, and Advances Made on
Freehold and Leasehold Properties, Bond
Warrants, and Trade Securities.

QUEEN'S ROOMS,
CRAWFORD STREET, DUNEDIN.

Established 1886.

ESTIMATES GIVEN
For Labour and Material or
** Labour Only.

BECK BROS...

Painters, Paperhangers, etc.

183 UPPER WALKER ST., DUNEDIN,

Are prepared to Renovate Premises
on the Shortest Notice.

KOZIE TEA CASH BONUSSES.

86 Prizes—from £5 down.

... Every day more people are using the ...
... delicious Kozie Tea. Cash BonusSES ...
... going up accordingly. £20 extra ...
... given for next distribution. Save ...
... your coupons and get one of the 86 ...
... prizes. Three at £5. No. 2 Kozie ...
... costs 1/8 only. ...

"All who would achieve success should
endeavour to merit it."

WE have during the past year spared no
expense in endeavouring to make our
Beer second to none in New Zealand, and can
now confidently assert we have succeeded in
doing so.

We invite all who enjoy A Good
Glass of Beer to ask for

STAPLES BEST

On Draught at almost all Hotels in the
City and surrounding districts

And confidently anticipate their verdict will
be that STAPLES AND CO. have successfully
removed the reproach that Good Beer could
not be brewed in Wellington.

J STAPLES AND CO., Limited
MOLESWORTH AND MURPHY STREETS
WELLINGTON.

Corner of Arcade
and High Street,
Dunedin.

Silver Grid

Supper & Luncheon Rooms.

First Class Luncheon 12 to 2 p.m.

Mrs. WALKER, Suppers up to 12 p.m.
Proprietress (Late of Gore and Tuapeka).

Branson's Hotel,

Corner of KING and ST. ANDREW STS.

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

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

PURIRI NATURAL MINERAL WATER.

FOR RHEUMATISM, INDIGESTION
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At all Clubs, the Leading Hotels,
and on board the U.S.S. Co's
Steamers.

PURIRI NATURAL MINERAL WATER

ENJOY YOUR BREAKFAST.

... Get your porridge made from ...
... ROBINSON'S PATENT GROATS. ...
... It is a meal all grown-ups can digest ...
... and enjoy, and one children like im- ...
... mensely. Besides, it promotes a regu- ...
... larity of the system, that gives health. ...

MACALISTER AND CO

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CHEMISTS, INVERCARGILL.

A Complete Stock of Everything that is
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SPECIALTY:

Dispensing of Physicians' Prescriptions and
Supply of Nurses Requisites.

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NATURE'S HEALTH RES- TORER.—The Celebrated American

Herbal Remedy (Chocolate-coated tablets)
for diseases arising from impure blood—
Rheumatism, Neuralgia, Sciatica, Bilious-
ness, Skin Diseases, etc. Numerous testi-
monials from Christchurch Citizens.

PRICES: 6d., 2/6, 5/- A. H. BLAKE,
Sole Agent, 106 Peterboro' St., Christchurch.

HOLMES & SONS

134 Tuam Street, CHRISTCHURCH.

Bedstead } Manufacturers { and Wire
Bedding } Mattress

Awarded Silver Medal at the Canterbury
Agricultural and Pastoral Associa-
tion's International Show.
Held at Christchurch, 1904, for their display
of Bedsteads.

Are now Selling Direct to the Public

AT WHOLESALE PRICE.

Send for Catalogues and Price Lists.

HOLMES & SONS BEDSTEAD

134 TUAM ST., CHRISTCHURCH.

T. CAHILL, Manager.

MASONIC HOTEL

CHRISTCHURCH.

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

E. POWER

Late of Dunedin.

COLMAN'S MUSTARD

Whets the appetite.
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The White Fathers

Of all the religious Orders of the Catholic Church (writes the Marquise de Fécamp) it is doubtful whether there is any one in which the Old World aristocracy is more extensively represented than in that of the White Fathers, founded by the late Cardinal Lavigerie for work in Northern Africa, especially along the southern borders of Algeria, Tunis, Tripoli and Morocco. This Order, which has played a notable role in connection with the promotion of the colonial interests of France, has now, by reason of the latter's new laws aimed against the religious associations, been compelled to leave French territory and to abandon all the splendid work with which it was entrusted by its founder.

Taking advantage thereof, Emperor William has offered a refuge in his dominions to the White Fathers. He has furnished them with sites and subsidies for the construction of a seminary and of a big monastery at Altkirch, in Alsace, which is to serve as headquarters of the Order, and has arranged that every faculty should be given to the Fathers to pursue in the German colonies in Africa, and also in Morocco, where German influence is now paramount, the work which they have until now been doing with so much success in France's African dependencies.

The Order in question may be regarded as the modern embodiment of the Knights of Malta and of the Knights Templar of the crusading days. For it is a military as well as a religious Order, and has sometimes been known as that of the Warrior Monks of the Sahara. The steel helmet of the Knight Templar of the olden days is replaced by one made of cork, with duly patented ventilating apparatus. The visor, instead of being of metal, is of cloth, similar to those worn by the Tuareg Arabs, covering the entire lower portion of the face.

The Object of the Order

is much the same as that of the Knights of Malta of the Middle Ages—namely, the delivery of slaves from bondage and the propagation of Christianity by means not of the Gospel alone, but of the Gospel allied to the sword. Cardinal Lavigerie, who spent almost his entire life in Africa, learnt there that one is indispensable to the other, at any rate among the turbulent and warlike races who inhabit the northern half of the dark continent.

Their Programme

has been to attract sympathy and good-will by the development of the productiveness of the existing oases, and by the creation of new ones, where stations have been formed for the relief of the sick, for the offer of hospitality to all comers, irrespective of creed, and for the refuge and protection of fugitive slaves. They have endeavored to afford to the natives practical demonstration of the benefits and advantages of civilisation, to preach by example the elements thereof, and to thus prepare the ground for conversion to Christianity. The latter, although the principal object, is the last in order. For instead of proselytism preparing the ground for the seeds of civilisation with the White Fathers, it is the elements of civilisation which prepare the ground for the seeds of Christianity.

The headquarters of the Order have until now been at Biskra, on the Algerian borders of the great Sahara desert, on a plantation known by the name of M'Salla, which is the Arab designation for a 'place of prayer,' consisting almost wholly of desert land reclaimed by the monks.

To those who are accustomed to consider the life of a monk as devoted entirely to prayer, fasting, and meditation, the mode of existence of these warrior monks of the Sahara will appear a strange anomaly. Fasting is dispensed with altogether, and the only dietary restrictions imposed upon the monks are that they shall invariably content themselves with the food of the district to which they are assigned. Thus, for instance, in places where it is impossible to obtain bread they have to be satisfied with dried dates.

One of the Principal Features.

of the ceremony of the administration of the vows to the White Fathers consists in the solemn blessing of their arms, of their equipment, of their dromedary mounts and of their attire, or uniform. The latter consists of a long white tunic, descending below the knee, belted at the waist, and with a large red Maltese cross on the breast. The pantaloons are loose and baggy, such as those affected by the Turks of the old school. On the head is a white pith helmet, surmounted on grand occasions by a white plume, and embellished in front with a red Maltese cross.

It should be added that, except when on the move or when working, the monks invariably wear the veil of white or black cloth which is in use among the Tuareg tribes. These veils, which are tied loosely at the back of the head, protect the mouth and the nostrils from the plague of insects.

Dictionary Wisdom

Between 'set' and 'sit' and between 'lay' and 'lie' there is just the difference that there is between a transitive and an intransitive verb (says the 'Rochester Democrat').

The difference may be remembered by committing to memory these two sentences:

'The farmer sets the hen, and the hen sits.'

'Now I lay me down to sleep and soon I shall lie asleep.'

The fact that the preterit of 'lie' is 'lay' probably has caused most of the confusion in the use of these two words; changing the tense of the verbs of the latter sentence, we would have: 'Then I laid me down to sleep, and soon lay asleep.'

The fact that the sun 'sets' instead of 'sits' has caused a good deal of confusion in the use of these words. This 'set,' however, is quite a different word from the other; it is derived from 'settle.' For the preterit, one should remember, 'sit' changes to 'sat' while 'set' remains as it is.

'Shall' and 'will' are words between which many people have hard work to distinguish. The rule for the use of the words is simple, but, simple as it is, it is too long to recollect each time one wants to make use of the future tense, and custom alone will give perfection. The rule, briefly put, is this:

To express simple futurity, use 'shall' in the first person, 'will' in the second and third; to express obligation, use 'will' in the first person, 'shall' in the second and third.

Courtesy, probably (the same courtesy that makes us say 'you' instead of 'thou'), causes the French to follow the same rule, and requires the Germans to say 'they' instead of 'thou' or 'you', is responsible for the use of 'shall' in the first person and 'will' in the others to express simple futurity. 'Shall' originally implied obligation, no matter of what person it was used; people, speaking of themselves, courteously spoke as though they were obliged to do this or that; but, speaking of others, they courteously expressed only the thought that it was the others' intention or will to do this or that. When it became a question of determination or compulsion, then they said of themselves 'We will'; that is, 'We will it'; and of others 'You shall' or 'He shall'; that is, 'You (or he) are obliged to.'

Politeness is the cause of many other absurdities of syntax; and a desire of our forefathers to make certain expressions emphatic is responsible for others. A curious example of an emphatic expression giving rise to an iron rule of grammar is seen in French, in which one says 'Je ne saks pas,' freely translated, 'I do not know,' but literally, 'I do not know (a) step.' We say, 'I won't go a step,' thereby making emphatic our refusal; so did the French of other days; they said it so often that the 'pas' fell naturally into use with all verbs, and to-day there are few expressions in which it can be omitted. It is called 'a double negative'; but it really is a negative plus an emphatic noun.

But which is the more absurd: 'Je ne saks pas,' with its useless 'pas,' or 'I do not know,' with its idiotic 'do'? This 'do' is supposed to be for emphasis; but to say 'I know not' would attract attention from everybody, while 'I do not know' lacks all emphasis.

English cannot poke fun at absurdities of other languages.

Mr. Owen Brady celebrated his 100th birthday at Titree Springs, in the Carcoar district, New South Wales, a few days ago. He was born in Cork in 1807, and, though nearly blind now, all his other faculties are good and his memory wonderfully keen. He served with General de Lacy Evans in Spain.

The afflicted all fly to it,
The suffering cry for it,
Sing praises high of it,
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The Catholic World

ENGLAND—Catholics Barred

The late Lord Grimthorpe's estate has been valued at over two millions. He left a proviso in his will to the effect that none of the property is to go to a foreigner or a 'Papist,' or to anyone married to a 'Papist.'

Returning to the Fold

A correspondent of the 'Manchester Guardian' notes that the number of converts which the Catholic Church is winning from the established Church is increasing. He writes: As many as eight 'secessions to Rome' from the Church of England ministry have recently been announced, that of the Rev. Ambrose Williams, a Cambridge clergyman lately benefited in Herefordshire, being the latest. Of course, there is always a more or less intermittent flow of pilgrims from 'Canterbury to Rome' in progress, but it is hard to understand why the movement should suddenly have become more considerable at present.

A Famous Catholic College

Ushaw College, which is next year to celebrate its centenary, is the successor of the famous English College of Douai, as Stonyhurst is of St. Omer. The Douai College, founded by Cardinal Allen in 1568, was dissolved during the French Revolution—in 1793. In 1794 it resumed its life at Crook Hall, near the present Ushaw, under its old head, and it is a proud boast of Ushaw that it can point to an unbroken line of rulers, with the Douai College, from Allen. There have been twenty-nine rulers in all. 'Bishop Wilkinson, the present president—a convert from the Church of England—is the twelfth since the removal from France. Ushaw has, of course, been the training-place of most of the Catholic clergy of the North of England. It has produced a long line of bishops, and three of its sons have risen to the cardinalate. Dr. Lingard was vice-president of the college, and he is buried in the college cemetery. He was deeply attached to Ushaw, and it is an interesting fact that he left part of the proceeds of his great history for the establishment of bursaries at the college. The great pride of Ushaw is its magnificent collection of relics, 'the richest,' it has been said, 'in the possession of any individual or community in the world.' They number 900 altogether, and include a ring taken from the hand of St. Columba when the saint's tomb was opened in 1537.

FRANCE—The Grotto of Lourdes

In consequence of a report which was circulated recently to the effect that the French Government contemplated confiscating the shrine of Our Lady of Lourdes, and forbidding pilgrimages to it, we ('Edinburgh Catholic Herald') have made inquiries into the matter on the spot, and have received an official letter from his Lordship the Bishop of Tarbes, in which he states that there exists no motive for the French Government taking any such action. 'We can only suppose,' he says, 'that, despite what has passed, the pious people of all nations will continue to respond to the appeal of the Immaculate Virgin, and come to prostrate themselves at the foot of her grotto to receive her maternal and signal blessings.'

The Irish College

The French Minister of Public Worship (says the 'Catholic Times') is acting the part of the wolf towards the lamb in dealing with those who uphold the rights of the Irish College, Paris. He is using arguments that are transparently absurd, but they will suffice for the purpose of confiscation. Through the representatives of the 'Tribune' and the 'Standard' he urges that the Separation Law has made it necessary for the French Government to take in hand the settlement of the question of the British Catholic foundations in France. These foundations were quite outside the scope of the French Church Establishment, and where the necessity comes in is one of those things that no one save an anti-Christian Minister can understand. M. Briand, it appears, feels bound to admit that the Irish College is Irish property, but the British Government are to be asked to sanction the robbery of British subjects. It is to be requested to agree to the sale of various plots of ground and houses with which the British foundations are now endowed, and to the reinvestment of the whole fund in French Government stock. After the college has been suppressed, the Irish students will be permitted, if

nominated by the British Ambassador in Paris, to have their burses—should they be taken in—at the French Lycees and the French theological colleges, the existence of which the French Government have endeavored to render impossible. Assuredly it is the table of the wolf and the lamb over again. 'If we know anything of Irishmen, they will not patiently submit to this outrage upon a cherished institution. The British Empire can do well enough without the 'entente cordiale,' and so far as Irish Catholics are concerned, they will have none of it if the confiscation on which M. Briand is intent takes place. They are strong in the British army, and in that event, they will never fight for France if it wants their help.

GERMANY—Persecution in Poland

In Prussian Poland (says the 'Catholic Times') the measures taken against those who advocate the use of the Polish language are Draconian. A number of priests are now in prison for having quoted the Council of Trent and local Synods to prove that the children should be taught their religion in their mother tongue. The sentences vary from three weeks to eight months. Fines are frequent and heavy. The editor of a Polish paper at Posen has had to pay fifteen thousand marks, and another Posen journalist four hundred and fifty. A young teacher who tried in vain to induce Polish children to say their prayers in German beat them savagely and then fired off a revolver, producing so much alarm that one child became seriously ill. Public protests have been made against his conduct, but he remains at his post. It is a fine testimony to the tenacity of the Poles that the 'harsh treatment only makes them cling all the more steadily to their own tongue and their own customs.

ITALY—The Thousandth Anniversary

According to 'The Catholic News' a convent of nuns at Zaza in Italy was founded in 1906, and the Sisters are now celebrating the thousandth anniversary of the institution.

ROME—The Holy Father's Jubilee

The Holy Father received on February 9 in the Hall of the Consistory the Central Committee for the celebration of the golden jubilee of his priesthood. Personally, he said, he would have preferred that the anniversary should be observed by himself alone in his private chapel in loving converse with Christ, but as Vicar of Christ he felt bound to permit demonstrations of attachment and love for the Holy See. He hoped, however, the celebration would have a purely religious character.

SCOTLAND—Interesting Presentation

The Very Rev. Donald Canon Mackintosh, Rector of St. Margaret's, Kinning Park, Glasgow, has been presented with an illuminated address and set of canonical robes by the H. J. McCracken Branch of the I.N.F. as a token of esteem. The Very Rev. gentleman was also the recipient of an address from the Girls' Guild of St. Margaret's.

SPAIN—Against Duelling

The new Conservative Ministry in Spain is beginning well. The Baron de Albi, president of the Anti-Duelling League, addressed a letter to the Minister 'de Gobernacion,' asking the support of the Government for the ends of the League, and its vigilance in seeing that the laws were strictly enforced against offenders. In his reply the Minister writes: 'The Minister "de Gobernacion," and without a doubt the whole Government, views with complete sympathy the efforts made by the League under your worthy presidency to put an end to duelling—an evil condemned by civilisation and morality. This being his conviction, it seems unnecessary to add that the Government will use all means in its power to hinder violations of the law, and, for this end, will give most definite instructions to authorities charged with watching over its observance.'

SWITZERLAND—The Education Question

In Switzerland, by a vote of 318,139 against 172,010, the largest poll ever recorded on appeal to the country, the people have just rejected a proposed system of undenominational teaching in the schools, which was obviously a stepping-stone to a purely Godless scheme. The Catholics united with the religious Protestants in raising the cry, 'God in the schools,' while the political secularists tried to raise the counter cry of 'Clericalism' and 'Jesuitry.' The common sense of the people, however, asserted itself. The issue was clear, and, though the majority of the people were Liberals politically, the proposal was defeated.

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

SEASON 1907.

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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

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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.

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

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

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UNITED STATES—Death of a Bishop

The Right Rev. Edward Fitzgerald, Bishop of Little Rock, died on February 2, at the age of 74 years. The deceased prelate was a native of Limerick, and had been ordained fifty years ago, and was for forty years Bishop of Little Rock.

A Philanthropist

Count John A. Creighton, seventy-five years old, a millionaire philanthropist, died at Omaha on February 7. He was made a Papal Count by Pope Leo XIII., in recognition of his charity and gifts to Catholic educational institutions. With his brother he gave \$1,500,000 to Creighton University and \$250,000 for the establishment of St. Joseph's Hospital. He also founded a medical college, built St. John's church and endowed the Convent of Poor Clares. Altogether Count Creighton's gifts amounted to above \$3,000,000.

New Books

(Whitcombe and Tombs, Christchurch, Wellington, and Dunedin.)

The enterprising firm of Whitcombe and Tombs deserve well of the public for the series of handsome works which they are publishing in connection with the early history of New Zealand. A notable work of this kind, which will be welcomed by students of the old Maori lore and of the transition period of our history, is Mr. J. A. Wilson's 'Story of Te Waharoa and Sketches of Ancient Maori Life and History' (pp. xiv-256, 8vo., cloth lettered). The stirring story of the remarkable chief, Te Waharoa was originally published in 1866. The facts related therein were gathered by the author from Maoris, Pakeha-Maoris, and missionaries who were contemporaries of Te Waharoa, and who were well acquainted with him, and at a time when the memory of those red and whirling days was still fresh and vivid. The author tells us that 'very repelling scenes have been omitted' from his narrative; but his work possesses none the less the terrible fascination that gathers around a moving and well told story of invasion, siege, battle, savage slaughter, and cannibalism at the most critical and deadly period in all Maori history, when the race itself, ran the risk of extinction with the white man's weapons. In the sixty years of the life of that hard hitter (who passed out in 1839) the Maori race went through an epoch of blood and tears. Maori and missionary, warrior and trader—the old order and the new—jostle each other in the interesting story that Mr. Wilson has to tell, and it contains no dull pages. We turned, perhaps, with most lively expectation to the author's 'Sketches of Maori Life and History' which forms the second part of the work. The author gives an extremely interesting account of the Maui-Maori people that inhabited New Zealand before the coming of the Maori from far Hawaiki. To this subject he devotes over 30 pages of the book to these unwarlike people—the 'white New Zealanders with red hair'—who were easily defeated and broken by the martial Hawaiki-Maoris, and of whom traces were (says Mr. Wilson) 'frequently visible in the Bay of Plenty fifty years ago.' A lengthy account of the Hawaiki immigration (with a supplementary chapter) constitutes a feature of this part of Mr. Wilson's learned and painstaking work. Eight chapters are devoted to much interesting tribal lore and history, Maori communism, etc. The book is well illustrated, and is an important contribution to both the Maori and early European history of New Zealand.

The same firm of publishers has issued a Maori version of the story of Hinemca, from Sir George Grey's 'Polynesian Mythology.' It is enriched with a vocabulary and notes by the Rev. H. J. Fletcher. It is a compact little volume (pp. 28, cloth, 1s 6d), and enables the student to obtain with a minimum of trouble, a reading acquaintance with the Maori language and with one of the most beautiful legends of our native race.

- A stands for Asthma, the patient may fret;
- B for the Breath he hardly can get;
- C for the Cold and the terrible Croup;
- D for the Dollars the doctor will scoop;
- E for the Ease that one longs for in vain;
- F for the "Floo," it is at one again;
- G for the Giant—Great Peppermint Cure—
- H for the Health that follows it sure.

Domestic

By 'Maureen'

How to Stop a Leak.

A good temporary stopping for a leak in a gas or water pipe may be made by working powdered whiting and yellow soap into a paste. Press it into the leaking part of the pipe, and put on sufficient to make the hole air-tight. This is only a temporary remedy, that acts as a stop-gap till the plumber can be found.

How to Re-enamel a Bath.

Thoroughly clean the bath and get off all the old enamel. This can be done by rubbing down with glass paper and pumice. Then give one good coat of zinc-white paint. Next give two or three coats of white bath enamel. Allow one or two days to elapse between each coat. The bath should not be used for about a week after re-enamelling.

To Remove Stains from Cloth.

To remove stains from tweed suits an excellent home-made cleanser can be made as follows: 4oz of pure Castille soap shredded fine, and dissolved in 4oz of boiling water, and then set aside to cool. When cool, 5oz of ammonia should be added with 2½oz of glycerine, the same quantity of alcohol, and lastly 2oz of chloroform. The mixture must be kept tightly corked, and a tablespoon added to half a pint of water. This should be rubbed over the stained material with a piece of sponge.

What to Do with Stale Bread.

In every household there is an accumulation of stale bread more or less. Where the quantity is generally great, it is suggestive of bad management. A little time and thought bestowed daily will reduce the waste of bread to a minimum. At least twice a week delicious and nourishing puddings can be made from bread that has been cut up and not used at table. Where there are children bread and milk forms a pleasant variety either for breakfast or tea, and has the advantage of being nourishing as well as pleasant. Then, again, all the pieces that have become too stale for these purposes should be put into the oven for a while, then grated up and put into a jar or bottle for cooking purposes. It is very handy when frying fish or cutlets to have the crumbs already prepared. It saves time, and the prepared crumbs will be found very much nicer than those just made from fresh bread. The following are two good recipes for utilising cut bread:—No. 1—Over 3oz of bread crumbs pour half a pint of very hot milk; cover till cold, add 2oz of sugar, 1oz crushed almonds, a few drops of vanilla, and 2 yolks of eggs well beaten. Butter a mould and ornament with citron and raisins or glace cherries. Pour in the mixture and steam for an hour. Turn out and serve with wine sauce. No. 2—Break some crusts into small pieces and place in a basin. Pour over enough boiling milk to cover. Then cover with a plate and let stand for half an hour. Then beat bread, and remove all hard pieces. Add sugar to taste, 2oz of sultanas, and 2oz of raisins and a little candied peel. Beat an egg and stir in, also a teaspoonful of butter. Well grease a basin and pour in the pudding; cover with a floured cloth, tie down, and steam for an hour. A little cream or milk may be served with this.

Maureen

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WELLINGTON WARD, Platino, Matt, Enamined, Bromide Papers, $\frac{1}{2}$ -plates, 5 x 4, Cabinet, and $\frac{1}{2}$ -plate, 1s per packet; 1-1-plate, 12 Sheet, 2s per packet; 8 x 10, 12 Sheet, 3s 8d 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.

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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.

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Mahogany Bridge.

A bridge built entirely of mahogany, claimed to be the only one of the kind in the world, is in the State of Chiapas, Mexico. The bridge spans the Rio Michol, and its total length, including approaches, exceeds 150ft, while the width is 15ft. It is used by both teams and pedestrians, and, though somewhat rude and primitive in construction, is very substantial. None of the timbers of the flooring were sawn, for in that region there are no sawmills, but were hewn and split.

Disease-Breeding Insects.

It is contended by scientific experts that the mysterious and dreadful sleeping sickness peculiar to certain regions in Africa is carried, if not caused by the bite of the terrible tsetse fly. It has been demonstrated that the mosquito carries the germ of yellow fever. Now comes Dr. W. J. Goodhue, who announces that after years of research he has demonstrated that the bacillus of leprosy is spread by the cimex lectularius, which is the technical name of the ordinary bedbug. Dr. Goodhue is the medical superintendent of the Molokai leper settlement.

To a Hair's Breadth.

Major McMahon made some interesting statements in a lecture on standards in weights and measures at the Royal Institute recently. A platinum bar at Palace yard is so accurate that it can be used to measure microns which are the 25,000th part of an inch. The balance at King's yard is so sensitive that when a 20lb weight was placed in each scale and one grain was added to one of them, the beam oscillated for twenty-six hours. When the balance at the Paris bureau is used the operation takes place six or seven yards away from it, and the readings are made through a telescope in order to prevent inaccuracy arising from the heat of the operator's body.

Centenary of Steam Navigation.

'It is of great interest to recall that this year is the centenary of steam navigation on a commercially successful basis,' said the president of the Engineering Association of New South Wales, in addressing that body the other day. 'It was in 1807 that Robert Fulton built and first ran on the Hudson River the steamer "Clermont," which made the first really successful voyage by steam from New York to Albany, a distance of 150 miles, in 32 hours against current and wind. The "Clermont" was 133ft long, 18ft beam, and 9ft deep. It was fitted with paddle engines made in England by Boulton and Watt, and said to be 20 horse-power. The new Cunard liners "Lusitania" and "Mauritania" are 785ft long, 88ft beam, 60ft in depth, with a displacement of 43,000 tons, and a total indicated horse-power of 68,000.'

The World's Railways.

Nearly half the railway mileage of the globe (533,000 miles) lies within the confines of the United States of America, viz., 212,350 miles. How insignificant in comparison are Continental pretensions in this direction is revealed by the fact that Russia and Germany, tying for second place, have only 34,130 and 34,000 miles respectively to their credit. India, Austro-Hungary, and France are all the superiors of the United Kingdom, which can only boast of 22,634 miles of metals. Regarding gross receipts, however, Great Britain occupies a more enviable position. While the United States totals a sum of £395,000,000, with receipts per mile £1,860, Great Britain can boast of £111,800,000, with receipts per mile £4,940; and Russia's gross receipts, with about 12,000 more miles of line than the United Kingdom possesses, reach less than a third of the figure.

Intercolonial

A few Sundays ago his Grace the Coadjutor-Archbishop of Sydney blessed and laid the foundation stone of a new convent for the Nursing Sisters of the Little Company of Mary, in connection with the Lewis-ham Hospital. The new convent will cost about £5000. The subscriptions at the ceremony amounted to over £300.

The Rev. Father Buckley, who has been for some years parish priest of Junee, has been appointed to succeed the Very Rev. Father Slaterry, V.G., at Wagga. The Rev. Father Galey, parish priest of Murrumburrah, has been appointed to Junee, and the Rev. Father O'Shea has been transferred from Wyalong to Murrumburrah.

The death is announced of the Rev. Brother Hurley, of the Christian Brothers, which occurred at Lewisham on March 22. The late Brother was a native of County Limerick, and entered the novitiate of the Christian Brothers in Dublin in 1877, being then eighteen years of age. Having completed his novitiate and the usual course of training, he began his labors in Mullingar, in which town he remained until 1898, when he was sent to Australia.

On March 19 the Very Rev. Dean Tobin, of Armidale, was presented with a magnificent gold watch by the Bishop and priests of the diocese. His Lordship expressed his great pleasure that the good priests of the diocese had thought it to honor the youthful Dean, and give him such a practical proof of their esteem and affection. An artistically illuminated address was read and presented to the Dean on behalf of the Ursuline nuns. Accompanying the address were a gold-mounted watch-guard with cross of gold and several other articles for personal use.

The Right Rev. Mgr. O'Haran received a pleasant surprise at the opening of the annual conference of the H.A.C.B. Society of New South Wales, when he was presented with a specially-illuminated past president's certificate and address by the members of St. Mary's branch of the Society. The Monsignor has always taken a deep interest in friendly societies (says the 'Catholic Press'), and when the Tabernans were established in the Cathedral parish a few years ago he was elected first president. The young branch is now one of the strongest in the Society in the Commonwealth, and in a great measure its prosperous state is due to the guidance and counsel of Monsignor O'Haran. He is popular with the members of the Society generally, as was amply proved by the ovation accorded him in St. Mary's Hall, when representatives from every part of the State were present.

The St. Patrick's Day celebrations throughout the Commonwealth were carried out with great éclat this year. March 18 was a public holiday in Queensland. In Brisbane on March 16 the Queensland Irish Association held a big dinner, at which the Premier and nearly all the Ministers of the Crown were present. In nearly every centre in New South Wales the day was celebrated with great enthusiasm. Owing to the inclemency of the weather the sports programme at the Agricultural Grounds, Sydney, had to be postponed. The national concert was held in the Sydney Town Hall on March 18, and attracted a huge attendance, the building being densely packed, while 2000 people were unable to gain admission. The celebration in Melbourne was highly successful. A procession of the various Catholic societies with bands and banners marched through the city to the Exhibition in the morning. It is estimated that 4000 persons took part in the procession, the head of which had reached the Exhibition before its 'tail' had left St. Patrick's Hall. Arrived at the Exhibition, visitors were entertained with a full and varied programme. At the luncheon the keynote of the speeches was a twofold one, most of the speakers urging the cause of Home Rule, and denouncing the introduction of sectarianism into Australian politics. St. Patrick's Day was celebrated in Adelaide under the happiest auspices. Delightful weather, a fine procession, splendid sports, and a record attendance made up a conjunction with which the celebration is not favored every year. The general opinion was that the demonstration was the best ever witnessed in Adelaide.

For Children's Hacking Cough at night Woods' Great Peppermint Cure. 1s 6d and 2s 6d....

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The Family Circle

A DISAPPOINTED SCHOLAR

Little Sammy Slipperton
Went to school in glee.
'There's lots of things I want to know,
And now I shall!' said he.
But back he came that very night
With drooping heart and head.
'The teacher doesn't know much more
Than other folks,' he said.
'I didn't learn a single thing,
'Cept d-o-o-r, door,
And one and one and one make three—
And those I knew before!
'When I asked teacher why the stars
Weren't right straight in a row,
Instead of being all mixed up,
She said she didn't know.
'She couldn't tell me when they'll build
A railroad to the sun,
Nor how the smell grows in a flower,'
Said Sammy Slipperton.
'I thought that teacher'd know right off
What makes red roses red,
But, oh, she doesn't know much more
Than other folks!' he said.

—Exchange.

HOW TONY PAID HIS TAX

'It's two dollars, Tony; two whole dollars I must make somehow, but, oh! how?' And Betty looked down into the bright brown eyes raised to her face.

Tony leaped upon his little mistress, and wagged his ridiculous little stumpy tail until it is a wonder he did not wag it off; but he could not answer the question which had been puzzling her for days.

For the dog-tax was due—overdue, in fact; and in the little brown house under the hill there were not so many dollars that two could be easily spared, even to save as bright and loving a little playmate as Tony. But then, nobody loved Tony as Betty loved him.

There were so many of them in the little brown house, and they all ate so much and wore out so many clothes, that it was all the busy little mother could do to keep them fed and warm. And how could she be expected to keep a dog, too?

'Not but what Tony is an uncommon nice dog. I'll say that for him,' she had told Betty the day before, when the tax collector had been around for the third time; 'but he's only a dog, and I've no two dollars to pay his tax with. So you'd better take him down to Sullivan's, Betty; he's always wanted him.' She turned away that she might not see the look in Betty's eyes, saying to herself: 'She's only a child and will soon forget.'

Betty ran out of the house and up the hillside, Tony at her heels, leaping and barking, his white body gleaming in the sunshine. But instead of the romp he expected he was snatched up into Betty's arms as she dropped down into the clover and covered his little black head with caresses.

Give Tony away! Betty gasped at the thought. It was almost as bad as if her mother had said 'Give the baby away.' Wasn't Tony one of them? Hadn't he slept on Betty's bed ever since he was a puppy? Had her mother forgotten how faithful he had been when Betty had the fever in the winter, never leaving the room where the sick child lay, and refusing to eat until his little body was as thin as Betty's own?

Oh! none of them loved him as she loved him, and how could she take this little friend down to the butcher and calmly give him away? She loved him. Ever since he had been a puppy he had come to her whistle, following her wherever she went, watching her every movement, and loving her as only a faithful dog can love.

But worse than giving him away was the dreadful thing the collector had said would happen if the two dollars were not ready the next time he came! Betty shuddered at the thought, and hugged Tony's little wriggling body to her, while he struggled to reach her face with his loving, doggy kisses.

Two dollars! It was a great deal of money for a little girl to earn. If she were a boy it would be easier; there were so many things a boy could do. To be sure, there were wild strawberries to pick; but it took so many to make two dollars' worth.

Long hours every night Betty lay awake, thinking, planning ways in which to earn the two dollars, and every morning found her little sunbonnet up on the hillside, bending over the strawberries to see whether they were not just a little riper than they were the day before. If tears could ripen them, the berries would have turned scarlet with all those that Betty shed over them as the days wore slowly on and the dreaded day of the tax collector's promised visit drew near.

'I can't think what ails Betty,' the busy mother said, 'She's white as chalk, and don't eat a mouthful. She ain't really got over that fever yet.' If she could have seen the little girl tossing restlessly at night, or starting up from a fitful sleep to put out her hand to make sure that Tony was still there, she might have understood.

But at last one morning the strawberries gave a rosy welcome to Betty and Tony when they climbed the hill; and that afternoon a clean, fresh little girl, with a basket in her hand and a frisky fox-terrier at her heels, started up the long, dusty road to the summer hotel. Whether it was the fresh sweetness of Betty's strawberries or the fresh sweetness of Betty's face I cannot tell; but she sold every berry, and, when she sat down on the stone wall to count her money, she had seventy-three cents.

That was Thursday, and the tax collector was coming on Saturday.

The next afternoon Betty carried more strawberries to the hotel, but she had picked the best ones the day before, and the inferior ones sold badly. Moreover, the guests of the hotel seemed to have lost their interest; and, as she walked down the long piazza between the two rows of rocking-chairs, for the fourth time, she heard one lady laughingly say: 'Mercy, do you suppose she is coming every day as long as they last?'

As she spoke, she was fondling the ears of a silky terrier that lay curled in her lap, and Betty wondered a little wistfully what she would do if her dog's tax could not be paid.

With a heavy heart she started down the long road home, half her berries, unsold, in the basket that hung like a dead weight on her arm, and thirty cents in her hand. Thirty and seventy-three made a dollar and three cents. It was late in the afternoon, and the tax collector would be around in the morning! Betty sat down on a rock by the lake with a great lump in her throat. What was to be done? Was there no way in which she could get the ninety-seven cents that evening?

'Oh, Tony,' she said, 'what am I to do? I've done my best, and I can't give you up, or see you shot. Oh, Tony, Tony, isn't there some way out?'

At this moment there was a great commotion: a little farther up the lake. Some little boys from the hotel had been sailing their boats; and one of them, a beautifully rigged little schooner, perfect in all its appointments, had broken its string, and was starting off on an independent cruise. There was a great deal of shouting and running up and down the shore, when there came a sudden splash as a small white body plunged into the water and struck out with steady strokes for the retreating boat.

'Oh, see the dog!' cried the boys. 'He's going to get it!'

'He'll break it.'

'No, he won't,' and shouting and cheering they ran down the bank to meet him.

For Tony had seized the runaway and now was steadily bringing it in. The boys cheered and encouraged him until Betty held up her hand in spite of her aching heart; and the little boy who had run crying to the hotel for his father, now returned with him, the tears still wet on his cheeks, but smiling through them. One of the boys took the schooner from Tony as he paused to shake off the water.

'Is that your dog little girl?' said the child's father, when the situation had been explained to him. 'He's a bright fellow, and we are very grateful to him,' and he dropped a bright silver dollar into Betty's lap. 'But wait a moment—you've forgotten your strawberries!'

But strawberries had no further interest for Betty as she sped down the road. Fifteen minutes later she burst into the house.

'There,' she cried, laying the silver dollar on the table, 'Tony paid his own tax.'—Exchange.

DON'T MEDDLE

One of the most irritating feelings against which the best people need to be on their guard is meddlingness. The chances are that by our meddlingness we mar more than we mend. The probability is that the cook broiled the breakfast bacon better than we could have done it, and the tailor cut the coat better than if he had followed our directions. No one can ever be happy in this world who fancies himself or herself born to 'set it right.' It would do us all good at times to sit with the pupils instead of taking uninvited the seat of the master and the critic. One of the most useful lessons any man can learn is to let things alone. Let the chair stand where the maid placed it. Let the dinner be served without protest as the good wife ordered it. And remember that the world will have to get along without us some day; that if we keep hands off from it a little while it may be learning, as it must learn, to eventually get along without our suggestion or interference.

ODDS AND ENDS

'Now, boys,' said the lady teacher, 'I expect you to lift your caps to me when you meet me on the street.' Next day she called out Tommy Jones, and said: 'Tommy, why didn't you lift your cap to me when you met me on the street last night?' 'Please, miss,' explained Tommy, 'it wasn't my own cap I had on; it was my brother's.'

Simmons: 'Johnson wants to borrow some money off me. Do you know anything about him?' McCoy: 'I know him as well as I know you. I wouldn't let him have a penny.'

'What is the meaning of "alter ego"?' asked the teacher of the beginners' class in Latin. 'The other I,' said the boy with the curly hair. 'Give a sentence containing the phrase.' 'He winked his other I.'

FAMILY FUN

What is that from which you may take away the whole and yet have some left?—Wholesome.

What is it which, if you even name it, you break it?—Silence.

What workman is continually on the strike.—A blacksmith.

Who is paid only when he plays?—the actor.

When is butter like Irish children?—When it is made into little pats.

If you should stumble over a new mat, what science are you shown to have neglected?—Pneumatics.

Why is a crocodile the most deceitful of animals?—Because its countenance is most open when taking us in.

What is the smallest bridge on earth?—The bridge of the nose.

How it is Done.—Not infrequently the thought-reader includes some feats of lightning calculation in his performance, and astonishes his audience by announcing that 'My medium will write on the blackboard the total of a sum which will be written on a piece of paper by three members of the audience, without one word or sign from me, and without seeing the figures.'

This may be described as the thought-reader's most audacious piece of trickery. Prior to the performance he decides on a total which the medium memorises. When the curtain goes up he produces a piece of writing-paper and asks three of the audience, in different parts of the hall, each to write down a line of figures to form a small addition sum. Then he presents the paper to a fourth person, with the request that the latter will draw a line and add the figures up. This is done, and without hesitation the medium on the stage writes the total on the blackboard.

'Is that right, sir?' asks the entertainer. 'Wonderful!' says the one who figured out the total, and the audience duly applaud. They little know that the figures written down by the three members of the audience were not those added up by the fourth person, who was simply presented with the other side of the paper, on which appeared another set of figures which, added together, made the total previously agreed upon by the thought-reader and the medium.

All Sorts

Young lady.—Are you two youngsters twins?
Boy (indignantly)—No! She's a girl.

At the present moment the countries of Europe are spending on their armies and navies as much as £800,000 a day.

The crown worn by the Austrian Emperor, which is regarded as one of the finest works of European goldsmiths, contains over £100,000 worth of gold and jewels.

The two buttons that are invariably on the back of a man's dress-coat are the survival of the buttons that were originally used to hold up the sword-belt of olden days.

Since 1830 Liberal Governments have been in office forty-two years and have created 232 peers. Conservative Ministries have been in power thirty-four years and have created 181 peers.

The longest tram-line in the world is in the Argentine Republic, from Buenos Ayres to San Martín, a distance of 54 miles. It is worked by horses, which are less expensive there than steam or electricity.

Ulman Stromer was undoubtedly the first German paper maker. Five hundred years have passed since then, and the art of paper making can look back on as long a period of earnest effort and profitable work.

National Flower Emblems.—Flêur-de-lis, France; violet, Athens; shamrock, Ireland; sugar maple, Canada; linden, Prussia; magnonette, Saxony; rose, England; sacred lotus of Nile, Egypt; lily, Italy; cornflower, Germany; leek, Wales; thistle, Scotland.

M. Santos Dumont has entered for the steerable balloon race from Paris to London in 1908. He expresses the opinion that in view of the recent development in the science of aeronautics the journey from Paris to London will be accomplished in two hours.

A recent issue of the Gazette contains a list of the qualified medical men and women who have been registered as practitioners in this Colony. The names of 850 practitioners appear on the register, and of these 25 are women. A large number of these physicians, although registered in New Zealand, are not practising in the Colony. On the dentists' register there are 489 names, and of these 10 are women.

A bird which can talk in two languages, and whose repertory consists of seventeen phrases, is the latest addition to the London Zoological Gardens. The bird belongs to a species known as the Larger Hill Mynah, which flourishes in Northern India. Three of its phrases are in an Indian dialect, and the rest in English. The bird's name, as it informs all comers, is 'Tommy, and it asks all visitors, 'who are you?'

A motorist, who was touring in Ireland, one day met a man on the road who was driving a donkey and cart. Thinking he would have a little fun at his expense, the motorist began:—

'What is the difference, Pat, between your turnout and mine?'

The man looked at the questioner a minute or so and then replied:—

'Not a great deal. The donkey's in the shafts in the one and on the seat in the other.'

A writer in 'Blackwood' for February tells 'a story of Wellington and Soult, which the late Baroness Burdett-Coutts used to relate with keen pleasure. On the first occasion the Duke took Soult into Apsley House, the latter was surprised at the absence of pictures he had known in Madrid. 'How is it, Monsieur le Duc,' he said, 'that you have so few of the Spanish masterpieces?' 'Marshal, you forget,' replied the Duke, 'that my army was only in Madrid after the one commanded by yourself.'

A small girl recently entered a grocer's shop in one of the suburbs of a large town in the north of England, and said to the shopkeeper in a shrill voice: 'Please, sir, I want 'arf a pound of butter and a penn'orth of cheese, and mother sez she'll send a shilling in when father comes home.'

'All right,' replied the man, who was used to this sort of request.

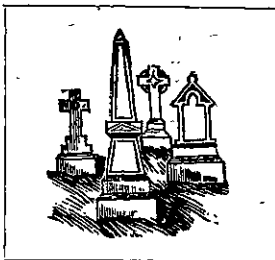
'But,' continued the child, 'mother wants the change, cos she's got to put a penny in the gas meter.'

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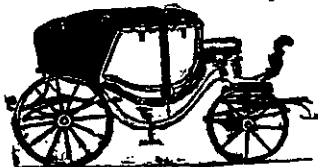
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