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THIRTY-FIFTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, APRIL 25, 1907

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XXXV
*
No. 17

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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

April 28, Sunday.—Fourth Sunday after Easter. St. Paul of the Cross, Confessor.
 „ 29, Monday.—St. Peter, Martyr.
 „ 30, Tuesday.—St. Catherine of Siena, Virgin.
 May 1, Wednesday.—SS. Philip and James, Apostles.
 „ 2, Thursday.—St. Athanasius, Bishop, Confessor, and Doctor.
 „ 3, Friday.—The Finding of the Holy Cross.
 „ 4, Saturday.—St. Monica, Widow.

St. Paul of the Cross, Confessor.

St. Paul was born near Genoa, in Italy. From childhood he showed a special devotion to the Passion of Christ. He founded the Congregation of the Passion, the members of which, besides the usual three vows, make a fourth, that they will do their utmost to keep alive in the hearts of the faithful the memory of Our Lord's Passion. St. Paul died in Rome in 1775.

St. Peter, Martyr.

St. Peter was born at Verona, in Italy. At the age of fifteen he was received into the Dominican Order by the great St. Dominic. To a profound humility he joined exceptional talents. He was very successful as a preacher, and in particular brought about the conversion of many Manichaean heretics, a sect which was still very numerous in the neighborhood of Milan. He met his death at the hands of some sectarians, who, remaining obstinate in their heresy, were enraged at his successful efforts to propagate the genuine teaching of Christ, A.D. 1232.

St. Catherine of Siena, Virgin.

Siena, in Italy, has the honor of having been the birthplace of this great saint. From her earliest years St. Catherine cultivated a spirit of perfect union with God, and even when engaged in the most distracting occupations succeeded in keeping herself no less sensible of His presence than if she had no exterior employment. She was indefatigable in her efforts to bring souls to God, and her words and example, and even the very sight of her emaciated but saintly countenance, were the cause of many conversions. She seemed to have a special grace for effecting the reconciliation of enemies. Her powerful influence in this direction was exercised, not only in the case of private individuals but also in reconciling States that were at variance, and in obtaining the submission and pardon of rebellious cities which had incurred the censures of the Holy See. But the most important service she rendered to the Church was the restoration of the Sovereign Pontiff to his episcopal city, after a residence of nearly seventy years at Avignon, in France, an end being thus put to the innumerable evils resulting to the Church from the prolonged absence of the Vicar of Christ from Rome. St. Catherine died in 1380, at the age of 47, and was buried in Rome, in the Church of the Minerva, where her remains are still preserved.

GRAINS OF GOLD

NOCTURN.

Night on the deep!
 Lord, my soul keep
 From sudden harm:
 Stand Thou me near
 To curb the fear,
 The swift alarm!
 Send Thou one light,
 Dispart the night,
 Plume the sea;
 An instant gleam
 On the doubtful stream,
 Enough for me.

All stars denied,
 Wild runs the tide
 With flash and sweep.
 Lord, who can save,
 Through wind, on wave,
 If the Pilot sleep?

— Ave Maria.

The strongest mind on earth is that of him who will consider naught but himself and God.—Lacordaire.

The Storyteller

THE LITTLE OLD MAID

Miss Erminie Wakely was nearly sixty years old, and a spinster; she lived in the village of L—. She was so peculiar in manner and in habits that the people who were her neighbors—kindly enough neighbors at that—called her crazy, and took little notice of her queer speeches and queerer actions. In all L— there was no cottage as old-fashioned as her own. All the others had acquired modern improvements, modern comforts, and even added jaunty little wings and additions that said much for the progressiveness of the small town. Visitors to L— invariably paused at Miss Wakely's cottage, and, after a pitying smile, would ask if it were inhabited, and who its owner might be. Poor Miss Erminie, they were told. Sometimes some of them, professing to be students of human nature, would want to see poor Miss Erminie.

There was an excuse for this. In the front window of the tiny cottage she kept hanging, on a string, some shoe-laces, some cheap toys, such as whips and whistles and balloons, and a picture-book or two. So to see poor Miss Erminie one would merely want to purchase some trifle—a shoe-lacing generally, if it were a man, or a spool of thread or needles, if a woman. What people saw, when they entered, was a meagre display indeed, although everything in the small window and the smaller case was scrupulously clean. Miss Erminie waited on them—a slender figure, robed in black, with soft white hair and soft gray eyes, and yet with an expression about the mouth and firm lips that repelled the attraction her appearance might otherwise have created.

There was an air about Miss Erminie, a fleeting hint of past beauty, a touch of dignity, a bearing that, even in her sixtieth year, could be called distinguished.

Looking at her one would know she had a history—sad enough, lost in the years that had passed over her head. She had loved one of whom her aristocratic father did not approve; defied that father in order to marry him; and, on the eve of her nuptials, had been deserted by the man for whom she was willing to give up her luxurious home, and all pre-existing family ties.

Miss Erminie's heart was sorely wounded, but Miss Erminie's pride never recovered from the shock. Her people rallied to her nobly, but she refused even her father's advances. He had been a little too stern all his life, he acknowledged, but if Erminie allowed him he would make up for his seeming indifference.

After a while his prayers—and he had always been a very proud man—seemed to have effect. She went about with him; they became almost inseparable. But she was too cold, too indifferent to take more than a passive interest in the things transpiring around her. His death within the year left her her own absolute mistress. Wakely Hall passed into other hands; slowly, almost imperceptibly, Miss Erminie drifted away from all who had known her and cared for her; little by little she gave up the practice of her religious duties. From the merry girl her friends had once known, she became a taciturn, middle-aged woman; a reserved, silent, old one.

Very few in L— knew Miss Erminie's story. She had no relatives there—all were dead, or had removed to some distance. She had no friends, for she wanted none. She was never ill, never known to require assistance, never known to give any.

Mr. Ledyard had recently come to L—. He had been a wealthy manufacturer, and had just retired from active participation in the affairs of a big iron industry. But he had enough private interests to keep him well employed, and also to employ a young man in a confidential capacity.

It was Jack Severne who discovered Miss Erminie. He related the tale of his discovery to Mr. Ledyard and his daughter Olive that night at dinner.

'A queer-looking place, the queerest I ever struck,' he said. 'Set away back in the trees, with funny little strings of lacings and sugar pop-corn in the window! I went in to buy a shoe-lace. I wish you could see the little old lady. Come down that way with me to-morrow, Miss Olive. She is like an old-fashioned painting; a carving in mellow ivory; a Dresden shepherdess grown old.'

'She is old, then?' asked Olive Ledyard, smiling a little. Her pretty face was turned with speaking interest toward Mr. Severne, and her eyes were soft. 'What is her name?'

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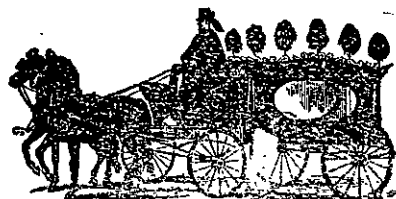
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reduced in number by giving me a call, as
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'I do not know—poor Miss Erminie, they call her. But I saw nothing poor about her. Her place is as antiquated as herself, but it has its charms and is irreproachably neat.'

'Poor Miss Erminie!' repeated Mr. Ledyard. Jack Severne looked up quickly, wondering if his ears deceived him. Was there not an odd note in his employer's voice—a grating harshness? 'Some typical, countryish old maid, I'll be bound.'

'No,' said Severne gravely, 'she isn't that.'

'I—I'd like to see her,' said Mr. Ledyard.

'Oh, father—you're not interested in old ivory, or in old-fashioned paintings,' cried Olive teasingly. 'You know what you said when that dealer wanted to sell you—'

'A genuine Van Dyck—yes, I know,' said Mr. Ledyard grimly. 'Probably Mr. Severne's discovery is to be classed with that painting.'

'A forgery? Oh, no,' said Severne laughingly. 'I assure you she is real. Not that I think you will see anything in the little old lady, but there seemed such—well, she looks as if she has had a history, and human nature is always intensely interesting to me.'

'You may find a new type, Mr. Severne,' said Olive eagerly. 'Won't that be delightful! It is possible, too—how often it happens—'

'Nonsense, nonsense!' put in Mr. Ledyard gruffly. 'The life of a little old maid in a God-forsaken village! Types, indeed! You won't find any types worth studying in L—, Mr. Severne.'

Jack shrugged his shoulders.

'On that point we cannot agree,' he said. 'This is precisely where we will be able to find them.'

He was a little surprised the next day to find that Mr. Ledyard was ready to accompany him and Olive on his visit to the little old maid's. In fact, he would much rather the gentleman stayed at home, for Olive and he were approaching that state of appreciation in which two are company and three a crowd. If Mr. Ledyard noted the growing attachment between them he did not say anything in disapproval. Jack Severne was not rich, by any manner of means, but he was clever and well-connected, and Mr. Ledyard knew he would not seek to win Olive unless he could offer her as many advantages as her father possessed.

Poor Miss Erminie, the day previous, had been agreeably impressed by the fair-haired, bright-eyed, handsome young fellow who had spoken to her so courteously, and asked her permission to remain indoors a few minutes to escape from the blinding heat. He had utterly ignored her reticence, and kept up a fire of conversation—so pleasantly worded and so free from idle curiosity or desire to pry into her affairs that she felt herself thawing under his geniality.

It was with a distinct sense of pleasure that she looked up from her low rocker and saw his smiling face enter her curious little shop the next morning. He beamed upon her as if she were an old friend.

'I was describing your place to my friends,' he said, 'and I told them how kind you were to me. They have come to see you too—you won't mind, will you, or consider it a liberty?'

Miss Erminie, in her quaint gown, dropped a quaint curtsy—which somehow did not seem a bit ridiculous, but part of her.

'Indeed not,' she said, in her slow, drawling, Southern voice. 'If you can find anything to interest you in—'

She lifted her eyes. Mr. Ledyard stood at the door, holding it open, his eyes riveted upon the creamy old face under the snow-white hair. Miss Erminie was no longer a young girl—she had outgrown the timidity of youth. Now the habitual softness went out of her eyes; the hard lines about her mouth grew harder, and into her pale cheeks there stole a tinge of pink—like the flush of a rose. She met Mr. Ledyard's glance but an instant before she turned her head away—prim, precise as ever, with an added coldness and haughtiness that robbed her of the delicate prettiness of which Jack Severne had spoken.

Mr. Ledyard withdrew immediately, and went down to the gate and out into the road. He was painfully white and his nerves were greatly shaken—so shaken that he had to stand under the shelter of the oak at the gate and rest against it. After a little, and without waiting for his daughter and Jack Severne, he moved slowly in the direction of his home. Strange as it may seem, a peculiar friendship sprang up between Olive and Jack and the little old maid. They were earnest young people, good young people, and devout Catholics. Olive, in particular, was filled with great pity for the lonely woman, who was spending her declining years in such isolation, who had neither friend nor foe, neither love nor dislike. Of whom no one knew enough to care, and for whom no one exist-

ted. Jack Severne was too busy to pay many visits to the curious cottage, but Olive went often, and began to feel, too, after a short while, that her attentions were not unappreciated. But Miss Erminie said nothing of her past or present, would not dwell on her future. She was well-read—indeed, clever. She could entertain if she chose, and once in a great while she did choose, to Olive's great delight.

The first inkling Olive got into her past came about by merest chance. Two religious passing through L— on a house visitation, collecting for their orphan asylum, stopped at the quaint shop. Olive chanced to be inside, and lifted her sweet young face with a charming smile of welcome.

'Why, how do you do, Sisters?' she said, 'with the gentle familiarity we children of one Mother are permitted toward each other—and then she noticed the small black satchel. 'Collecting? You have been to my father—Mr. Ledyard? At the old Wakely place, you know. You have not passed him by?'

'Oh, no,' said the older nun, smiling into the earnest face. 'He has been most kind—we are very grateful.'

Olive turned the contents of her purse into the little bag, and waved the nun's thanks aside. Miss Erminie stood, a straight little figure, at the end of her tiny showcase. The Sister looked at her an instant—she wore a most forbidding expression, and then, with something like a sigh, turned away. Olive glanced with some surprise at the little old maid.

'Aren't you—a Catholic?' she asked. 'I thought—I imagined—'

'I was once,' said Miss Erminie, shortly. 'They come here often. I will have nothing to do with them, still they come. They think, perhaps, that in the end I will go back—go back.' She clasped her fingers together tightly. 'I'll never go back—never, never, never!' she said. 'I've lived without God almost forty years—I'll live the rest of my life without Him.'

'Oh, Miss Erminie, Miss Erminie!' said Olive, in a pained voice. 'How terrible, how horrible! What will you say to God when He sends for you? My father, too! He is exactly as you are—he will not go to church, he will not go to Mass or to confession. And he, like you, is growing old. Growing old! And without God! Sometimes the thought almost breaks my heart.'

Miss Erminie looked at her keenly. There were tears in the young girl's eyes and her voice trembled.

'Your father is a Catholic?'

'Yes—but only in name, not in deed,' said the girl mournfully. 'He has never practised his religious duties—no, not since I can remember, although he promised my mother that he would see I was trained and brought up a good Catholic. Miss Erminie, that is my greatest sorrow—something which I cannot dwell on. What is it that keeps people otherwise so good from conforming to God's will?'

Miss Erminie did not speak at once—but her eyes were fastened searchingly on the young girl. Then, turning aside, she said very quietly:

'Do you know why your father bought the Wakely mansion?'

'The Wakely mansion—our home? No,' said Olive, surprised, for she had not expected so quick a change of subject. 'It was offered to him by some agent, I think.'

'Do you like L—? Does he?'

'I do—very much. It seems a homelike sort of place; to me a restful place.'

'And your father?'

'He must like it or he would not stay here. He is wealthy enough to leave if he wanted to, and yet—'

'And yet?'

'I do not think my father is very happy,' said the girl. 'There is something—a shadow—which I have never seen until he came here. No, I am sure he is not happy, and I pray often that it may be his conscience troubling him, and that in a short while his faith—'

She paused, shocked into silence by a laugh which seemed almost eerie-like on the lips of the little old maid.

'His conscience!—' she said. 'Oh, my dear young lady, his conscience! Some men are born without hearts or consciences or principles. Some men—' She paused at the expression on Olive's face. 'Pardon me. Our conversation seemed to lead me back to a past that I had thought forgotten. I will not betray myself again—or trouble you.'

'Miss Erminie—indeed, it is no trouble,' said the girl. 'And if only you would let me talk sometimes of my father and his utter neglect of religion! Somehow I can not feel that you are like—like that. You are so gentle and quiet—no, I will not believe it.'

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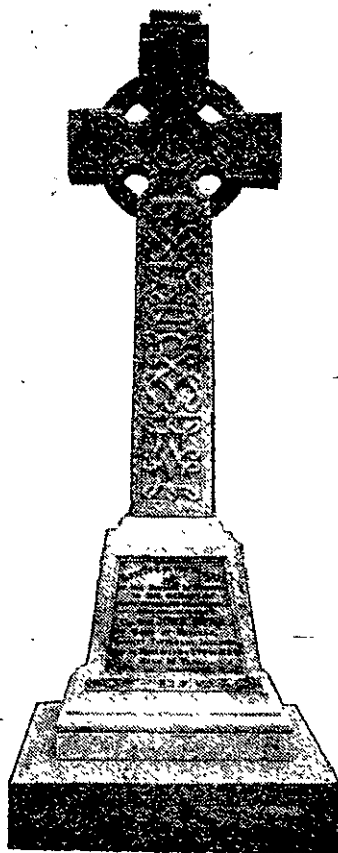
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"I would not raise my little finger in that direction," said Miss Erminie, with savage intensity. Once more a question, a surmise, flashed across Olive Ledyard's brain. Surely there was no way in which her father and the little old maid could know each other?

The answer came sooner than she thought it would. Mr. Ledyard, overseeing some of the improvements he was having made about the grounds of his new purchase, was caught in a heavy shower and wet through. That night a slight chill set in, and in the morning he was in a raging fever. The doctor, called immediately, said that it was pneumonia in an exaggerated form. He might recover, but—

Olive almost despaired. To the loss of a kind and indulgent father was added the fear of the loss of his immortal soul. With all her strength she besought him to see a priest, but he turned from her in anger. He had lived without them—he would die without them! And the words seemed but an echo of those the little old maid had uttered a few days before.

There were trained nurses day and night, but Olive could not leave the sick-room. Her every thought was a prayer, and as the crisis approached her fears knew no bounds. She sat with folded hands and moving lips at the foot of the bed, watching the dear face over which, it seemed to her, the grim shadow of death was slowly stealing. Tears were in her eyes, sorrow in her heart. None can know such desolation as hers save those who have seen a beloved soul pass away without the ministrations so necessary to reconcile it to a God whom it has offended. For death is sad, but when Mother Church is with us, it is robbed of all its sting.

And as she sat looking at him, her ears strained for any word that would show, perhaps, the slightest turning toward his Saviour, the slightest contrition, his lips parted.

"Erminie," he said. "Oh, Erminie, Erminie!" Olive sat bolt upright, unable to speak, to move. And again, in such tones of pleading as would touch the hardest heart:

"Oh, Erminie, Erminie Wakely, forgive, forgive!" As if the name had power to wring his innermost soul, he called it again and again. Through all the delirium of his fever it lingered with him, was ever on his lips. Toward evening, Olive, wan, and with shadowed eyes, stole softly out of the room. There was a resolute expression on her face.

"You are tired—you must rest," said Jack Severne, meeting her in the hall. She looked at him with a pitiful smile.

"Afterwards—there will be lots of time to rest," she said. "Afterwards. And now—now I am going to the little old maid."

"And why?" he asked, struck with astonishment. "Why, Olive?"

She pressed her hand to her heart. "I don't know," she faltered. "I feel that my father's soul is in her hands. He knows her—he is calling her name, Erminie, Erminie! Erminie Wakely! We have been blind—all of us. My father and she know each other. She must help me now—she must."

"But, my dear Olive, my dear girl," said Jack Severne. "This is a notion, pure and simple. How in the world can such an idea have crossed your mind—"

"Jack, I shall go—I shall, I shall!" she said, passionately, and when he heard the words he knew that she would. "My father's soul—it may be the saving of his soul!"

So, accompanied by the young man, she made her way to the quaint cottage with its quaint occupant. She entered. It was quite late, but the little old maid looked up from her rocker with a smile of greeting. She had missed Olive Ledyard during the past few days—missed her more than she had imagined she could possibly miss any one. A second glance at her agitated face showed that something was amiss, and the little old maid rose to her feet hurriedly.

"My father is dying!" said Olive, in quivering accents. "Unreconciled to God, dying without the Sacraments! Calling for no priest—only for Erminie Wakely and Erminie Wakely's forgiveness! Come, come at once; come, forgive him, and save his soul. His soul is in your hands—yours, yours. Come with me, and save it."

The little old maid grasped at the corner of her little old showcase to steady herself. Her face was ghastly white.

"Go with you—to him?" she shuddered. "No, a thousand times no, no!"

"But you must," said the girl, in the high, piercing tones of one laboring under frightful excitement. "I don't care what he has done, what evil, what sorrow he has brought upon you—nothing, nothing can equal

the loss you will let him suffer now. Come, make ready the way for his reconciliation with God. Forgive him, you, forgive him—and he will see then that God has forgiveness, too—"

The sobs broke in her throat. Jack Severne cast his arm about her shaking form.

"In the name of humanity, of religion, come, Miss Erminie," he said entreatingly.

The little old maid still clung to the show case, her lips quivering.

"He was my promised husband—I defied all for his sake—gave up all to prove my love—was willing to leave my father's house a beggar to show that I—that I—. And he went away—deserted me, made me a laughing-stock, held me up to the scorn of my townspeople, the pity of my friends. Without a word, without a sign. And afterward—I heard the truth. He wanted my father's money, not my heart, and on the eve of our wedding was enriched by a distant relative, so that he no longer had need of mine—or me." She hurled the words at the two young people, still clinging to the case. "And now—after forty years—after my wasted life—after such—such—after the conduct of a dastard—you ask me to go to him—you ask me? What right has he to call my name—"

With a low sob Olive slipped from Jack Severne's encircling arm and held out her hand beseechingly.

"Yet he calls on you, he calls! Miss Erminie, come. There must be something within his heart that tortures him. Oh, Miss Erminie, come—he will listen to you, and he is dying. In the presence of death everything must be left aside—all thoughts of revenge. Come to him now, Miss Erminie. God is waiting for you—just think, perhaps waiting for your presence there to save his soul! How can you resist the call of God?"

Miss Erminie stared at her. She braced her shoulders and drew a long breath. For a few moments the struggle raging in her heart was visible in her face. Suddenly she sighed and passed her hand across her eyes.

"I will go with you," she said. "Let us go—quickly."

The next time the good Sisters passed that way they were told that the new master of Wakely had departed this life fortified by all the rites of the Catholic Church. Olive met them, subdued and melancholy in her mourning robes, but with a peace in her soft eyes that reflected the peace in her soul.

"Visit the little old maid on your way down, Sister," she said.

"We do always, my child, although it is a fruitless errand. But we pity her, and remember her always in our prayers."

"Then your prayers are answered," said the girl. "For she, too, has seen the error of her hardness of heart. My father and she were friends in youth, Sister, and he behaved most cruelly, so that he felt he could not ask forgiveness of God when she had never forgiven him. But she did forgive him, and made ready the way for his reconciliation with the Church. And then she herself saw the folly of living apart from our dear religion. Oh, how peacefully, how calmly he died, blessing her and me, and thanking God, and asking His mercy. I shall never cease to thank God myself, Sister."

"And she—poor Miss Erminie?" asked the nun involuntarily.

"She is not poor," Sister—she has just lived that way from choice. I am going to close up Wakely—this place was her old home, and she is coming away with me until—until we both forget a little. And after that, when Mr. Severne and I marry, she will stay with us until she dies."

So ended the history of the little old maid.—"Benziger's Magazine."

His eyes were red, his rose was blue,
He couldn't speak, he'd just say "Tchwo!"
And everybody round they knew
And pitied him, he had the "floo."
At last he gasped "What shall I do?"
And swiftly came the answer, too,
For each one cried "Oh, fool! procure
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Current Topics

'Liberty'

The crimes that are being committed in the name of 'Liberty' in France remind us of Carlyle's saying (in 'Past and Present'): 'Liberty requires new definitions'.

That Comet

Some time ago the cable agencies sent to these southern lands a story that portended a catastrophe to our planet and led sundry timid people to think that the crack o' doom was near. The story was, briefly, to this effect: That, according to the noted Italian astronomer Matteucci, a planet was soon to strike our earth at a high velocity and play royal havoc among the persons and things against which it was to impinge. It now turns out that the comet story was, like the 'loving words' of Molly Asthore, 'meant but to deceive'. Professor Matteucci (so say the papers) made no such statement about that destroying sky-wanderer. The story was a hoax. But the cable agency does not seem to have thought itself called upon to remove the slur that it helped to cast upon the Italian professor's reputation as a scientist, or to apply a soothing balsam to the feelings that its sudden announcement left black and blue with fearsome anticipation.

Some people tell truth, as some people joke, with difficulty. And (according to Aristophanes) it's no easy matter to make a crab walk straight.

'Undenominational'

Professor Ziegler, of the Strassburg University, says in his 'Allgemeine Paedagogik' (General Pedagogy): 'An undenominational instruction in religion, which is advocated by some, is nonsense; for every religion is denominational.' In Switzerland recently the fuzzy Thing took shape—

'If shape it might be call'd that shape hath none.' The idea was to set aside the present denominational system, and to pave the way to a purely godless scheme of public instruction. Protestants, however, joined forces with Catholics under the banner 'God in the schools!' The proposal was solidly defeated on an appeal to the people by 318,139 votes to 172,010. It was (says an exchange) 'the largest poll ever recorded on an appeal to the country'. So far as Switzerland is concerned, this is, for many years at least, the end of the 'undenominationalism' which an agnostic member of the London School Board described in the 'Fortnightly Review' for May, 1896, as 'a misshapen beast', 'a moral monster', a 'lifeless, boiled-down, mechanical, unreal teaching of religion'.

The Potent Weed

When tobacco was first introduced into Europe from America, it was for a time regarded in France and elsewhere as a cure for all the ills that flesh is heir to. In his 'Diary', old Sam Pepys, for instance, gives us eye-witnessing testimony (under date June 7, 1665) that, during the Great Plague in London, 'physicians who visited the sick took it very freely; the men who went round with the dead-carts had their pipes continually alight. This', added the diarist, 'gave tobacco a new popularity, and it again took the high medical position accorded to it by the physicians of the French Court'. In his 'Westward Ho!', Charles Kingsley summed up the exaggerated belief of the smokers of the period in the virtues of the 'divine weed'. He makes Yeo describe it to Amyas as 'a lone man's companion, a bachelor's friend, a hungry man's food, a sad man's cordial, a wakeful man's sleep, and a chilly man's fire, sir; while for stanching of wounds, purging of rheum, and settling of the stomach, there's no herb like unto it under the canopy of heaven'. Nowadays, however,

medical science has rasped the old gilding off tobacco. It has ranged the potent weed among the poisons, discourages its use among adults or at least insists on strict moderation, and utterly forbids the 'reverie-breeding narcotic' to youth, as likely to create physical harm and result in 'a brain enfeebled and a will enslaved'. To adapt some lines of Calverley's,

'Boys oft have had their goose
Cooked by tobacco-juice'.

To prevent physical degeneration from this source—and especially from the deadly cigarette—the legislatures in most countries have provided various pains and penalties for juvenile smoking. In New Zealand the Act is not altogether a dead letter, as puffing urchins know to their cost at times. Last week in Dunedin a youthful cigarette-burner was discharged with a caution, 'on the understanding that his parents gave him a good thrashing'. Even haling before the 'beak', apart from subsequent tribulation, should tend to discourage the growing use of 'coffin-nails' (as cigarettes have been aptly named beyond the Pacific) among our rising generation. As regards our youth, that blackguard Raleigh has much to answer for.

Bear and Forbear

Samuel Lover was the author of the following witty epigram:—

'Though matches are all made in heaven (they say),
Yet Hymen, who mischief oft hatches,
Sometimes deals with the house to other side of the way,
And there they make Lucifer matches'.

Frivolity, instability, caprice, lack of home training, a false pride or an evil temper that flouts the good old philosophy of 'bear and forbear', and an insufficient sense of the sacred responsibilities of wedded life, too, often give rise to those 'Lucifer matches', and sometimes make them

'A slavery beyond enduring;
But, then, 'tis of their own procuring'.

Fierce old Dean Swift says somewhere that a chief reason for the prevalence of unhappy marriages is this: that young ladies spend their time in making nets, not in making cages. We do not propose to enter here into the spiritual remedies for matrimonial ills. But we might incidentally quote some helpful 'wisdoms' from one or two authors of note. Pope, for instance, commends the woman

'Who ne'er answers till her husband cools,
Or, if she rules him, never shows she rules'.

A popular writer of our day (whose wedded life, as we personally know, was a singularly happy one) was the witty and well-known author of 'Between Ourselves'. 'The greatest wisdom', says he, 'in matrimony, as in politics, consists in knowing how to accept accomplished facts and make the best of them'. Elsewhere in the same volume of domestic confidences he says:—

'If you set any value on your time, never attempt to prove that your wife is wrong in saying this or in thinking that. A clever man does not commit such a mistake in matrimony. He agrees or remains silent. Lunatic asylums are full of men who have tried to argue in matrimonial life'.

To both members of the life-partnership of 'two in one flesh' we might apply the words that George Eliot wrote regarding blood relatives: 'Folks must put up with their own kin, as they put up with their noses—it's their own flesh and blood'.

The First Cause

Physical science has for its domain the world of sense—the world of material forces, of phenomena that can be perceived by the bodily senses. But in the world of material forces the researches of physical science can find nothing which explains 'the origin and nature of matter and force, the sources of motion, of

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life, of sensation and consciousness, of rational intelligence and language, of free-will, of the reign of law and order to which all nature testifies'. Much less, if possible (says Gerard), is there any prospect that 'any mechanical forces will ever account for perception of the sublime and beautiful, and, above all, of the distinction between right and wrong'. There are, however, as every one knows by personal experience, other channels of knowledge besides that which comes to us directly through the senses. Our intellectual need for causality, for instance, tells us that the universe has a Cause; that the Cause must be 'one adequate to the production of what has actually been produced'; and that, 'since it is impossible to find the Cause required within the world of material forces and sensible phenomena, it becomes no less obvious that it must lie beyond, across the frontier which nothing material can pass.' Many of the foremost men of science declare as 'absolutely self-evident' the existence of a Deity Who is the First Cause, the Creator, the Upholder, the Preserver of all things. Thus Professors Stewart and Tait; thus Lord Kelvin, who declared that all nature depends upon one 'ever-acting Creator and Ruler'; thus (among many others) Pasteur and Lamarck and Lodge; and thus, too, the great geologist Sir Charles Lyell, even after he had searched the now discredited theories of his friend Darwin from Dan to Beersheba. 'The old "Creation"', wrote he to Darwin, 'is almost as much required as ever'.

To the long list of the scientific opponents of the cheap and shallow dilettante atheism of our day must be added the honored name of that wizard of modern research, Thomas Alva Edison. A 'New York Tribune' interviewer asked him if his 'theories of evolution and cellular adjustment' made him 'a disbeliever in the Supreme Being'. 'Not at all', replied Edison. 'No person can be brought into close contact with the mysteries of nature or make a study of chemistry or of the laws of growth without being convinced that behind it all there is a Supreme Intelligence. I do not mean to say a supreme law, for that implies no consciousness, but a Supreme Mind operating through unchangeable laws. I am convinced of that, and I think that I could—perhaps I may some time—demonstrate the existence of such an Intelligence through the operation of these mysterious laws with the certainty of a demonstration in mathematics.'

Atheism's Christian Backers

On February 11 Senator Beveridge, of Indiana, spoke in part as follows in a discourse at the Carroll Institute, Washington:—

'With the purely governmental controversy between any nation and its citizens or subjects, we Americans as a nation have nothing to do. On such questions, we Americans as individuals may have our personal opinion, but not an official opinion. But when any Government on earth grounds its policy in an attack on religion itself, then it is time for all men who believe in the gospel to speak out in protest. For such an attack is the beginning of a movement against all religion, and its end is to dethrone the Saviour of the world as the Sovereign of the spiritual and moral empire of mankind. It affects the Churches equally.'

'It affects the Churches equally'. Quite true. But, alack! some of the Churches (if one may judge from the utterances of their belted ears) go so far as to sound the loud timbrel in honor of 'a movement against all religion', so long as they hope that 'Romanism' may be hit thereby. According to the London 'Tablet' of March 9, Dr. Rendell Harris was hailed with applause by the English Free Church Council when, in the course of his recent Presidential address, he warmly commended the French Donnybrook—'whenever they see a biretta' (priest's cap), quoth the exultant orator, 'they hit it.' 'God bless the French Republic!' prayed the President of the Free Church Council.

Thank God, fair-minded and well informed Protestants, and a growing number of the great secular newspapers; think more kindly of a Church that is sacrificing the last shred of its property for the sake of a sacred principle, and that is fighting the battle of religious liberty against an intolerant Caesarism, and of Christianity against an aggressive political atheism. In view of a recent and violent pronouncement by an Auckland 'Christian' newspaper, the following comment by the London 'Tablet' is worth reproducing:—

'Apparently, while thus gleefully hounding on the persecutors of Catholicism in France, Dr. Rendell Harris remembered that he was addressing an audience that professes to be Christian, and that much could be said to prove the plain fact that the campaign of the French Government was directed not only against Catholicism, but against Christianity. He therefore proceeded to anticipate an objection by reminding his hearers that M. Briand did not wish to expel Christ, "but the caricature of Christ"—"fictions like the Mass, and the papal right to govern souls in Christ's name." That such a plea could be made in such a place would seem to imply that the speaker's estimate of the amount of ordinary information possessed by his audience was a particularly low one. It is a matter of common knowledge that the French Government has erased the name of God and of Christ from its school-books, and only a few weeks ago one of its Ministers boasted that they had made the youth of France unbelievers. Another of its Ministers, amid the applause of the Chamber, made a blasphemous speech in which he congratulated the Government on having, "by a magnificent gesture," destroyed that hope of the next world for which the Christian peasant knelt in prayer after his day's labor. The French Government has even gone so far as to strike out the very name of God upon the coinage of the nation. Now that it has thus exterminated all mention of the Lord and His Christ from all public life in France, it will be satisfactory to the French authorities to know that they have received the thanks and approval of a number of Christians and clergymen in England, known as the Free Church Council, and that their President, having concluded his allusion to the work done in France with the words "God bless the French Republic," his benediction received the applause of the entire assembly. That the French Government should be asked to receive the blessing of a God in Whom it does not believe, and Whose name it never mentions, seems somewhat superfluous.'

'This Also Shall Pass'

An Arab legend tells how a Sultan asked Solomon for a signet-ring motto that should hold good for both prosperity and adversity. And Solomon wrote:—

'This also shall pass away.'

The storm and blood and plunder of the Great Revolution passed away. The tyranny of the First Napoleon passed away. The Kulturkampf of the Man of Blood and Iron passed away. So, too, we believe will the present atheistic Kulturkampf in France, leaving the Church, as it did in Germany, like gold that has passed through fire.

'Let thy gold be cast in the furnace,
Thy red gold precious and bright,
Do not fear the hungry fire
With its caverns of burning light;
And thy gold shall return more precious,
Free from each spot and stain,
For gold must be tried by fire
As a heart must be tried by pain.'

The Church (says the French secular paper, the 'Republique Francaise') 'accepts poverty. She will regain in moral prestige all she loses in material wealth. That is one of the far-reaching consequences which her enemies had not foreseen, and which is far more important than all the incidents of the present conflict.'

The puller-down often builds up in a way that he wots not. And more than once in history has Anti-christ borne the cross for Christians.

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OPENING OF THE NEW ADDITIONS

The impressive ceremonies in connection with the blessing of the new additions to St. Patrick's Cathedral on Sunday last added another chapter to the history of the progress of the Church in the Diocese of Auckland. The solemn event was one in which the Catholics of the whole of the Colony joined in offering their congratulations to the distinguished and popular prelate, who presides over the northern See, on the successful completion of the work, which was commenced less than eight months ago.

As it is now nearly seventy years since the Right Rev. J. B. F. Pompallier, Vicar-Apostolic of Western Oceania, made the province of Auckland his headquarters, and nearly sixty years since the Diocese of Auckland was established, a brief resume of the progress of the Church in the north of New Zealand will be of interest at the present time.

LOOKING BACKWARD

The first Mass celebrated in New Zealand was at Hokianga, on January 13, 1838, in the residence of Mr. Poynton, a timber merchant on the river. The celebrant was Bishop Pompallier, Vicar-Apostolic of Western Oceania. The first meeting of Catholics for the purpose of building a church in Auckland was held on July 29, 1841. At the meeting a sum of £65 10s was subscribed. At this time there were between 300 and 400 Catholics in Auckland, the total population being about 3000. Bishop Pompallier visited Auckland in July of that year, when he interviewed the Governor, who granted him an allotment of land as a mission station, and another section for a cemetery (Symonds street). Shortly after tenders were called for the erection of a church and a priest's residence in Wyndham street. By this time the building fund had reached the modest total of £100. A wooden building was erected towards the end of 1842, to be used as a temporary church and school, with residence for a priest. Father J. B. Petitjean arrived from the Bay of Islands in 1842, taking up his abode in Auckland, when he commenced collecting subscriptions towards the erection of a school. The 'priest's residence' gave the scantiest accommodation, being simply a portion screened off from the schoolroom, where was placed the altar, and Father Petitjean and the lay Brother slept on the floor behind the altar. The next important event in the history of the Church in Auckland is the visit of Bishop Pompallier in February, 1844, when he blessed the Symonds street Cemetery, and administered the Sacrament of Confirmation. About this time Father Forest, another French priest, joined Father Petitjean. It was about this time also that Governor Fitzroy gave a piece of land as a site for a convent school. In December of 1844, Bishop Pompallier, who was then visiting Sydney, presided at a meeting of the St. Patrick's Society for the Propagation of the Faith, when he gave an account of his mission to New Zealand, and a collection was taken up in aid of the fund for the erection of St. Patrick's Church, Auckland. In April, 1846, Bishop Pompallier closed a tour of his New Zealand mission by embarking at Akaroa for France in a French corvette, en route for Rome to give an account of his ten years' labors as Vicar-Apostolic of Western Oceania to his Holiness the Pope. Prior to his departure he was asked if he would remove his See to Auckland, provided a Cathedral was erected during his absence. The Bishop would not make any promise, however, further than that he would do all in his power to assist to carry out their object. Shortly afterwards a meeting was held, when it was determined to go on with the building of a stone church, and before leaving on his ad limina visit, Bishop Pompallier laid the foundation stone. Among those who took an active part in the work were Messrs. P. Dignan, A. O'Brien, Fairs, Ryan, Fagan, P. Grace, P. Covle, Conway, Harkins, McGarvie, Lorrigan, Sheehan, Hennessy, Walsh, McCarthy, and Dr. Lee. A start was made with the work in 1846, amid many difficulties, financial and otherwise. Some of the contributors gave labor, others carting, or timber. Father Forest, who supervised the erection of the church, was architect, foreman of works, and general

manager, and went with a lay Brother and assisted to quarry out the stone at Mount Eden. The church was finished in the following year. It was not dedicated till March 19, 1848, the feast of St. Joseph, when the ceremony was performed by Father (afterwards Bishop) Viard, the occasional sermon being preached by the Rev. Father O'Reilly, of Port Nicholson (now Wellington). When the stone church was finished the wooden one was turned round, and made to form part of the convent schools. These buildings were afterwards removed by the Church extension of 1885.

Bishop Pompallier returned in 1850, and with him came a number of Irish and French priests, and the first body of the Sisters of Mercy. Bishop Pompallier died in France in 1870. He was succeeded in the See of Auckland by Bishop Clode, who was consecrated on June 23, 1870. The new Bishop inaugurated a movement to build a Cathedral in keeping with the importance of the city, but in 1874 he left for Europe, and on the following year was appointed to the Archiepiscopal See of Cashel. He was succeeded in 1879 by the Right Rev. Walter Steins, S.J., Bishop of Bombay. During the following year Bishop Steins took immediate steps to build a new Cathedral. A most successful bazaar was held at the close of the year, thereby augmenting the fund already well advanced. Soon after Bishop Steins, owing to ill-health, had to resign. He died in Sydney in the following year. The next occupant of the See was the Right Rev. John Edmund Luck, O.S.B., who was consecrated in August, 1882, and under his administration St. Patrick's became too small for the congregation. A meeting of the parishioners was held in November, 1883, under the presidency of his Lordship, when it was determined to build an extension (with spire) of the Cathedral at a cost of £5500. The foundation of the new extension was laid on May 1, 1884, and on March 15 of the following year it was solemnly blessed and opened in the presence of his Grace Archbishop Redwood, and their Lordships Bishops Moran and Luck, and a large number of the clergy and laity. The sermon in the morning was preached by Bishop Moran, and in the evening by Archbishop (then Bishop) Redwood. The collections for the day amounted to over £500, £50 of which were contributed by Bishop Luck. The greater part of the money required for the work was collected through the untiring zeal of the late Mgr. Walter McDonald.

The Cathedral of 1885 was Gothic in design, constructed of brick, and cemented on the outside, and roofed with slate. The nave was 85ft by 40ft. Over the main entrance was a tower 140ft in height, surmounted by a gilt cross, 8ft high. At the date of opening six of the old settlers, who had taken a prominent part in the building of the old church, were still alive. Bishop Luck did great work in the diocese, but his health was not good. Towards the end of 1895 he applied to Rome for a Coadjutor, and in November of that year the choice of the clergy fell upon the Rev. Father Lenihan, at that time parish priest of Parnell. Before the choice could be confirmed by the Holy See, the Right Rev. Dr. Luck, Auckland's fourth Bishop, passed to his eternal reward on January 23, 1896. A new election, at which the Metropolitan presided, took place a few days afterwards, and resulted as before in the choice of Father Lenihan by the priests of the diocese, and his Grace Archbishop Redwood appointed him Administrator of the Diocese. At the Consistory held in June, 1896, his Holiness the Pope ratified the repeated choice of the clergy, and on September 13, the feast of the Holy Name of Mary, his Lordship Dr. Grimes, Bishop of Christchurch, arrived in Auckland, bearing the Pontifical Brief for the new prelate. In the evening, before a large congregation in St. Patrick's Cathedral, Bishop Grimes, in eloquent language, announced the object of his visit to the northern capital, and congratulated his new colleague in the ranks of the Episcopacy. The newly-appointed Bishop was the recipient of congratulations from far and wide, but there was one bearing an unique and historical interest. It came all the way from 'Castrol of the Kings'; it was from Archbishop Crke, the third Bishop of Auckland, who offered his congratulations to the fifth Bishop of that See.

HIS LORDSHIP BISHOP LENIHAN

The Right Rev. Dr. Lenihan, the present occupant of the See, and whose appointment in 1896 was received with such widespread satisfaction by others, as well as by his own flock, was born in London of Irish parents in 1858, so that he is now in his fiftieth year. At the age of three he lost his mother, and five years later his father died. At the age of fourteen he entered the Benedictine College, at Ramsgate, then under the charge of Lord Abbot Alcock and Father Edmund Luck. For nearly four years he studied at

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Ramsgate, and then on the advice of Canon Todd, formerly of Trinity College, Dublin, a distinguished convert, the young student was sent to St. Edmund's College, Oldhall Green, to study for the Westminster diocese. In 1877 he went to Spain to complete his philosophical and theological training. In April, 1882, being then subdeacon, he received word from Father Edmund Luck that he (Father Luck) was likely to be appointed Bishop of Auckland, and asked, if such were the case, would he accompany him to the Antipodes. He readily consented, being anxious to labor under his old superior, and further hoping to meet in Auckland his beloved tutor, Lord Abbot Alcock. On August 13, 1882, Father Luck was consecrated Bishop at Ramsgate by Cardinal Manning, and on August 27 the Rev. G. M. Lenihan was raised to the priesthood. He was the first student of Ramsgate College ordained as a secular priest, and the first priest ordained by Bishop Luck. On September 7, 1882, Bishop Luck, Father Lenihan, and a number of clergy left London for the Antipodes. On arriving at Melbourne the Bishop went on to Sydney, whilst Father Lenihan came on to Auckland via the Bluff. He reached the northern capital on November 12, and was warmly welcomed by the clergy and laity. The Bishop arrived four days later, and at once placed Father Lenihan as curate under the late Monsignor Walter McDonald at St. Patrick's Cathedral, where he labored for three and a half years. In April, 1886, Father Lenihan was appointed pastor of the new parish of Ponsonby, then without a church or presbytery. On October 31 of the same year the new church at Ponsonby was blessed, and on the following January was opened and dedicated to the Sacred Heart. Here was a striking example of Father Lenihan's many and undoubted administrative qualities, and this was so apparent to the Bishop that his Lordship added to the new pastor's already abundant parochial responsibilities the charge of the Star of the Sea Orphanage at St. Mary's. On February 10, 1891, Father Lenihan was made irremovable rector of Parnell, which position he occupied until he was appointed diocesan administrator by Archbishop Redwood on the death of Bishop Luck in January, 1896. As previously mentioned, at a meeting of the clergy, presided over by the Metropolitan, Father Lenihan's name was placed first in the list forwarded to the Holy See from which to appoint a successor to the deceased prelate. His Holiness ratified the choice of the priests.

On Sunday, November 15, the impressive ceremony of consecration took place in St. Patrick's Cathedral. His Lordship the Bishop of Christchurch was the consecrating prelate, and he was assisted by the Right Rev. Dr. Verdon (Dunedin) and the Right Rev. Dr. Gallagher (Goulburn). Besides the diocesan clergy present there were visitors from other parts of the Colony as well as from Sydney and the Islands. Solemn High Mass was celebrated by the Right Rev. Dr. Grimes, Rev. Fathers Kirk and Hackett being deacon and subdeacon respectively. Father Cummings (Christchurch) assistant priest, Father Gillan master of ceremonies. The preacher on this occasion was his Lordship the Bishop of Goulburn. The sermon in the evening was preached by his Lordship Bishop Grimes.

On the following evening a conversazione in honor of the new Bishop was held in the Choral Hall, which was beautifully decorated. There was an immense concourse of people to do honor to their new Bishop, who was accompanied by the Right Rev. Dr. Grimes and the Right Rev. Dr. Verdon. Priests from all parts of the Colony attended. Addresses were presented from the clergy, laity, Hibernian Society, the students of the Marist Brothers, to all of which his Lordship fittingly replied. Since then he has done yeoman work in the diocese; much of it is known to our readers; but few except those on the spot can have an adequate conception of the splendid and far-seeing administrative work which his Lordship has been doing in conserving and securing educational and other endowments for his important See. The Auckland diocese of the future will have good reason to rank Bishop Lenihan high among its greatest benefactors.

STYLE AND DIMENSIONS OF ADDITIONS

The additions just erected, and which complete the Cathedral, consist of an addition to the nave of 40ft x 40ft; a north and south transept, 40ft x 39ft and 40ft x 31ft respectively; a main sanctuary, 40ft x 16ft; two side chapels; main sacristy, 20ft x 16ft 6in; and boys' sacristy, 23ft x 9ft. The walls are of brick, faced outwardly with cement to correspond in style with the old part of the church, and inwardly with plaster. In each transept there is a large, deeply recessed doorway, 7ft wide, set between buttresses, and flanked by two-light windows corresponding to those in the side

walls of the old building. Over the doors runs a moulded string course, and above this is a large five-light window, 13ft wide and 21ft high, with tracery in the upper portion. The side walls are subdivided by buttresses, and each bay is occupied by a window similar to those before mentioned. The sanctuary is surrounded by a gable containing a large rose window. All windows are of Oamaru stone, with moulded dividing mullions, and are at present glazed with rough plate glass, but will afterwards be filled with stained, decorated designs as opportunity offers. The intersection of the nave and transept roof is surmounted by a ventilating turret, with louvred openings in each face, and a spire covered with galvanized iron, rising to a height of 25ft above the roof.

Inwardly the intersection of the nave and transepts is formed into a square by four moulded arches of Oamaru stone, 40ft span, and 54ft in height to apex, springing from a group of clustered columns at each corner. The columns are ornamented with moulded and carved caps and moulded bases. The roof of this portion is supported on diagonal principals of 60ft span, having arched ribs, springing from bracketed columns at the level of the large arches, filled in with open tracery above the collar ties, and chamfered openings in the spandrels. The transept roofs are supported on framed principals corresponding in design to those of the old portion of the building.

The sanctuary and side chapel are vaulted in wood with moulded ribs springing from carved corbels, subdivided into panels by moulded purlins, and filled in with boarding. In the back wall of the sanctuary are three recessed archways, divided by clustered columns and moulded arches, the two side recesses being filled by two-light windows, and the centre by a Calvary group supported on a moulded corbelling. A wooden dado, 6ft 6in high, runs all round the sanctuary divided into panels by turned columns and carved heads, which at the northern end is raised and formed into a Bishop's throne, with projecting vaulted canopy. The sanctuary rails project 20ft into the nave, making a total depth of 36ft 6in. The architect was Mr. Thomas Mahoney; contractors, Messrs. Malcolm and Ferguson; and clerk of works, Mr. T. Hussey.

LAST SUNDAY'S CEREMONIES

(By telegraph from our own correspondent.)

On Sunday the solemn ceremonies in connection with the blessing and opening of the additions to St. Patrick's Cathedral took place. The sacred edifice now presents a finished and striking appearance. During the last six months it has been in the hands of the architect and builders, and they have most satisfactorily carried out their work. Very great credit is due to his Lordship the Right Rev. Dr. Lenihan, because to him solely is due the success of the project. It was thought out by him, and his ideas were reduced to paper by the architect. The Bishop had been almost daily in attendance since the work began, and the amount of time and trouble and thought he has devoted to it has been remarkable indeed. For the complete state in which the Cathedral is now the Catholic people have to thank Bishop Lenihan, and they will show their gratitude in the best way by wiping off the £7000 which it has cost.

There were very large congregations both in the morning and evening. Pontifical High Mass was celebrated at 11 o'clock by his Lordship Bishop Lenihan, Right Rev. Mgr. O'Reilly being assistant priest, Very Rev. Dean Hackett and Very Rev. Father Gillan, V.G., deacons at the throne, Very Rev. Father Brodie and Rev. Father Mahoney deacons of the Mass, and Rev. Father Holbrook master of ceremonies.

THE SERMON.

An eloquent sermon was preached by the Very Rev. Father Clune, C.S.S.R., from the text, 'What mean these stones?' We are gathered together to-day (said the Very Rev. preacher) on a hallowed and historic spot, whose acquisition for church purposes was almost coeval with the planting of the Faith on New Zealand soil. In the first place, we have come to witness and take part in a most solemn, sacred, and impressive rite, namely, the blessing and dedication of this grand Cathedral to the worship and service of Almighty God; under the twin guardianship of St. Patrick and St. Joseph. In the next place, we have come to rejoice with his Lordship and the good people of Auckland, and offer them our cordial congratulations on the completion of this magnificent temple that has grown from humble beginnings to such mighty proportions that, in its successive stages of growth, the enlargements mark the corresponding stages of progress and expansion in the diocese,

and that crystallises into solid and enduring concrete form the history, birth, progress, and development of the faith in the Auckland province. Hence, on an occasion like this, instead of the carping critic with a Judas cry on his lips, 'Why this waste?'—why this expenditure?—I have set myself rather to draw out and dwell on the story that is written indelibly by trowel and chisel on these walls and foundations for our future generations, and to sketch in rapid and reverent outline, at least, the work and the worth of those associated with St. Patrick's from its inception to its completion to-day. We read in the Book of Josue that when the people of Israel crossed the Jordan and entered the Land of Promise, they took stones out of the river-bed, and set them up as a memorial to God in Galgal. Josue said: When your children shall ask you to-morrow, what mean these stones, you shall answer them and say, Israel passed over the Jordan through a dry channel, the Lord your God drying up the waters thereof; therefore were those stones set up for a monument of the children of Israel for ever. Your children will ask you, and your children's children will ask their fathers, unto many generations as they pass under the shadow of this hallowed pile, or view its grateful transepts from afar, What mean those stones, what memories hang round them, what lessons do they convey, what story do they tell? You will answer: The time was only little less than seventy years ago, when the light of Catholic truth had not penetrated this beautiful and luxuriant land, when the noble, warlike race had little knowledge of the Creator beyond what the untutored savage mind might glean from gazing on the face of Nature that, like an exquisitely colored and variegated chart, might lead the reflective mind from the contemplation of nature's beauty and its marvels to the conception of nature's God. You will tell them how at last on the ever memorable January 10, 1838, Bishop Pompallier, with a priest and a lay catechist, landed at Hokianga with the same credentials from Pope Gregory XVI. and the same faith that Augustine and his monks brought from another Pope Gregory to England, or that St. Patrick brought to Tara. You will tell them how within three years after landing, a mission station was founded in Auckland, and a little wooden church was erected as a memorial to God in 1842, on the very site on which this Cathedral stands. You will tell them how five years later Bishop Pompallier, at the request of the Catholics of Auckland, laid the foundation stone of a scoria church, which would be a more worthy and enduring memorial of God's goodness, in having visited and wrought the redemption of His people here, which church was opened and dedicated to St. Patrick and St. Joseph, on March 19, 1848, under the administration of Bishop Viard. At the building of this church a literal reproduction of a scene described in the Book of Josue took place, when Father Forrest and the Irish Catholic soldiers of the gallant 58th Regiment literally took the stones from out the harbor bed, and carried them on their shoulders, and gratefully set them up as a memorial to God in Auckland. I may pause here in my narrative to reverently point out

Some Grand Old Pioneers of the Faith—

men of renown, as the Holy Scripture calls such—who instructed the people with most holy words in those days, and whose forms memory calls from the dead past. First of all they unfold to our gaze the noble form of the intrepid and apostolic pioneer, Bishop Pompallier, who first got the commission from St. Peter's successor, Gregory XVI., to bring the message of divine truth to these lands, and who, by preaching, instruction, and what I may truly call his omnipresent zeal, dispelled the mists of error and pagan darkness from all native tribes where his influence extended, and who opposed to the wild fury, the cruel calumny, the undisguised threats of those whose ranks he depleted, the meek demeanor of his Master, and the resistless logic of unadulterated truth. There he stands before us, as he was in the provincial days, dignified, courteous, majestic, and snow-clad like Ruapehu or Tarawera, casting off the pearly mists that enshrouded them; the restless fires within their volcanic bosoms symbolising the restless fire of faith, charity, and zeal that thrilled through his frame and burnt in his apostolic heart. They remind us more vividly and eloquently than my poor cold words could of that great Bishop and apostolic band of Marist Fathers, who sundered the dearest, sweetest home lies at the call of God to spread the faith throughout New Zealand. An account of their journeys by land and sea, through a country without roads or railways, by means of schooners of only a few hundred tons' burden over stormy seas, is like reading an account of the journeys of St. Paul and his companions in the Acts of the Apostles. When we

think of the long voyages from Hokianga to Bank's Peninsula and far-off Otago, full of peril, discomfort, and adventure, of the land journeys to Tauranga, Opotiki, and Matamata; when we try to compute the miles of tangled bush, interlacing creepers, and noisome swamps traversed on foot by these men of God; when we think of the countless souls brought to a knowledge of truth, as much by the transparent purity of their motives, the sanctity and disinterestedness of their lives; as by the fervor of their heavenly eloquence; the mission stations formed, churches erected, cannibal ferocity softened and disciplined, those who feasted on human flesh, now nourished their souls on that which endureth unto life everlasting; we are simply appalled by the magnitude of their labors, dazzled by the heroism of their lives and their virtues. Assembled as we are here on a spot sanctified by their tread, surely it is meet and just to pay a passing tribute of admiration, gratitude, and veneration to these men—Bishops Pompallier and Viard, Fathers Petitjean, Servant, Forrest, and many others, whose names should also be embalmed in the New Zealand Catholic heart. They bring before us again the rugged frame of another great prelate, whose name is a household word in two hemispheres, who built the transept which this spacious and noble one replaces—

The Illustrious Archbishop Croke.

He it was whom God raised up at a time of stress and strain, and who put on a secure basis the Church property, and quickened the faithful with new life and courage. Undaunted and undeterred by a crushing debt and financial embarrassment, he threw his great mind and characteristic energy into his work, and the result is seen in the magnificent property possessed by the Church to this day. Though his years in Auckland were few, the stamp of his zeal, genius, and energy is deeply scored on the diocese. His name will ever be held in benediction here, where his grand voice often resounded with prescience of the future's needs. He collected over £2000 for building a new Cathedral, which, in the capable and generous hands of the honored trustee, Mr. Darby, was £3000 at the time his successor was appointed. Our memories again bring up before us the unobtrusive, saintly forms of Bishop Steins and Bishop Luck, who built the nave and spire, and searched the treasure spots of Italy for the materials for that gem of marble and mosaic—the exquisite altar on which the Holy Sacrifice of the Mass was offered up this morning. They softly and reverently breathe names holy, zealous, and apostolic—secular priests, whom many of you have known, who broke the Bread of Life in this Cathedral—Fathers Pines, O'Hara, Paul, Dr. McDonald, your own 'Father Walter' McDonald—though dead they still live on in the virtues they exhibited, in the kindly deeds they performed, in the spirit of faith they fostered among you. Through the Communion of Saints—that, with a bond stronger than steel, warmer and intenser than blood or human life, binds the members of the Church triumphant in heaven with the members of the Church militant below—we may believe that they are cognisant of, and interested in, this ceremony from their thrones on high. They beckon to us, who wear the priestly garb, to walk worthy of our vocation; they bid you, whose eyes are filled with tears at mention of their names, to rejoice and be glad. To-day the eyes and heart of God are centred on you, as the wise man says, and his hands are raised to bless the cheerful giver; they speak most eloquently of all of

The Young, Energetic, Zealous Prelate

who now adorns the See of Auckland, whom the Holy Ghost has chosen and placed in this exalted office to hold the reins that have fallen from the dead hands of his saintly predecessors, to consolidate and ensure the strenuous efforts made by them to erect a worthy memorial of God here; to guide the destinies of this diocese in an era of rapid expansion, the limits of which no man may yet mark. His presence forbids eulogy, and makes anything like a spoken estimate of his worth and work constrained and inadequate. In the conception of this present undertaking, his Lordship has firmly grasped the principle that no material creation of human genius is good enough to be a worthy shrine of the Lord of Glory, and further that money, material, art, aye, and human brain are consecrated to their noblest use in planning, erecting, enriching a temple for the great God to dwell in. He has learned from the pages of Holy Writ how the Almighty God prepared and enriched the material for the temple and the living shrine which He deigned to dwell in even for a short time. There no riches of a material kind were deemed by Him too great to lavish on adornment. When it pleased Him that a temple should be built by His own chosen nation, that would

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be a repository of His laws, the seat of His worship and His presence, and Solomon undertook the gigantic task, what was God's part? We read in the third Book of Kings how closely God identified Himself with the work of building and beautifying a temple erected to His honor at Jerusalem; how He blessed the gifts of Solomon and his people. May I not say that for the accomplishment of that work the Almighty laid all nations and all nature under tribute? The fragrant forests of Libanus gave their precious cedar-wood; the quarries of sea-girt Paros their costliest and purest marble; the mines of Ophir their gleaming golden ore; the earth and the vast deep yielded up and contributed their pearls, rubies, emeralds, and sapphires; the choicest flowers shed their fragrance round its courts, lent beauty and delicacy, and their designs were to be reproduced on wall and cornice by the genius of artistic workers; the mechanical and artistic skill of master minds and of master hands were requisitioned from every land to equip, adorn, and embellish the gorgeous temple; the people poured out their riches, and gave the labor of their hands. So pleased was the Almighty God with the sacrifices and offerings made, and with the temple erected to His honor, that on the day of dedication He said to Solomon: I have sanctified this house which thou hast built, to put My name there for ever, and My eyes and My heart shall be there always. You, too, my lord, with spirit broad, magnanimous and trustful, like that which actuated Solomon and the men of old, entered on this work, knowing that though not so rich in material splendor as the glittering pile which Solomon erected, yet this Cathedral would be more precious and sacred in God's eyes; for it is now and it ever will be the sacred shrine where in very truth the God of Hosts, the Prisoner of Love dwells in the silent tabernacle. With unbounded trust in Providence you braced yourself for what I may call the crowning work and glory of your fruitful eleven years' episcopate. Now you have the consolation of dedicating and offering to God a worthy enduring memorial of your own and your priests' and people's gratitude of an imperishable monument of your warm and indestructible, sterling, generous faith; a building worthy to grace the Queen City of the North; that will point a moral to those who walk the busy streets immersed in worldly pursuits, and ever remind them of the lesson so often forgotten of the true destiny of the immortal soul that the poor frail body encases. While your hearts are throbbing with jubilation and gratitude that you have lived to see St. Patrick's completed; while the souls of many of you are stirred to their depths by the sweet emotions, tender, thrilling memories that hang around this holy spot; while your senses are enthralled with rapturous sounds of sacred song and music reverberating through the church, like the exultant trumpet blasts on the day of the dedication of Solomon's temple, I entreat you not to turn a deaf or dull ear to the last and most practical message these walls and stones convey to you for the last time. I ask what mean these stones? They mean a heavy encumbering debt and more than that, unless lifted off by your generosity, will for a considerable time crush the spirit and cramp the energies of your grand and enterprising Bishop, and prevent the full and beneficent exercise in other needful outlets for the glory of God in this growing diocese.

The Very Rev. preacher here made an eloquent and fervent appeal to priests and people for their generous co-operation in liquidating the debt incurred in completing the Cathedral, and appealed to all to rally round their good Bishop, to make one generous, united, sustained effort that day and during the next ten months, so that when his Eminence, Cardinal Moran comes over, with all the prestige attached to his illustrious name, he will come to consecrate the Cathedral, and in the name of his Lordship present it to God free of debt as a faith-offering of the bishop, priests, and people of Auckland.

VESPERS.

In the evening there were Pontifical Vespers, when the sermon was preached by the Very Rev. Father Clune from the text, 'He made him master of his house and ruler of all His possessions.' The Very Rev. preacher, adverting to the prevalence of hero-worship in the world, reminded his hearers that the Church, too, had her heroes, but of a different mould. One of them—the prince of them—was unfolded to the gaze of her children that day; the second, the patron of the new Cathedral, the guardian of the Universal Church. In the study of his life, and above all in the assimilation of his virtues, they would find the best antidote for the three crying evils of the day, viz., sensualism, materialism, and infidelity. After developing these points in a masterly way and directing their gaze to St. Joseph, with the lily of purity in his hand as

the Christian's model in these days of sensuality, again to St. Joseph with the carpenter's plane in his hand as their model in those days of materialism; finally to St. Joseph as pattern of a robust, unfaltering faith in those days of infidelity, the preacher concluded a moving appeal, full of fire, full of pathos and emotion, to be generous in their donations that night.

The collections during the day amounted to over £800, cash and promises. The total cash in hand for the work amounts to nearly £3000.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

April 20.

Andrew Mack concludes his highly successful season to-night, when by special request he will appear in 'Tom Moore.'

The young ladies who are receiving their vocal training at St. Joseph's Convent, South Wellington, very kindly paid a visit on Wednesday last to the Home for Chronic Invalids attached to the Wellington District Hospital, and gave a concert to the inmates, who heartily appreciated the entertainment. The visit was arranged by the good Sisters at Newtown.

Mother Aubert's new Home of Compassion at Island Bay is to be opened by his Grace the Archbishop tomorrow week. On Wednesday evening a meeting of citizens was held in Godber's Rooms, Cuba street, to make arrangements for the ceremony. Mr. Edwin Arnold, J.P., presided, and Mr. John Hyland was appointed secretary. Those present formed themselves into a committee with power to add to their number. Apologies for unavoidable absence were received from his Worship the Mayor and other leading citizens. The opening ceremony promises to be something that will clearly show the general recognition of Mother Aubert's noble work.

The usual weekly meeting of the St. Vincent de Paul Society was held at the presbytery, Boulcott street, on Thursday evening. Sub-Inspector O'Donovan presided, and the clergy were represented by Rev. Fathers O'Shea, Venning, and Herring. The Hon. Mr. Heydon, M.L.C., delivered a short address to the members, and advocated the establishment of a good parish library. He expressed himself as being highly pleased with the methods of work adopted by the society in the Colony. A committee was set up to arrange for the holding of some kind of social entertainment for the men of the Squadron on its coming visit to this port.

Wanganui

(From our own correspondent.)

April 19.

The St. Mary's Catholic Club's dramatic branch intends staging 'The Octoroon,' and the members are busy rehearsing the play. The branch has appointed Messrs. D'O, McLean, and White as a committee to assist the manager, Mr. H. Glubb.

The club rooms were formally opened last night (Thursday) by the Very Rev. Dean Grogan, when there was a large attendance of members and their friends. The first part of the programme consisted of progressive euchre. During the evening the Very Rev. Dean Grogan made some congratulatory remarks about the progress of the club, stating how pleased he was to be there, etc.

Hastings

(From an occasional correspondent.)

April 14.

The annual general meeting of the Hastings Catholic Young Men's Club was held on Friday evening, when there was a large attendance of members. Rev. Father Quinn occupied the chair. The principal business was the election of offices, which resulted as follows:—Patron, Very Rev. Dean Smyth; president, Rev. Father Quinn; vice-president, Mr. T. O'Shea; executive committee, Messrs. J. Donovan, F. Gallagher, W. Farrelly, and W. O'Donoghue; hon. secretary, Mr. F. Vickers; hon. treasurer, Rev. Father Quinn. A number of

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honorary members was also elected. It was decided to form a hockey club, and to enter a team for the Hawke's Bay Hockey Association's Wednesday competition. Mr. C. Gallagher was appointed as the Club's delegate to the Hawke's Bay Hockey Association. The colors are to be green and white. The annual subscription was fixed at 10s. Messrs. J. Donovan, O'Shea, and Farrelly offered to give trophies for the best attendance record, self-improvement, and best hockey form respectively. The Club has now a membership of fifty, but it is safe to predict that this number will be doubled before the season has far advanced.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

April 22.

His Lordship the Bishop left for Ashburton on Saturday, and on Sunday morning solemnly blessed and formally opened the new Catholic presbytery just completed for the Very Rev. Dean O'Donnell.

The Rev. Father O'Connell, S.M., left on last Thursday for Westland to resume his collecting mission on behalf of the Cathedral debt extinction fund. He commences at Hokitika.

The four days' bazaar, held in the Akaroa Oddfellows' Hall during Easter week, in aid of the local Convent of Mercy building fund, realised upwards of £200. During each evening a musical entertainment was given by the scholars and friends.

Most of the exhibits in the Prisons' Department Court at the Exhibition, the work of various prisons in the Colony, have been purchased by private individuals. The beautiful model of the Christchurch Catholic Cathedral (executed from candle wax by a prisoner at Waipa) has been secured by his Lordship Bishop Grimes.

After Mass at the Sacred Heart Church, Addington, on last Sunday morning week, the congregation adjourned to the schoolroom to participate in a presentation to two of the most devoted young ladies of the parish—Misses Nora and Maggie Hickey—in appreciation of many services rendered in connection with the church and school, and as a memento of their approaching marriage. Mr. H. Sloan presided, and the Rev. Father Peoples, S.M., voiced the sentiments of all present. In appropriate terms he referred to the good will and enthusiasm always manifested by the Misses Hickey in any good work wherein this portion of the parish was interested. He then presented Miss Nora with a silver teapot and water-jug, and Miss Maggie with a silver teapot, each suitably inscribed, on behalf of the Altar Society. Mr. L. Hickey made suitable acknowledgment on behalf of his sisters.

Temuka

(From our own correspondent.)

April 22.

A meeting of the Catholic Sports' Committee was held on Wednesday evening last, when the programme for the sports on Empire Day was approved. Mr. T. Knight was elected treasurer, and after some minor matters were discussed the meeting adjourned.

A meeting of the ladies interested in the sports was held on Sunday, when Mrs. J. Polaschek was elected to the chair. It was decided that those present should form themselves into a committee (with power to add to their number) to undertake the catering both at the sports and at the conversazione in the evening.

The third annual meeting of the Temuka Catholic Club was held on Friday evening. There was an excellent attendance of members and great enthusiasm prevailed. The annual report and balance sheet were read by the secretary and approved. These show that the club is in a sound financial position, there being a credit balance for the year of £5 16s. The assets of the club are valued at £15 10s, whilst there are no liabilities. The meeting night of the club was changed from Friday to Tuesday evenings, and it was decided that the meetings should open and close with prayer. It was also decided that the members should receive Holy Communion in a body on the first Sundays in February, May, August, and November. The election of officers resulted as follows:—Patron Rev. Father Goggan; spiritual director, Rev. Father Kerley; president, Mr. W. Barry; senior vice-president, Mr. D. O'Halloran (all re-elected); junior vice-president, Mr.

J. Stillane; secretary, Mr. T. Knight (re-elected); treasurer, Mr. W. Stillane; librarian, Mr. Beri; manager dramatic club, Mr. D. O'Connell; executive, Messrs. J. Reilly, J. Stillane, J. Scott, E. Finch, and M. Fitzgerald. The opening night of the session takes place on April 23. After a vote of thanks had been passed to the chairman, the meeting closed with prayer.

New Books

'The Australian Catholic Prayer Book.' A new and enlarged edition of this most excellent manual of Catholic piety is now before us. The original work has been, among other things, enriched by the addition of the Epistles and Gospels for Sundays and festivals throughout the year, and, with these and other improvements, runs into a neat volume of 260 pages. The work was drawn up and published at the request of the Third Australian Plenary Council of 1905, and reaches as near the ideal prayer book for popular use—especially in these new countries—as it is well possible to attain. In its matter, it is in every respect admirable, and in this respect it more than justified the warm encomiums which on two previous occasions we have bestowed upon it. In its new and enlarged form it caters for even a wider public than before and the thanks of the Australasian Catholic public are due to the body of learned and devoted ecclesiastics who have placed within their reach such an excellent manual, and one so eminently suited to the conditions of life that prevail in the Commonwealth and New Zealand. The book is neatly bound in cloth gilt, and the letterpress and binding (done at the 'Advocate' Office) leave nothing to be desired. Obtainable from the Catholic Truth Society, 312 Lonsdale street, Melbourne, and through all Catholic booksellers.

Other recent and excellent publications of the Australasian Catholic Truth Society are 'St. Francis of Assisi and Medieval Catholicism'; 'Old Times in the Barony'; 'Religion and Society'; 'Religion and Amusements'; and 'The Great Betrayal.' The last mentioned pamphlet deals in a deadly way with the betrayal of religious education by the Reformed denominations in Victoria in the early seventies.

On two previous occasions we have had the privilege of commending to our readers, both clerical and lay, the 'Seven Hills Magazine,' a high-class religious quarterly that is edited by the Oliver Plunket Society, Rome. The originator of this magazine, its moving spirit, and its most brilliant contributor, is the Right Rev. Mgr. O'Riordan, Rector of the Irish College, Rome. Monsignor O'Riordan is known to many of our readers as the author of 'Catholicity and Progress in Ireland.' He is one of the most gifted and versatile of Irish ecclesiastics, and his contributions to the 'Seven Hills' are marked by such verve and dash and brilliancy that by themselves alone they would be the making of any magazine. He is assisted by an able staff of writers, lay and clerical. Among the former Mr. W. J. D. Croke, LL.D., takes the post of honor with the interesting series of articles ('The Life and Literature of St. Patrick') in which he sets out to establish the identity of Palladius and St. Patrick. The March number, now before us, contains not a dull page—from the jingling measures of Monsignor O'Riordan's clever Latin version of the 'Bells of Shandon' to the history that has been 'Delved from the Archives,' and the 'Analecta Romana,' the 'Roman Diary,' and the carefully written 'Reviews of Books.' Our early prediction has now come to pass: The 'Seven Hills Magazine' has availed to a far wider circle of readers than it was at first intended for. As a result of its widened circulation, the publishers have been enabled to reduce the price of it (post free) to the low sum of 6s per annum. (James Duffy and Co., Ltd., 15 Wellington Quay, Dublin, publishers).

Just before going to press with this part of the paper, we received a copy of a new work by the Rev. Placid Huault, S.M.—'The Queen of May.' We will take an early opportunity of perusing Father Huault's May-book. In a letter to the author, his Eminence the Cardinal-Archbishop of Sydney says: 'I consider that your project of giving us a "Month of May" in honor of our Blessed Lady, is very commendable. The more sincerely devout our people are to the Blessed Virgin the more surely will piety abound amongst us, and the more truly will they come to the knowledge and the love of our Divine Savior.' The new book has also a preface by Bishop Olier, S.M., Vicar-Apostolic of Central Oceania. (J. Buis Gille and Co., 73 Liverpool street, Sydney; Whitaker Bros., Wellington; pp. 250, cloth gilt).

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PRODUCE

Wellington, April 23.—The High Commissioner cables from London under date 20th inst. —Mutton.—The market is weak, owing to the poor demand existing. Stocks are heavy and widely distributed amongst agents, who are pushing sales. Canterbury mutton is quoted at 3½d, North Island at 3¼d per lb. Lamb.—The market is firm, stocks are heavy, and there is a good demand for all classes. The average prices for light weights is: Canterbury brands, 5½d; other than Canterbury, 5¼d; heavy weights—Canterbury, 5½d; other, 4¾d. Beef.—The market is steady. Owing to the good demand the average price is 3½d and 2¼d for hinds and forequarters respectively. Butter.—The market is slightly weaker, with less demand. Choice New Zealand brands are quoted at 97s; Argentine, 96s; Siberian, 91s; Danish, 101s. Cheese.—The market is quiet, and prices are slightly weaker. Buyers are holding back, expecting that prices will go lower. The current quotation is 62s. There is small business doing in the hemp market, and prices are weak. Good fair grade on the spot is quoted at £33 10s, and April and June shipments at £33. Fair current Manila on the spot is quoted at £37. Cocksfoot Seed.—The market is quiet, and there are only light stocks on hand; 17lb bright clean seed is quoted at 52s per cwt. The New Zealand wheat market is firm, with a hardening tendency. The New Zealand oat market is active, with a good demand. The bean market is quiet, and the pea is firm, with a demand only moderate.

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

We held our weekly auction sale of grain and produce at our stores on Monday, when we submitted a moderate catalogue to a good attendance of buyers. Competition for all lots on offer, with the exception of potatoes, was good, and we quit the larger proportion of the catalogue at satisfactory prices.

Oats.—There is very little change to report in this market. Consignments coming to hand have been few, but as shippers are at present out of the market prices remain unchanged. There is good local demand for long Tartars suitable for seed. We quote: Prime milling, 2s 6d to 2s 6½d; good to best feed, 2s 5d to 2s 6d; inferior to medium, 2s 3d to 2s 4½d per bushel (sacks extra).

Wheat.—All lines on offer meet with good sale on arrival. Medium quality is not so much sought after. Fowl wheat is scarce, and as the local demand is good, prices have been well maintained. We quote: Prime milling, 3s 5½d to 3s 6d; medium to good, 3s 4d to 3s 5d; whole fowl wheat, 3s 3d to 3s 4d; broken and damaged, 3s to 3s 2d per bushel (sacks extra).

Potatoes.—Consignments during the past week have been heavy, and prices have eased considerably. A large proportion of the southern crop is badly affected with blight, and these have to be disposed of immediately on arrival. Prime Potatoes free from blight have most inquiry. Several consignments of Derwents have come to hand, and these have been selling at prices equal to those obtainable for prime white sorts. We quote: Prime Derwents and Up-to-dates, £4 5s to £4 10s; choice, to £4 12s 6d; medium to good, £3 17s 6d to £4 8s 6d; inferior and stale, £2 10s to £3 10s per ton (sacks included).

Chaff.—The market continues to be well supplied, and only prime lines are still saleable at late values. Medium quality is difficult to quit. Inferior and straw chaff is in over-supply. We quote: Prime oaten sheaf,

£4 15s to £5; medium to good, £4 to £4 10s; inferior, £3 10s to £3 15s; straw chaff, £3 10s to £3 per ton (bags extra).

Straw.—Consignments are sufficient to supply local demand, and prices remain unchanged. We quote: Oaten, 47s 6d to 50s; wheat, 35s to 37s 6d per ton.

Turnips.—Several trucks of swedes have come to hand this week, and prices have eased slightly. We quote: 27s 6d to 30s per ton lagged, 18s to 20s loose (ex truck).

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

Oats.—This market shows no change, and present quotations are as follow: Prime milling, 2s 6d to 2s 6½d; good to best feed, 2s 5d to 2s 6d; medium and inferior, 2s 3d to 2s 4d per bushel.

Wheat.—This market continues firm, there being a good inquiry for choice milling. Quotations: Prime milling, 3s 5d to 3s 6d; medium do, 3s 4½d; best whole fowl wheat, 2s 3d to 3s 4d; broken and damaged, 3s to 3s 2d per bushel.

Potatoes.—Owing to heavy consignments coming to hand, prices have declined somewhat, quotations being as follow: Extra choice, to £4 12s 6d; prime table sorts, £4 5s to £4 10s; medium, £3 to £4 per ton.

Chaff.—The market is well supplied, and the top price ruling at present is £5 per ton.

WOOL

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

Rabbitskins.—We offered a large catalogue at Tuesday's sale, when prices were quite up to those ruling at last sale. Small made up to 6½d, summers to 9½d, autumns to 14d, and horsehair sold up to 18½d per lb.

Sheepskins.—At our sale on Tuesday we offered a fairly large catalogue, competition being keen, and prices were well maintained. Butchers' pelts made up to 5s 7d, and lambskins to 4s 9d. We can confidently recommend consignments to be sent in at the present time.

Hides.—On Thursday last we submitted a catalogue of 199 to a good attendance of buyers. Competition was keen, and our top price for ox hides was 7½d, and for cow 6½d per lb.

Tallow and Fat.—The market continues firm, and present quotations are as follow: Best rendered tallow, 22s 6d to 26s; medium to good, 18s to 22s; inferior tallow, 15s to 17s 6d; prime caul fat, 17s to 18s; rough fat, 12s 6d to 17s per cwt.

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

There was a fairly good entry of horses forward for last Saturday's sale. The attendance of the public was larger than it has been for a few weeks past, and a fair amount of business was transacted. Draughts especially are in demand, and sales of any good sorts are readily effected at satisfactory prices. Good, upstanding, young, light harness horses are also inquired for, and any such coming forward for sale meet with good competition. Our principal transactions for the week include the following:—Bay gelding, 3yrs, at £42 10s; bay gelding, 3yrs, at £39; bay gelding, 4yrs, at £37 10s; bay gelding, 4yrs, at £35; chestnut gelding, 3yrs, at £35; brown gelding, 5yrs, at £35; spring-cart gelding, at £26; spring-cart filly, at £25; buggy gelding, at £26; brown gelding, 5yrs, at £17; and several aged and stale sorts at from £8 to £12 10s. We quote: Superior young draught geldings at from £45 to £52; extra good do (prize-takers), £50 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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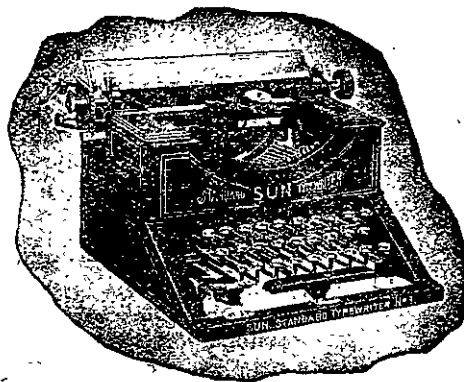
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DIOCESE OF AUCKLAND

(From our own correspondent.)

April 18.

Rev. Father O'Brien, of Sydney, arrived here last Sunday, and goes to Rotorua and Te Aroha for a holiday.

Rev. Father O'Hara, of Olahuhi, who went to Australia on account of his health, returned last Sunday, and purposes taking a trip to Ireland almost immediately.

His Lordship Dr. Lenihan celebrated Mass at 6.30 o'clock at St. Patrick's on Sunday, and attended the 7, 9, and 11 o'clock Masses, and was also present at Vespers, at all of which he addressed the congregations, dealing with the work carried out at the Cathedral. He read out a subscription list, which showed that he had received subscriptions for the work from Ireland, England, America, Australia, and from many parts of this Colony. In all they amounted to £200, all of which sum has been spent on the present work. Last Sunday the Bishop had handed to him by his parishioners the sum of £350.

There was again a large gathering in St. Benedict's Church last Wednesday night to hear Mr. Maughan Barnett, the eminent conductor and organist of Wellington, give his second and last recital in connection with the opening of the new organ recently erected in this fine church by Mr. Croft, organ builder of Auckland. A splendid programme was submitted by the recitalist, embracing works from the organ compositions of Bach, Mendelssohn, Guilmant, Wely, and Wolstenholme, and organ arrangements of pieces by Handel, Schubert, and Paderewski. Mr. Barnett played magnificently all through, and displayed to the fullest extent the possibilities of the organ. Speaking of the organ, Mr. Barnett said he was very much pleased with it. It was very creditable, indeed, that such a beautiful instrument could be manufactured in Auckland. It was mechanically perfect. The organ presents a fine appearance to the eye, and there is nothing in this respect to distinguish it from the product of a first-class British maker. The organ is built upon the tubular pneumatic system throughout, with slider sound boards, and the touch is all that could be desired. The main bellows are placed in the organ, and separate hand blowing is provided for in case of emergency. Every stop runs throughout the complete compass.

PALMERSTON NORTH

(From our own correspondent.)

April 21.

It is with much regret I have to announce the departure of Mr. and Mrs. J. Russell from Palmerston. They leave for Sydney on Friday next, and their loss will be much felt by the many musical circles around the district, but by St. Patrick's choir in particular, where they held prominent positions for the last three years. Their many friends wish them every success in their new sphere.

Mr. W. Devine is erecting a large hall to be built in brick, with a frontage to Princes street. The contract has been let to Mr. I. J. Foke for the sum of £1374. The total measurements of the building are 93ft by 48ft and 22ft from floor to ceiling.

A hard fight is proceeding for the mayoral chair between Mr. Maurice Cohen, the present Mayor, and Councillor Richard Essex, the third candidate, ex-Mayor Harley, being nowhere in it. The excitement is gaining on all sides as the polling day approaches.

GREYMOUTH

(From our own correspondent.)

April 22.

A very pretty wedding was celebrated at St. Patrick's Church last Wednesday morning, when Miss May Duffey, eldest daughter of Mr. Denis Duffey, of this town, was married to Mr. Cooney, of Waverley. Very Rev. Dean Carew officiated. The bride, who was given away by her father, was attired in a duchess satin dress, trimmed with Honiton silk lace, embroidered chiffon, and orange blossoms. The bride was attended by her three sisters, Misses Annie, Lucy, and Rita Duffey, as bridesmaids. The bridegroom was attended by his cousin, Mr. M. McEnroe, as best man, and Messrs. W. and T. Duffey as groomsmen. The happy couple left in the afternoon for Christchurch, where the honeymoon will be spent.

WEDDING BELLS

COUGHLIN-KEENAN.

On April 17 there was a large number present at the Church of the Sacred Heart, Kaikoura, to witness the marriage of Miss Isabella Keenan, youngest daughter of Mr. Patrick Keenan, to Mr. Michael Coughlin, of Temuka. The bride, who was given away by her father, wore a costume of cream mervilleuse silk, with veil and spray of orange blossoms, and a gold chain, the gift of the bridegroom. Miss Mary Adair was bridesmaid, and Mr. Simon Coughlin (brother of the bridegroom) acted as best man. The ceremony was performed by the Rev. Father Golden, and on the bridal party leaving the church the Wedding March was played by Miss Coughlin (sister of the bridegroom). The wedding breakfast was laid at the residence of the bride's parents, where a large number of guests assembled. A number of toasts were proposed and duly honored. The happy couple were the recipients of a large number of wedding presents, both useful and ornamental. Mr. and Mrs. Coughlin left in the afternoon for the North Island on their honeymoon trip, taking with them the best wishes of a large circle of friends for their future happiness.

We have to compliment our Catholic contemporary, 'The West Australian Record,' on its enterprise in bringing out such a splendid St. Patrick's Day number. It consists of nearly 90 pages of reading matter and illustrations, with specially-designed cover in green and white. A great portion of the letter-press is devoted to sketches of special periods of Irish history, such as an account of 'The City of the Tribes,' being memories of an Anglo-Irish Catholic town in Connacht; 'The Home Rule Movement'; 'Father Mathew,' being a sketch of the life and labors of the great apostle of temperance; 'Memories of '98'; 'Four Irish Orators,'—Burke, Grattan, Curran, and Sheridan; sketches of the deeds of three famous Irish generals—Hugh O'Neill, Owen Roe O'Neill, and Sarsfield; then we have some remarks on Irish poets such as Moore, Goldsmith, Davis, and Father Prout, and finally we have an account of the stirring times of '48, with sketches of some of the leading Irishmen of the period. In addition to the special articles on Irish affairs, the number also contains a large quantity of other interesting reading matter. The illustrations, several of which are full-page, are very numerous, in fact, we believe it is the most copiously-illustrated number of any Catholic paper ever issued in the Commonwealth. Our contemporary has excelled itself on this occasion, and we trust that its enterprise will be duly appreciated by its readers.

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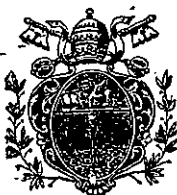
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BIRTH

MURPHY.—On the 7th inst., at Montpellier, the wife of Arthur G. Murphy, of a daughter.

DEATH

MULLIN.—On the 25th March, 1907, at Kalgoorlie, West Australia, after a short illness, Patrick Francis, eldest and dearly beloved son of Ellen and the late Patrick Mullin of Lune street, Oamaru. Aged 33 years. Deeply regretted.—R.I.P. Fortified by the last rites of Holy Church.

IN MEMORIAM

HODGKINSON.—Of your charity, pray for the soul of Annie B. Hodgkinson, who died at Spring Hills on April 26, 1906.

ANSWER TO CORRESPONDENT

E.P.—Cardinal Newman was received into the Catholic Church by Father Dominic (Passionist) in Newman's house at Littlemore on October 9, 1845.

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 25, 1907.

BRITAIN'S OLD-AGE POVERTY

ENGLAND is still dallying with the problem of old-age poverty—treating it with pink-pills, patching its grief with proverbs, or mocking it with the regimen of the work-house or the gaol. For years New Zealand, Germany, and Denmark have been pile-driving more humane ideas into the minds of statesmen in Great Britain in regard to the mass of aged pauperism within its gates. Old Age Pensions have from time to time been discussed in the Mother of Parliaments—generally in an academic, dilettante, and platitudinous way. A Parliamentary Committee of Inquiry was set up to report upon the subject. The present Parliament opened with the hopes that some provision for old age poverty would be presently placed upon the statute-book. But a cable-message in last Mon-

day's daily papers announced that the project has been dropped for the time being. And so for a time, and perhaps yet a time, the central land of the Empire will have to tolerate the three-century-old scandal of treating old-age poverty as a crime. Such poverty is, however, usually a misfortune—it comes to the British worker, even despite the best precautions, just as whooping-cough and measles come to childhood. Mr. Booth (says Spender in his work, 'The State and Pensions in Old Age') shows that 'the bulk of pauperism later in life' (in England) 'is due, not to vice, or drunkenness, or unthrift, but to misfortunes which, under present conditions, must be counted unavoidable. The vicious and the drunken usually pay their penalty by an early death, and we find a general agreement among those who know how the poor live that the standard of decency and sobriety rises as age advances. But in hundreds of cases a thrifty or deserving past life does not appear to affect the ultimate result. With this evidence confronting us', adds Spender, 'we are necessarily led to revise some of the conclusions and to consider more carefully whether the conditions of life in old age can be mitigated by any action on the part of the community.'

Few legislative enactments of the past quarter-century have excited more interest in civilised countries than the Old Age Pensions Act which was passed by the New Zealand Parliament in 1898. The comparative simplicity of its provisions and the smoothness of its working revived in Australia and Europe the languishing interest in this mode of preventing old-age pauperism. A pension scheme on substantially similar lines soon found its way on the statute-book of one of the States of the Australian Commonwealth. The European countries that have been most scourged by revolution and anarchical socialism have long been in the field with more or less clever or more or less puzzle-headed methods of providing against poverty in old age. Germany has long had its scheme of compulsory insurance. It is a miracle of clumsiness, and (according to the economist Geffcken) its benefits are so paltry that 'the receivers will remain indigent persons, to be supported by local poor funds'. The Danish system of pensions is financed jointly and in equal shares by the Communal Councils and by a tax on the favorite 'tipple' of the country, lager beer. But its benefits are insignificant—barely enough to enable a Danish Darby or Joan to starve respectably. Britain, with its unexampled mass of direst poverty, has thus far been merely toying with the problem. A few years ago the combined total of in-door and out-door paupers in England and Wales of over sixty years of age was set down, in round numbers, at 400,000, or nearly twenty per cent. of the total population of the same age. Taking those above sixty-five years old, the number was estimated at 330,000, and the ratio to the population of that age is said to have risen as high as twenty-five per cent. And yet thus far the best effort of the British Parliament to deal with this serious problem has been the offer of certain worthless and inoperative facilities for the purchase of annuities through the Post Office and the National Debt Office. Some 1,400,000 poor old men of the working classes in England would be entitled to a pension starting at sixty-five years of age. To meet an average payment of five shillings per week, an annual outlay of £16,000,000 would be required. With Scotland and Ireland thrown in, some £6,000,000 more would have to be provided every year. Stated in these bald terms, the vast sum required would scare the British tax-payer almost out of his wits. But such a scheme would enormously reduce the taxation that goes to the maintenance of the barbarous workhouse system, that 'grave of decent poverty'. And authorities before us are agreed that the financing of an old age pensions scheme could be managed without throwing undue burdens upon the people. The money-bags and the vested interests and even the friendly societies are hostile to any such scheme.

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But it is in all reason high time to lift a little of the cloud from the lives of the bulk of the workers of the nation and to give them a new heart and a new hope for the future. And in every case the problem to be solved is big with a menace that no British statesman can afford to disregard.

Notes

How Pests Grow

Those who introduced the rabbit (because it was such excellent ground-game) and the sparrow (because its nagging note was so home-like) had little idea what pests these furred and feathered pets would one day be. Mr. James Drummond's Agricultural Department pamphlet on 'Our Feathered Immigrants' deals with the sparrow's capacity for multiplication in a way that recalls to our minds the portentous 'chain-prayer' figures that recently appeared in our columns. Mr. Drummond works out a table which goes to show that one pair of sparrows will in five years have a living progeny of 322,102, and in ten years of 51,874,849,202. An American calculator makes the figures for the last-mentioned period (ten years) five times greater than does Mr. Drummond. But our official naturalist takes into account the death-rate of sparrows 'and other circumstances that keep the increase in check.' And his more conservative figures are, in all reason, sufficiently portentous.

The Monorail

There is a proposal to connect two centres on the west coast of our North Island with a monorail or Lartigue railway. For a cheap and swift transit the monorail (what a hybrid name it has got) has admittedly vast potentialities. Several of these racing lines are in operation in a sober and dignified way in France, and one in Ireland (in the Kingdom of Kerry). But they are in no particular hurry, and have not as yet taken to eating up distance in accordance with their alleged capacity for so doing. We have yet to see what the double-engines and the pannier-carriages of the Lartigue system would do if they got astride the single elevated rail in New Zealand. Some years ago a proposal was hotly pushed to run mono-trains between Liverpool and Manchester at the rate of 140 miles an hour. A steam motor-car on the smooth Daytona Beach, Florida, recently screeched through the air at a timed rate of over 127 miles an hour. The monorail claims to be able to go easily 'one better.' But the Manchester proposal almost scared the eye-lids off the quiet, old-fashioned folk who thought that the Ultima Thule of railway speed should be expressed in Rankine's lines:—

'Dash along, crash along, sixty miles an hour!
Right through old England flee!
For I am bound to see my love,
Far away in the North Country.'

In the early days of the locomotive, a critic in the 'Quarterly Review' went into a state of consternation at the idea of people being 'whirled through space at the rate of 18 to 20 miles an hour, by means of a high-pressure engine.' We live to learn—and endure. If we are to believe the advocates of the monorail, it promises as great a revolution in speed over the best present-day compound passenger engine, as did the 'Rocket' and the 'Puffing Billy' of the early nineteenth century over horse-traction.

A University Question

A cable message in last week's daily papers runs as follows:—

'The Irish Catholic bishops accept Mr. Bryce's scheme of an Irish University as completely satisfactory and final. Mr. Birrell (Secretary for Ireland) stated that the Government would follow the main outlines of the scheme, subject to any necessary modifications.'

Monopolies, however, die hard. The Protestant University of Trinity College is raising a great lamentation at the proposal to place Catholics on an equality with non-Catholics in the matter of higher education. Said Archbishop Walsh in a recent letter to the 'Freeman':—

'Trinity College is not ashamed to come forward now, claiming on the part of that avowedly and admittedly Protestant institution, a right to lay down the lines on which the Catholics of Ireland are to be admitted to the enjoyment of one of the elementary rights of citizenship—equality in the matter of higher education.'

Trinity College (Dublin) professors think that their university, with all its strongly Protestant atmosphere and traditions, can be made acceptable to Catholics by 'merely pressing the button. The alluring promises which (in fear for their old-established monopoly) they make, are however, rather reminiscent of the invitation of the spider to the fly. Mr. Balfour once 'sized up' the position in the following words:—'The vast majority of students in that great university are Protestants. Protestant services are exclusively performed in its chapel. The whole of its teaching staff is Protestant, and the eminent theologian who is at its head (the President), distinguished in many departments of learning, is not least distinguished as a brilliant Protestant champion in the controversy between Protestantism and Rome. Now imagine a university of which this was an accurate description, with the single change that wherever the word "Protestant" occurred the words "Roman Catholic" were put in its place, would you willingly send there any Protestant youth for whose education you were responsible? For myself I answer the question unhesitatingly in the negative. Perhaps I am bigoted, but if so I feel assured that there are Protestant parents to be found not less bigoted than I, and to them at least I may confidently appeal not to condemn others for doing what they under like circumstances would do themselves.'

DIOCESE OF DUNEDIN

The St. Joseph's Harriers took part in the combined run at Port Chalmers on Saturday afternoon.

On Tuesday evening a meeting of the gymnastic class of St. Joseph's Men's Club was held in St. Joseph's Hall. Mr. T. Deehan occupied the chair, and there was a good attendance. The following office-bearers were elected for the ensuing season:—Captain, Mr. T. Deehan; deputy-captain, Mr. Jas. Swanson; secretary, Mr. Jos. Sims; committee, captain, deputy-captain, secretary, and Messrs. O. Swanson and J. Miller.

St. Joseph's Ladies' Club, Dunedin

The annual meeting of St. Joseph's Ladies' Club was held in St. Joseph's Hall on Wednesday evening of last week. Rev. Father Coffey, Adm., presided, and there was a large attendance.

The following were the principal points of the report and balance sheet, which were read and adopted:—During the past season the meetings were well attended, many social and musical evenings being held. Only one evening was devoted to a debate, and the subject chosen, 'Should Women enter Parliament?' proved both entertaining and amusing. This session it is hoped that many evenings will be given to debates, for such assist in the self-improvement of members. On one evening a friend gave a lecture on domestic economy, which was much appreciated. The membership for the past season was 73, and it is expected the number of members will be greatly increased this year. One pleasing feature during the year was the presentation to the president, Miss Staunton. This presentation had the support of every member of the club, for all fully recognised Miss Staunton's generosity and kindness in giving up so much of her time to their enjoyment, and all hope that Miss Staunton will be president for many years. Miss Linda Johnson was also the recipient of a present from her club

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friends on the occasion of her marriage. In conclusion the committee thanked his Lordship the Bishop and clergy for their interest in the club at all times, and also the Men's and Boy's clubs for very enjoyable social evenings. The total receipts, including a balance from last year of £3 8s 1d, amounted to £14 17s 6d, and the expenditure, including £7 6s paid to the executive committee, £11 6s 3d, leaving a credit balance of £3 11s 3d.

Rev. Father Coffey, speaking on the report, congratulated the members on their successful session, and hoped to see more good and useful work done during the coming season. He said that he would be pleased to see more evenings devoted to debates. He also spoke of Miss Staunton's generosity in devoting so much of her time to the club.

The following are the officers for the current year:—President, Miss Staunton (re-elected); secretary, Miss D. Purton (re-elected); committee, Misses O'Neill, Bryant, Hannagan, Johnson, and Clancy.

A vote of thanks to the Rev. Father Coffey for presiding concluded the business of the meeting.

New Catholic Presbytery, Ashburton

His Lordship Bishop Grimes visited Ashburton on Saturday and, prior to the eleven o'clock Mass on Sunday, blessed and opened the new handsome brick presbytery recently erected there by the Very Rev. Dean O'Donnell. The building (says the 'Press') is a commodious, handsomely-designed, and substantially-built two-storey structure in brick, with red-tiled roof, which has recently been erected on a pleasant site, close to the present church and the convent buildings. The members of the Society of the Children of Mary, with their banners, and the children of the Sacred Heart High School, with Sisters of the Convent, the church choir, with Bishop Grimes, the Very Rev. Dean O'Donnell, and the Rev. Father McDonald, formed in procession at the church and marched round to the new presbytery, the choir, under Mr. M. J. Burgess, leading the singing of the hymn, 'Faith of Our Fathers.' On arrival there his Lordship performed the ceremony of blessing and opening. The procession then returned to the church (the choir leading the singing of 'Hail, Queen of Heaven'), and Mass was celebrated. The Bishop preached a most eloquent sermon, taking for his text 1 Timothy, chapter 4, verses 4 and 5: 'For every creature of God is good, and nothing to be rejected that is received with thanksgiving; for it is sanctified by the Word of God and prayer.' He referred in very feeling terms to the beautiful prayers and rituals the Catholic Church had appointed for the blessing and consecration of her churches, homes, bishops, and priests, and to the devotion shown by her priests and to their high and exalted offices and to the good work they accomplished. Speaking more directly with reference to the presbytery just consecrated, he congratulated the priest who had conceived the idea and been the means of bringing about its erection, and the architect and builders who had each done their work faithfully and well. He paid a high tribute to the Very Rev. Dean O'Donnell for his self-denial in putting up with the discomforts of the old presbytery for so many years, and till the heavy debt on the church had been paid off. The Catholics had a great reverence for their priesthood, and it was but right that they should take a pride in seeing them comfortably housed. The Catholics of Ashburton had done their duty so far, and would, he felt sure, continue to do their duty. Personally he had many calls on his own slender means, but now that he had seen the handsome and convenient building erected, he had decided to double what he at first intended to give towards the cost of its erection, and he would ask all the other members of the Church to follow his example, and even to make their contributions guineas instead of pounds.

The Very Rev. Dean O'Donnell pointed out that one reason why they should be generous was that they badly needed a new church, and he hoped this would not be undertaken while there was any debt on the church property. He announced an unsolicited contribution of £20 from one who had already given £50 towards the new presbytery.

There was a very large congregation, and most liberal response was made to the appeal for help towards the building fund.

Bishop Grimes preached again in the evening.

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Presentation to Rev. Father Hickson, S.M.

(From our Christchurch correspondent.)

There was a large gathering in the Art Gallery on last Thursday evening, representing the congregation of St. Mary's Church, Manchester street, and friends of the Rev. Father Hickson, S.M., on the occasion of a complimentary valedictory social and presentation to him prior to his departure for Europe as a delegate to the Chapter of the Marist Order, to be held in Belgium this year, and as a mark of esteem and appreciation of his devoted labors in the interests of the parish during the recent absence of the Very Rev. Father Marnane. Among the audience were the pastor of the district (the Very Rev. Father Marnane, S.M.), and his assistant, the Rev. Father Hoare, S.M.

An excellent musical programme was contributed to by Mesdames C. Kiver, and F. O'Brien, Misses Pender and O'Keefe, Messrs. C. Goggin, J. R. Hayward, and O'Keefe. Mr. W. Raymond was an efficient secretary, and several ladies acted as accompanists.

Mr. W. Hayward, jun., in asking Father Hickson's acceptance of a well-filled purse of sovereigns, expressed pleasure at the numerous attendance, and gave apologies for the absence of several prominent well-wishers. Referring to the events of a year ago, when the parish was left in the charge of two strangers, results proved the wisdom of the selection, and that the district could not have been placed in better keeping. He recounted the various important works undertaken and accomplished, and of others brought to a successful issue owing to the energy and business ability displayed. By his excellent management, their revered pastor had been enabled to enjoy a much needed rest. Father Hickson had well earned their enduring esteem and gratitude. On relinquishing his temporary charge their best wishes and prayers would follow him, and he could rest assured that wherever he might be the people of St. Mary's parish would ever cherish a warm regard for him.

The Rev. Father Hickson, who was very warmly received, said he was sure his hearers would pardon him for feeling somewhat embarrassed. There were two feelings uppermost in his mind—regret and pleasure, and it was difficult to say which held the higher place. In two things the people of St. Mary's excelled—to welcome the coming, and to speed the parting guest. When leaving a few weeks ago, he had not the remotest idea it would fall to his lot to be honored in being selected as a delegate to accompany two of the senior priests of the Order to Europe in connection with the Marist Chapter. Although it was twenty years since he left the Old Land, it was only natural to suppose he would derive a great deal of profit and enjoyment from a revisit, and renewal of old associations. Their kindly thoughtfulness rendered possible, therefore, a pleasurable and entertaining journey. Whilst regretting that his term at St. Mary's was brought to a close, his leaving did not necessarily mean a severing of all bonds of friendship. He was very grateful for this testimony of their esteem, accompanied, as it was, by the presence in such large numbers. In accepting this tangible mark of their esteem, it was a satisfaction to know that any efforts on his part had met with their appreciation. He had not been hampered in any way in the affairs of the parish, Father Marnane having given him a free hand from the outset to do whatever he thought best in the interests of the parish, expressing the conviction at the same time that all would go well. He had also received great support from the assistant—his superiors had luckily left him, and there was a no more loyal and painstaking assistant in any parish than Father Hoare. From the congregations of the various churches in the parish in all local undertakings he had received, loyal, generous, and practical co-operation. He would carry away tender memories of St. Mary's, which had great prospects in the City of the Plains, and had the makings of a great parish. In saying good-bye he would always remember them very kindly, and always in his prayers, and in the Holy Sacrifice of the Mass.

The Very Rev. Father Marnane, in appropriate terms, added his tribute of thankfulness to the zeal and ability exercised by Father Hickson in the administration of the parish during his (Father Marnane's) absence. A resume of the good work done had already been well expressed. He congratulated Father Hickson on his well-deserved promotion, and, on behalf of himself and the people of St. Mary's, wished him an enjoyable time, a happy and pleasant journey, and a safe return.

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MOUNT MAGDALA

VISIT OF THE MINISTER OF EDUCATION

(From our Christchurch correspondent.)

The following is a report from the 'Lyttelton Times' of a visit last week by the Hon. G. Fowlds to the Magdalen Asylum and Sacred Heart Orphanage at Mount Magdala:—

At the invitation of his Lordship Bishop Grimes, the Hon. G. Fowlds, Minister of Education and Public Health, paid a visit to the Mount Magdala Asylum, and inspected the reformatory and orphanage there. Mr. Fowlds was met at the Addington station by Bishop Grimes and driven to Mount Magdala, where he was received by the Very Rev. Dean Gimaty. The Minister and Bishop Grimes were conducted on a tour of the institutions, accompanied by the Mother Superior and the Mother Provincial of the Order of the Good Shepherd, Melbourne, and her assistants, who are at present on a short visit to Christchurch.

The inspection was most thorough, and the extent of the buildings and their convenience and completeness were the subject of appreciative comments. The reformatory department of the institution, which contained about 140 inmates, was totally distinct from the orphanage, where there were about fifty children. It was stated that during the twenty-one years that the institution had been open, over 60 women and girls had passed through it. When the inmates left, the Sisters keep in touch with them, and thus had a certain control over them. The orphanage had been established only five years, and additional accommodation was now being provided.

After the building had been inspected, the Minister was conducted to the large room of the Orphanage, where the children, who were of varying sizes and ages, sang a special song of welcome. Mr. Fowlds was introduced to the children by Bishop Grimes, who said they were all very pleased and honored to receive his visit. The older girls then went through a creditable display of Indian club-swinging, after which two of the smaller inmates gave a very entertaining song and recitation respectively, and an older girl recited an amusing piece.

Addressing the children in a kindly manner, Mr. Fowlds said that he was pleased to have the opportunity to meet them, and to see them all looking so bright and happy, and evidently appreciating the attention of the Sisters in trying to give them their education and turn them out into good girls and women. He hoped they would develop in their life and character something of the good example shown them, and that they would try in every word and action to show kindness to those around them, and to make their lives brighter and better.

Mr. Fowlds then visited the other inmates of the institution. He was introduced by Bishop Grimes, who said that the Minister had the cause of education very deeply at heart, not only in virtue of his high office, but firstly because he had always shown a great interest in anything connected with the betterment of his fellow-beings. Mr. Fowlds had readily accepted the invitation to visit the institution, and had done so at great personal inconvenience. The Bishop added that it would ill become him himself to say anything about the institution, but he could rely on the fact of Mr. Fowlds being, as he had overheard the Mother Provincial say, a keen observer who would form his own opinions of the establishment. He might say that the father and founder of the institution was Dean Gimaty, who, after having been a number of years in Christchurch, had realised the need of such an establishment. The Archbishop had given his sanction to the work, and when he himself had arrived in the diocese, twenty-one years ago, he had found the great blessing of having a branch of the Convent of the Good Shepherd. The work done had been very great, and numbers had passed through its hallowed walls. They had been a comfort and consolation to the good Sisters and worthy pastor, and he thought they had continued good members of society, for which they had been prepared by the devoted nuns.

Mr. Fowlds expressed his pleasure at the opportunity of visiting the institution of which he had heard much that was good. Having seen it with his own eyes, he was delighted at the appearance of everything. He had remarked upon the smiling, attractive faces of the children, and he was sure the condition of those children reflected the very highest credit on the Sisters who were devoting their lives to helping them and mak-

ing them brighter, better, and happier. He was delighted to think that the Colony had such self-sacrificing citizens as the nuns, who were carrying on the work of the institution. He was pleased to see the extent and variety of the occupations pursued, and the conditions provided within the grounds and sacred walls were such as to inspire a desire on the part of everyone to be worthy and grow better day by day.

Presentation to Sub-Inspector Dwyer

(From our Christchurch correspondent.)

Probably no more arduous position in connection with the late Exhibition fell to the lot of anyone than that occupied by Mr. Sub-Inspector Dwyer, officer in charge of the police arrangements. That he proved the right man in the right place is amply demonstrated by the fact of the almost complete immunity from serious offence. This, in view of the fact that close on two millions of people visited the great show during the time it was open, is the result of the Sub-Inspector's unrelaxing watchfulness, and is a record that he may well be proud of. Those most intimately connected with the Exhibition felt that the safeguarding of much valuable property should be fittingly recognised, hence a pleasing function was witnessed last week, of which subjoined is a report from the 'Press':—During the last days of the Exhibition, the oversea exhibitors, desirous of making tangible recognition of the efficient services rendered by Sub-Inspector Dwyer, initiated among themselves a movement for making him a suitable presentation. The project was warmly taken up by others, and last night it reached its consummation, when a friendly gathering assembled at the Chamber of Commerce, to do honor to the Sub-Inspector. Among those present were Mrs. Dwyer and her daughter and the Deputy-Mayor (Mr. G. Payling).

Mr. W. A. Burns, one of the Canadian Commissioners, expressed the appreciation of the exhibitors generally, and of the Canadian representatives in particular, of the manner in which Sub-Inspector Dwyer had carried out his duties. There had been some thousands of pounds' worth of goods in the Canadian Court, and none of these had been interfered with in any way. (Applause).

Mr. John Dixon (Messrs. Boosey and Co., London), added a few words expressive of the esteem felt by the English exhibitors for the Sub-Inspector, both personally and in regard to the manner in which he had discharged his onerous duties during the Exhibition. Mr. Dixon then read the following address:—

"To Sub-Inspector Dwyer: The subscribers on behalf of themselves and the other contributors to this testimonial, desire in some slight way to recognise the very valuable services you have rendered to the Exhibition, and all those connected with it during its lifetime, and to that end they ask you to accept this address. This represents no great value in itself, but will be accepted, we hope, as an acknowledgment on our part of the very excellent services you have given, and the uniform courtesy you have shown throughout the performance of your duties. With these acknowledgments, we extend also our very best wishes for your future success and welfare, and hope you may have many years of usefulness yet before you, and that those years may bring to you and your family abundant prosperity and happiness." (Signed) W. A. Burns, Commissioner for Canada; Edward Nicholls, Victorian Government Representative; W. J. Durie, New South Wales Representative.

The address, which was handsomely illuminated and framed, was then handed to Sub-Inspector Dwyer, and a gold watch was presented to Mrs. Dwyer.

Sub-Inspector Dwyer said he found it hard to command words to express his heartfelt thanks to those who had honored him with the presentation of that beautiful address. In regard to the discharge of his duties at the Exhibition, he wished to acknowledge gratefully the efficiency and willingness of his staff. The fact that there had not been a single pocket picked at the Exhibition, and no crime worth mentioning committed, also reflected great credit on the community, and constituted something of a record. He was very grateful to the exhibitors and others for the courtesy that had always been shown him. Finally, on behalf of Mrs. Dwyer, he thanked the contributors for the beautiful present which they had given her.

A short toast list was then honored, and after the singing of the National Anthem, the gathering dispersed with hearty cheers for Sub-Inspector and Mrs. Dwyer.

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Right Hon. Seddon,
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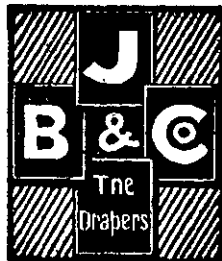
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Irish News

OUR IRISH LETTER

(From our own correspondent.)

Dublin, March 1, 1907.

A Valuable Find.

There is a celebrated picture that must, by this time, have brought its owners a very large sum of money, yet that brought its painter, a poor French innkeeper, as I have read, but a few francs. I speak of the picture we see copied everywhere, even on fancy boxes, the 'Angelus.' I thought of the struggling artist a short time ago when reading of the purchase of an old violin by a wealthy Dublin musician for £1000. Who, I wondered, was the owner of that violin, and did he get even 5s for it? Its value, as what is known to and coveted by connoisseurs as an 'Imperial Guiseppe Guarneri del Jesu,' 1735, was recognised by the owner of a small, somewhat shabby "second-hand" shop in Aungier street (the street in which Tom Moore was born), and it was the owner of this small shop who got the £1000. Such an occurrence sets one thinking about the poor man who sold the article in a shop of the class where a big price is never given to the distressed men or women who offer their little treasures for sale, to buy, perhaps, a loaf of bread for a famishing child. The daily papers tell of the 'find' and the sale. Let us hope that the owner saw the notice, was able to prove his share in the transaction and found the dealer who reaped the harvest somewhat more generous than such dealers usually are; or, failing this, let us hope the unlucky seller never heard of the lucky find.

Imports of Live Stock.

An Irish M.P., Mr. Wm. Field, told us lately that in every hour of every day in the year 1906 there were imported into Great Britain from foreign shores 946 sheep, 161 cattle and 42 pigs. There are 8,760 hours in a year, so that this means 10,065,240 animals for food imported to compete with home-reared stock. In face of such a statement, how are Irish farmers to make the raising of live stock pay, especially now that numbers have, in their natural anxiety to fix themselves on the land, consented to purchase at a price that was considered too high twenty years ago—a price that is making the landlords who sold quickly absolutely crow with delight, well knowing that they have the cream of the joke, for were things to go on on the old system, bad as it was, they must have gone on lowering rents every few years, seeing the yearly increase of foreign competition with home produce? How Government will settle the matter in years to come is a puzzle.

An International Exhibition.

There is to be an international exhibition opened by the King in Dublin in May, and the temporary buildings are now fairly well advanced towards what will be a very pretty range of structures, close to the grounds and buildings of the Royal Dublin Society whose annual horse show is now a world famed event. It is a good many years since there was an exhibition on a large scale in the city, and such a venture should be successful, but it is to be feared this will not be at all what might be expected owing to the action of the ever busy anti-National party; who unfortunately, will not work in union with the people. The Nationalists, anxious for the prosperity of our home products above all others, were anxious to have a purely Irish Exhibition of the manufactures and products of the country, which are quite varied and attractive enough to furnish an exceedingly interesting and instructive exhibition, with the addition of what I may call the tinsel of pretty foreign toys which furnish glitter and amusement, and really injure no staple trade, as they only supply the crowd who can but lay out a trifle, while the more solid productions of home industry would deservedly attract the attention of the business world. This was demonstrated by the Cork Exhibition of five years ago when, save the tinsel, there was little or nothing foreign: Irish trade was benefited, and the promoters netted £7000 over and above all expenses. Now, the Dublin Unionists persist in having an exhibition of their own, an international one, thereby working directly against the wishes

of the people at large, and so there is party feeling aroused, while it would have been really wiser for the Unionists to meet the views of those who desire a home show, for, putting other considerations aside, Ireland is too far away from other countries to attract valuable foreign exhibits, the cost and risk of transit being more than could ever be recouped by exhibitors from a distance. Therefore the wide world will not send much that is worth looking at, so that it was scarcely wise to offend the Nationalists, even though by doing so the Unionists succeed in keeping any little dignities that may be conferred by the King at the opening. It would seem that the anti-National party were determined to incense the Irish for the committee gave the contract for the buildings to a London firm, who have brought over most of their workmen from England at a time when our own artisans are sadly in need of employment. Moreover, they have given the principal catering also across the Channel. Now, we should think it very strange if some large English city about to open a great exhibition were to send over here for plans, contractor, plant, and laborers. Such is the spirit, for ever working here to make English influence insupportable.

The University Question.

This very same spirit of grasp of power and money is keeping up the war on the Catholic University question which, on the one side, is simply and solely a question of £. s. d.; religion, real religion, has nothing to do with it. It is just that, so long as the cry could be kept up 'you have not a University education,' all emoluments worth having were denied to Catholics in their own country. The Protestants know well that the Catholics cannot and will not accept a Protestant or a godless education: the exceptions to this only prove the rule. So, while much declamation goes on about the desire to welcome Catholic youth to T. C. D., in reality they are not wanted there, and those Catholics who passed through that University, were, as a rule, secretly but sedulously kept back in the race for positions.

M.B.

COUNTY NEWS

CORK—The National Teachers

In a letter enclosing £5 as a subscription to the Irish National Teachers' Benevolent Fund, Most Rev. Dr. Browne, Bishop of Cloyne, pays a warm tribute to the work done by the teachers for the moral and mental training of the youth of Ireland.

DERRY—Appointed Vicar-Capitular

Very Rev. Bernard McLaughlin, P.P., Donaghmore, has been appointed Vicar-Capitular of the Diocese of Derry pending the appointment of a successor to the late Most Rev. Dr. O'Doherty. Father McLaughlin was placed dignior on the list of names submitted to the Holy see upon the last occasion on which the Bishopric was vacant.

DONEGAL—Protecting Irish Industries

'It's Donegal tweed and all wool, and you'll never get it at 6d a yard again,' said the salesman at Messrs. C. and A. Daniels, Kentish Town Road, London, to Mrs. Sheehan, when she casually called and asked for some of the 'Donegal tweed' advertised by the firm in question. Mrs. Sheehan will never again get the stuff at the price: but it was not Donegal tweed, nor was it 'all wool'—it never was in Donegal, and it was just half cotton and half shoddy. Mrs. Sheehan acted on behalf of the Irish Industrial Development Association, who prosecuted Messrs. Daniels at the Marylebone Police Court. The fraud was proven clearly, and the London magistrate inflicted the maximum penalty of £20, with 25 guineas costs, on the worthy English traders, at the same time paying a tribute to the necessity and usefulness of the Association.

DUBLIN—The Holy Father's Reply

The Archbishop of Dublin has received from his Eminence Cardinal Merry del Val, Secretary of State to his Holiness, a letter in acknowledgment of the resolutions recently adopted by the County Council of Dublin and by several other representative bodies in the diocese of Dublin, and forwarded to Rome by his Grace for presentation to the Holy Father. His Eminence writes: 'The Holy Father is greatly consoled by this spontaneous expression of such noble sentiments.'

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KERRY—An Example for the North

Bishop Bunbury, of Limerick (says the 'Irish Weekly'), died some time ago; and the prelates of the Protestant Church in Ireland chose as his successor Archdeacon Orpen, who lives in the rebellious Papist town of Tralee—a prospering place notwithstanding its geographical situation. When the news reached this Papist town the other day that the Protestant Archdeacon had been made a Bishop, the people assembled to discuss the event. A band from a place called Boherbee appeared on the scene and began to play. Protestants, who are a body more influential than numerous in the town, and who own fine shops; fill important public positions, and generally thrive and prosper in peace and comfort amongst the vast majority who never bowed before their altars, joined the throng. Headed by the Boherbee band, the multitude marched to the house of the newly-appointed Bishop and cheered for him. They said they were glad of his promotion. They congratulated him, and they cheered again. Then, the report says: 'His Lordship, who was much affected, thanked the people for their kind display of goodwill.'

TIPPERARY—A Successful Bazaar

Friends of the Christian Brothers everywhere will be gratified to learn that the Knocknagow Bazaar in aid of their splendid schools in Clonmel realised £2,519 net profit.

TYRONE To Avoid Persecution

On leaving the courthouse, Strabane, after the nomination of candidates for the representation of North Tyrone, Dr. Todd, Mr. Barry's conducting agent, stopped to inform the waiting pressmen that only the names on two nomination papers of the thirteen for Mr. Barry would be available for publication, as a number of the names were those of Presbyterians, and they might be subjected to annoyance if their names were published. He said that at the last election a number of Presbyterian gentlemen signed the nomination paper of Serjeant Dodd, and from the day of the nomination to the day of the poll these gentlemen were subjected to such persistent pressure, annoyance, and persecution that their lives became a burden. 'This time,' added the doctor, 'I determined I would not expose my Presbyterian friends in the constituency to what I am sure would be an even more violent form of persecution.'

WESTMEATH—Parliamentary Representation

Mr. Donal Sullivan, M.P. for South Westmeath, died at his London residence on March 3. The body was removed to Dublin on the following day. The interment took place at Glasnevin. Deceased was one of five brothers whose services to Ireland have been invaluable. Two of them, Richard and Alexander Martin, were brilliant journalists. Of the two others who survive, one, T. D., is widely known as a writer of Irish songs and ballads. The other is Mr. D. B. Sullivan, K.C. The Premier as a friend of the deceased has written a kind letter of sympathy to Mr. T. D. Sullivan. The vacancy in the representation of South Westmeath has been filled by the election of Sir Walter Nugent, Nationalist.

WEXFORD—An Heir Found

One of the first cousins of the late Patrick White, of Brooklyn, who died intestate, leaving an estate valued at £40,000, is James Nolan, of County Wexford. As it seems probable that the estate will be divided only among the first cousins of the deceased, Nolan's portion of the property will be one-fourth, or, if another claimant proves his right, one-fifth. This will mean between £8,000 and £10,000 for an old man who to use his own words, 'had nobody to give him even so much as a box of matches.'

The Most Rev. Dr. Francis Bourne, Catholic Archbishop of Westminster, despite his exalted position, is one of the youngest prelates of the Catholic Hierarchy in the British Isles. He yet lacks a month of the completion of his forty-sixth year, though he is in the fourth year of his Archiepiscopate. A native of Clapham, he was educated at Ushaw, Ware, Paris, and Louvain, before being ordained priest in 1884. Five years later he was appointed Rector of the Southwark Diocesan Seminary. He was named Domestic Prelate to Pope Leo XIII. in 1895, and a year later was appointed titular Bishop of Epiphania and Coadjutor to the Bishop of Southwark, whose successor he became in 1896.

People We Hear About

It appears that not only is General Botha, Premier of Transvaal, married to a lady of the Emmet family, but he is also a distant kinsman of the late Isaac Butt. Butt's grandfather was of Dutch origin, the name Botha becoming Butt in Ireland.

The Dowager Lady Bute, whose birthday occurred recently, kept it in the East, as she is at present staying in Jerusalem with her daughter, Lady Margaret Crichton-Stuart. Lady Margaret inherited property from her late father both in Jerusalem itself and in the immediate vicinity; and the residence of the French Consul-General outside the Jaffa Gate belongs to her.

The death of Sir Francis Plunkett, British Ambassador at Vienna, removes the representative of a distinguished Irish Catholic family. It is interesting to recall that Sir Francis's grandfather (says the 'Catholic Weekly') took a leading part in the Catholic Emancipation movement. A more illustrious member of the family is found a century earlier in the person of the Ven. Archbishop Oliver Plunkett, who was martyred at Tyburn in 1681, and the process of whose canonisation is engaging the Roman authorities. The body of the martyr, which first rested in St. George's-in-the-Fields, London, was afterwards taken to Germany, and in 1803 was brought back to England, and interred at Downside College, near Bath.

Right Hon. Sir Nicholas O'Connor, the British Ambassador at Constantinople, was born in Ireland in 1843. He is a son of Mr. P. H. O'Connor, Dundermott, County Roscommon, and he was educated at Stonyhurst. He married a daughter of the late Mr. J. Hope-Scott and Lady Victoria Howard, daughter of the 14th Duke of Norfolk. They have three daughters. It was in 1866 that he entered the Diplomatic Service, and for the following years to 1870 he was attached to H.M.'s Embassy at Berlin. Subsequently he became Secretary at the Hague, then Madrid, Rio de Janeiro, Paris, and Peking. From 1892 to 1895 he was Minister at Peking, and from '95 to '98 Ambassador at St. Petersburg. He represented the British Government at the Coronation of the Emperor of Russia, Nicholas II., in 1896, and was created a C.B. and G.C.M.G., and a Privy Councillor.

The story of how one of Paderewski's most popular compositions came to be written was told recently in London. It was in those earlier days when the master pianist was a professor at the Warsaw Conservatoire, and the scene was the home of the Polish poet Swietochowski, who had just expressed the opinion that no living composer could compare in beauty and simplicity with Mozart. At the moment Ignace Paderewski merely shrugged his shoulders, but the following evening he appeared, asking permission to play for the poet a little Mozartian thing which perhaps he did not know. Then he played his own now famous minuet. 'Ah!' exclaimed Swietochowski triumphantly, as the last note died away, 'now you must acknowledge that a composition like that could not have been written in our time.' 'Perhaps,' came the quiet reply; 'only it happens that I composed it this very forenoon.'

Few, if any, of the world's millionaires have had a more romantic career than Mr. John Wanamaker, the 'Department Store King,' who has lost so many treasures of art in the fire which has done such havoc to his palatial home near Philadelphia. Half a century or so ago the boy who was destined to win millions and a seat in the United States Cabinet was tramping barefooted in the Philadelphia streets. His father and grandfather were both struggling brick-makers, and it was a proud day for the family when 'young John' found work in a book-store at six shillings a week. Later, he secured a situation as clothing salesman, and proved himself so capable that his salary was rapidly raised until, in 1860, he was able to open a shop of his own on his £400 savings. Thus modestly was cradled the gigantic business which has made the name Wanamaker known the world over. To-day the ex-street-boy can scarcely count his millions on the fingers of both hands, and he pays premiums on life-insurance policies for 595,000.

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Improves the digestion.

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A delightful condiment every way.

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Marvellous Remedy for Blood-poison-
ing, Poisoned Hands, Inflamed or Ulcerated
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Chilblains (broken or unbroken),
Chapped Hands, Sprayed Skin, and all
Smarting Eruptions.

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Very Rev. Father Le Menant des Chesnais, S.M.

(From our Christchurch correspondent.)

The Very Rev. Father Le Menant des Chesnais, S.M., has been appointed to the pastoral charge of the important parish of Leeston. He left on last Tuesday to enter upon his new sphere of duties, with the best wishes of his late congregation, numerous friends, and the community generally, among whom he has labored so long and zealously.

The Very Rev. Father Le Menant des Chesnais, S.M., was born on November 6, 1836, in Brittany, France. He was educated at St. Vincent's College, Rennes (Ille et Vilaine), and at the little Seminary of St. Meen. He was ordained by his Eminence Godfrey St. Marc, Archbishop of Rennes, in 1860, and made his religious profession in the Society of Mary on April 29, 1866. He ministered for over nine years at St. Anne's, Spitalfields, London (the Marist mission in the Metropolis), and was engaged for one year in missionary work in the French diocese of Agen at Notre Dame de Bon Rencontre. He was instructed by his Superior to proceed to Sydney, N.S.W., where, for five years, he ministered in the parish of St. Patrick. He also did missionary work in the dioceses of Bathurst, Goulburn, Armidale, and Maitland. In 1882 he came to the Archdiocese of Wellington, where he was appointed to missionary work. The Archdiocese then included the present diocese of Christchurch, and he conducted mission services in every parish throughout the wide area. He succeeded the Very Rev. Dean Ginaty as parish priest of Christchurch, and received the Right Rev. Dr. Grimes on his arrival as first Bishop of the newly constituted See. His next appointment was the charge of the parish of Hastings, which he held for two years—a period marked by great progress, including the introduction of the Sisters of St. Joseph of Nazareth. Returning to the Christchurch diocese he established the parish of St. Mary's, Manchester street, where he built the present church, fine brick schools, and introduced the Sisters of Mercy. He spent five years in St. Mary's as parish priest, and afterwards a period of much usefulness at Temuka. When the health of the late Very Rev. Father Cummings broke down Father Le Menant des Chesnais, at the invitation of his Lordship the Bishop, returned to Christchurch, and was installed as Vicar-General and Administrator of the Cathedral—positions he has filled with conspicuous ability during the past ten years. He has twice been sent as a delegate to Europe, once on behalf of St. Patrick's College, and again on behalf of his Order, the Society of Mary. The Very Rev. Father Le Menant des Chesnais is a man of fine scholarly attainments, and is the author of numerous works, notably the 'Church and the World,' recently published. Possessed of special talent for organisation he has carried out the arduous duties of his office with remarkable thoroughness. As a citizen he is respected by all classes. Among his own people he has earned their deepest affection by a devotion to duty, often deemed marvellous in one who has attained his years. That he will be greatly missed is a foregone conclusion, but by none will his departure be more keenly felt than by the schools, and by the members of the various societies and confraternities, in all of which his interest has been unceasing and most beneficent.

A large and representative meeting of the friends of the Very Rev. Father Le Menant des Chesnais took place in the presbytery, Barbadoes street, on Thursday evening, to devise means of presenting him with some tangible proof of their appreciation of his ministration during his stay in Christchurch. His Lordship Bishop Grimes was present at the opening of the meeting. He said it was a very unusual thing for him to interest himself in presenting a testimonial to a priest, but in this case he deemed it a duty and a pleasure to assist, and would give five guineas to what he considered a most deserving and laudable undertaking. His Lordship then retired, and Mr. Peter Pender was elected chairman, and Mr. E. O'Connor hon. treasurer and secretary. Letters of apology were read from Sir George Clifford, Messrs. W. Hoban and P. Devane, enclosing cheques, and from other gentlemen, promising to assist. It was unanimously decided that a testimonial and illuminated address be presented to Very Rev. Father Le Menant des Chesnais.

Mr. E. O'Connor, proprietor of the Catholic Book Depot, Christchurch, calls attention to his stock of Catholic standard literature, statues, wax candles, holy water fonts crucifixes, Bibles, prayer-books, etc.; also books of travel, tales suitable for home reading....

St. Joseph's Men's Club, Dunedin.

The annual meeting of St. Joseph's Men's Club was held in St. Joseph's Hall on Friday evening. The Rev. Father Coffey, Adm., presided, and there was an excellent attendance.

In their annual report the committee congratulated the club on the success of the past season. The list of financial members numbered 58, 32 of whom had been on the roll during the previous year. The literary branch was highly successful, 21 meetings having been held, all of which were particularly well attended. It was very gratifying to find members taking such a keen interest in this most useful and beneficial branch of the club. On four occasions the attendance was over 50, and rarely did it go below 30. On the occasion of the Very Rev. Dean Burke's lecture, when the congregation was invited, the concert hall was crowded, this being also the case on the evening of the debate with St. Patrick's Club (South Dunedin). The thanks of the club were due to the Rev. Father Coffey (president) for an enjoyable address, to the Very Rev. Dean Burke, Rev. Brother Brady, Hon. J. B. Callan, who delivered very interesting lectures, and also to Messrs. J. B. Callan, jun., and T. J. Hussey for addresses. The social evenings were very enjoyable, and a word of praise was due to those members who contributed to the programmes, especially Mr. F. Heley, who acted as accompanist on various occasions. The debates, of which there were six, reached a high standard, and one, according to parliamentary rules, at which the Hon. J. B. Callan, M.L.C., presided, was very instructive. In the inter-club debate the representatives of St. Joseph's Club (Messrs. Callan, Spain, Hally, and Hussey) were awarded the honors. The gymnastic class was carried on under Messrs. T. Deehan (captain) and J. J. Drumm (hon. instructor), who deserve credit for the good work done. The attendance towards the end of the season fell away to a considerable extent. The billiard table was well patronised, and proved a considerable source of revenue. The tournaments during the year were won by Messrs. Deehan and Drumm. The concluding function of the year took the form of a very enjoyable harbor excursion to Harrington's Point on Labor Day. On a Sunday during October the members approached the Holy Table in a body, after which they partook of breakfast in St. Joseph's Hall. The members of St. Joseph's Ladies' Club deserved the thanks of the club for having arranged all matters in connection with the breakfast. In conclusion the hope was expressed that the incoming committee would receive the cordial support of members, and that the season would prove as successful and beneficial to members as had been the case in the past. The balance sheet showed that the total receipts amounted to £14 15s 8d, and the expenditure, including £11 12s 2d handed over to the executive, £14 3s 4d, leaving a credit balance of 12s 4d.

In supporting the motion for the adoption of the report and balance sheet Mr. T. Deehan brought forward the question of furnishing a reading room, and making the club more attractive. Messrs. Spain and Hussey also spoke on the desirability of having a comfortable, well-furnished reading room. The Rev. Father Coffey admitted the necessity of a comfortable reading room, but it was a question of ways and means. The finances would not at present admit of incurring the expense necessary to carry out Mr. Deehan's suggestions. At this stage the secretary read a letter from Mr. J. B. Callan, jun., apologising for his unavoidable absence, and promising a subscription should it be decided to carry out the suggested alterations.

The motion for the adoption of the report and balance sheet was then agreed to.

The election of officers resulted as follows:—President, Rev. Father Coffey, Adm.; hon. secretary and treasurer, Mr. E. P. Rodgers; vice-presidents, the local clergy (ex-officio), Rev. Brother Brady, and Messrs. Deehan and Hussey; committee, Messrs. J. B. Callan, jun., E. W. Spain, J. O'Connor, D. S. Columb, and J. Sims; representatives on the executive committee, Messrs. Hussey, Callan, and Deehan.

The inaugural address will be given on Friday evening by the president, Rev. Father Coffey.

The D.I.C., Dunedin, has now in stock a fine collection of artistic novelties in furniture, furnishings, crockery, and household ironmongery....

'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....

The Catholic World

BELGIUM—Reconciled to the Church

The Abbe Daens, who for many years has been leader of the Christian Democrats in Belgium, has renewed obedience to the Church. He fell ill. His conscience warned him of the duty he had so long neglected. Sending for his friend, the Abbe Van den Abeele, he voluntarily professed his sorrow for disobedience to his Bishop's directions, begged to be reconciled, and make his confession in preparation for death. He also sent notice of his resignation of the presidency of the Christian Democratic party, and informed his late colleagues of his reconciliation with the Church. They answered by dismissing him from their party—the only punishment in their power!

ENGLAND—The late Canon Northcote

In the person of Canon Northcote (says the 'Catholic Weekly'), one of the last remaining of the distinguished band of converts who accompanied Cardinal Newman into the Church at the time of the great Tractarian movement, has been removed by death. For many years the venerable Canon had lived in retirement, and to the present generation he was only known by his writings, which remain as a literary heritage to the Catholics of this country and a perpetual memorial of the scholarship and industry of their gifted author. To Oscotians of an older generation the memory of their former president will naturally appeal in a special manner. Both by his comprehensive scholarship and his administrative powers Canon Northcote was enabled to fill right worthily the presidential chair of the famous college; and his services in that capacity will not readily be forgotten. English Catholics at large will recognise gratefully the important part played by the deceased priest in the development of the ancient religion in this country; and those who had the privilege of intimate acquaintance can bear testimony to the singular beauty and humility of his character.

FRANCE—A Suggestive Letter

'L'Art Sacre' contains an open letter addressed to M. Viviani in the name of 60,000 workmen whom the present anti-religious laws of the French Government have deprived of their means of subsistence. Here is one of the most suggestive passages:—'Painters, sculptors, workers in gold and silver, designers, manufacturers of stained glass, embroiderers, vestment makers, church furnishers, and numbers of other artisans belonging to the various trades and handicrafts connected with ecclesiastical decoration, who have hitherto lived in comfort by their labor, now find themselves without employment.'

The Catholic Churches

With the disappearance of all hopes of reconciliation between the French Government and the Holy See (says the 'Catholic Times'), the question arises: Will the majority of the churches in France be devoted to the purpose for which they were erected—the service of God? If this comes to pass, who will be able to measure even in thought the cruel enormity of the confiscation? The builders of these religious edifices put their hearts into the work because they felt it was for the honor of God. Some of the structures, such as the Cathedrals in the great cities—Notre Dame in Paris, and so many others—are not only homes of Devotion, but beautiful monuments of art. In all the churches have been treasured, in shrines and altars, the most precious and most perfect productions that money and human hands could supply. Artisans, architects, and artists have lavished their skill upon them. It is painful to consider how all this wealth of beauty in marble, canvas, brass, and other fitting material, which may almost be said to represent the life-blood of former generations, and which certainly represents the sentiments of the sons and daughters of France for centuries, may be turned from religious to secular uses, so as to be absolutely dissociated from religion.

Death of a famous Preacher

The famous Dominican preacher, Pere Monsabre, whose sermons at Notre Dame, Paris, some years ago, were heard and read with pleasure and profit, passed away on February 23 at the age of 80. Driven from his convent by the French Government, he took refuge in an orphanage, which owes its existence to his zeal, and there awaited the last call of his Master. Born at Blois, in 1827, he entered the Dominican Order four years after his ordination to the priesthood, and made his profession at the hands of Lacordaire, whom he was subsequently to succeed in the pulpit of Notre

Dame. He succeeded Pere Hyacinthe, who fell away from the Church. The war of 1870 broke up the conferences of Notre Dame for a time, and Monsabre went to Metz, to comfort his countrymen and fire them to heroic deeds by his matchless eloquence. His patriotic harangues gave great offence to the German Government, and, after the surrender of Metz, Monsabre had to leave the city. He took possession of Notre Dame again in 1872, and held the most cultured audiences in the world enraptured by his eloquence and learning for eighteen years. After the completion of the Notre Dame conferences Monsabre was called to Rome by Leo XIII. to preach the Advent in the Eternal City. A prolific writer on all religious subjects, he has left behind him forty-five volumes as a monument to his zeal and learning.

ROME—The Catholic Union of Great Britain

The Pope has received with the greatest satisfaction the address from the Catholic Union of Great Britain, signed by the Duke of Norfolk, expressing sympathy with the Holy Father in the sorrow caused him by the situation in France, and indignation at the persecution of the Church.

Liberty in the United States

Mr. White, the American Ambassador, who left Rome for Paris on Saturday, March 2, was received in private audience by the Holy Father. His Holiness, in conversing with the Ambassador, expressed his admiration of the way in which liberty is understood in America and of the freedom enjoyed by all the Churches there. The Pontiff is always glad, as was his predecessor Leo XIII., to acknowledge that the Church is as friendly towards republicanism as towards monarchy.

SCOTLAND—The St Vincent de Paul Society

At the annual meeting of the Particular Council of the St. Vincent de Paul Society, Glasgow, it was reported that the income for the past year amounted to £6460 11s 5d, the larger items which went to make this up being church door collections, £3064 8s 5d; charity sermons, £966 19s 0d; subscriptions from honorary members, £1021 8s 10d; collections of active members, £493 7s 6d; and the expenditure was £6371 12s, leaving a credit balance of £89 0s 5d.

UNITED STATES—A Venerable Bishop

Archbishop Williams, of Boston, the oldest member of the Catholic Hierarchy in America, will celebrate his eighty-fifth birthday on Saturday next. Already the priests of the Archdiocese have decided to make the occasion a notable one. Archbishop Williams was born in Boston on April 27, 1822.

The late Archbishop Montgomery

When the will of the late Archbishop George Montgomery, of San Francisco, was filed for probate, it was shown just how modest was the estate left by the prelate. Instead of a large fortune, as many looked for, the only property left by Archbishop Montgomery was a collection of personal property valued at £509. The main article in the whole modest estate was the late Archbishop's library. This collection of books, the gathering of which had been the work of his lifetime, together with what other personal effects he possessed, the Archbishop left to Archbishop Riordan.

Church Progress in Chicago

During the three years and three months that the Most Rev. Dr. Quigley has been Archbishop of Chicago there have been established or built in the archdiocese fifty-two parishes, forty-one churches, seven hospitals, three colleges, eight parochial schools, and six new rectories. Of these new parishes eight are Bohemian, one Italian, two Slovak, one Hungarian, two Croatian, three German, two Lithuanian, and twenty-eight English. The Catholic population of the Chicago archdiocese is increasing at a remarkable rate. For example, in one parish where there are only 130 families there are 435 children in the parochial schools. In this parish eleven children in a family is by no means a rarity. The population is also largely augmented by immigration.

GENERAL—Extensive Dioceses

The archdiocese of Chicago is the fourth largest Catholic archdiocese in the world. Its church population is something less than 1,200,000. The archdiocese of Cologne, Germany, is the largest, with a Catholic population of more than 2,000,000. Vienna, Austria, is second, with about 1,500,000. The archdiocese of New York is third, with 1,200,000. Ten years ago the Catholic population of the archdiocese of Chicago was 600,000. The increase has been 100 per cent.

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

SEASON 1907.

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

To the Farmers of Otago and Southland.

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

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

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

Account Sales are rendered within Six Days of Sale.

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

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

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

Don't Delay. Don't Wait.

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

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Facts about the Stage Censor

In our editorial columns a few weeks ago we incidentally referred to the duties and powers of the censor of plays. Perhaps a brief account of these may be of interest. It is not generally known that before a play is given in public permission to perform it must be obtained from the Lord Chamberlain. A copy of every new play intended for production must be sent to the Lord Chamberlain seven clear days before the date of the first performance, together with a fee of one guinea if the play consists of less than three acts, or two guineas if in three or more acts. This copy need not necessarily be typewritten, but it must be clearly written, otherwise the manuscript may be returned with a polite request to submit something that may be deciphered. Such a delay might lead to serious complications, so it is as well to do the thing properly at the start. It should also be borne in mind that they do not give credit at St. James's, and that the fee must accompany the manuscript; it will not do to send it on afterwards, as such a proceeding would be sure to result in a complete impasse. The fee is for the reading, and the official reader is the judge who passes the play for performance or prohibits it, as the case may be. The Lord Chamberlain is only an imposing figure-head in the matter—a nominal official. Mr. George Alexander Redford is the Examiner of Plays, and has occupied the position now for some years. His head must be crammed with plots. One thing Mr. Redford will readily admit that his experience has proved to him, and that is that the best plays are not confined to London, but that much excellent dramatic work is produced in the provinces that never sees the light of London for financial reasons.

Well, supposing your play contains nothing objectionable, then the manager of the theatre whereat the play is to be produced will duly receive an elaborate form of certificate empowering him to produce the play in question. The wording of this is as follows: "It having been represented to me by the Examiner of all Theatrical Entertainments that a manuscript entitled 'Crimson Footsteps, or the Bloodstained Tennis Court,' being a drama in seven acts, does not contain in its general tendency anything immoral or otherwise improper for the stage, I, the Lord Chamberlain of His Majesty's Household, do, by virtue of my office and in pursuance of the Act of Parliament in that case provided, allow the performance of the said manuscript at your theatre, with the exception of all words and passages which are specified by the Examiner in the endorsement of this license and without any further variations whatsoever. Given under my hand this 20th day of November, 1905." Then follows the sign manual of the Lord Chamberlain, and in the bottom left-hand corner, 'To the manager of the Royal Jollity Theatre.'

These manuscripts are all bound and placed in the Dramatic Library, and in the ordinary course of things they are not parted with under any consideration. If you lose your own copy—and this occurred once to a friend of the writer's—you must apply and pay for another copy of the one in the possession of the Lord Chamberlain. In the case of a contemplated change of the title of a play, notice of this must be sent to the Lord Chamberlain before the change is made. Also in the case of additions and interpolations notice should be given, otherwise the authorities have the right to stop the performance of such a play. Pantomimes must also be licensed.

The managers of provincial theatres are held responsible for the plays performed in their houses by touring companies, and are supposed to satisfy themselves that such plays have been duly licensed.

There is one thing that is badly wanted in connection with the production of plays, and that is an official list of titles. It has been many times pointed out to the licensing authorities, who have admitted that such a list is necessary and would be a boon to dramatists, but at the same time they say that they do not consider it their business to initiate it. In consequence the work of naming a new play is a matter of considerable difficulty and irritation, leading to no end of confusion.

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

Domestic

By 'Maureen'

Parsley for Winter Use.

To dry parsley for winter use, pick the parsley on a dry day and tie it in bunches. Plunge into boiling salted water and cook for three or four minutes. Drain and dry before the fire. Put into dry pickle bottles. When required for use, soak in tepid water for five minutes and serve as usual.

Cleaning Knives.

The German fashion of cleaning knives is simpler than ours and saves much manual labor. Take a stout cork from a bottle, and dip it into the knife-powder, which must be previously moistened. Place the knife flat and rub it with the cork. In a few seconds the knife will be quite clean and polished, and only requires wiping with a duster.

Scrubbing Boards.

In scrubbing a pastry-board, to get it a nice white, plenty of sand must be used in this way. First wash the board, then sprinkle it with sand, and scrub it with a brush the same way as the grain of the wood, so that the dirt is taken off without making the board rough. Rinse the sand off in plenty of cold water, wipe it with a clean cloth, and set it in the air until dry. In scrubbing floors and tables do not use soda, for it makes boards a bad color, and does not cleanse better than soap with plenty of warm water. In teaching young girls to scrub boards, it is very difficult to make them understand that the brush must always be worked the way of the grain in the wood, and never across it.

Points in Buying Gloves.

Don't buy a glove that is too small, says a smart assistant in one of the big London shops. It not only cramps the hand, but it prevents grace of motion and gives poor service. Not one half the women who come in here know what points to watch out for in buying gloves. I try to instruct my customers, but a woman must be ripe for the knowledge through personal experience or the advice will not be appreciated. Black gloves are generally less elastic than light colors. Dressed kid gloves usually retain their freshness longer and are more durable than suede. Short-fingered gloves give the hand a malformed look, and they soon break out at the tips or between the fingers. Putting on a glove for the first time has more to do with the fit and wear than almost anything else. Take time to fit them and, if possible, wear them a good half-hour before closing the fingers. Button the last buttons first, for the greatest strain naturally comes on the first.

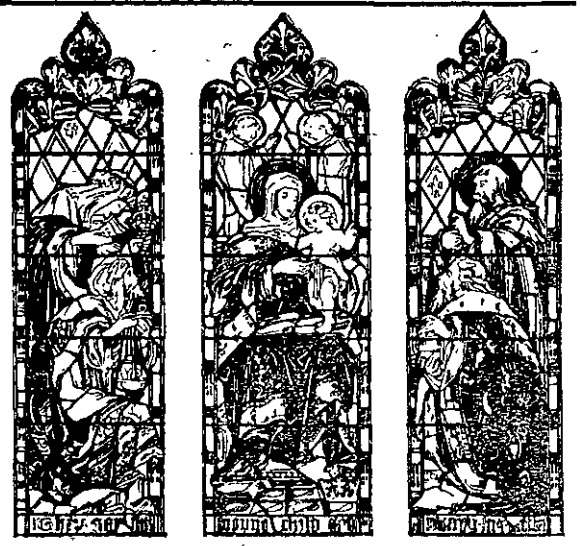
Worry in Relation to Health.

One of the first conditions of health is a healthy view of things. According to medical authorities, worry and anxiety about health are the surest way to disease. Morbid views react on the mind, and relief is sought through the mediums of worrying, grumbling, or nagging. In some households meal time is regarded as the time par excellence for the outpouring—the wife and mother retails the misdeeds of the children and the shortcomings of the servants, the husband makes 'odorous comparisons' between the cooking of his wife and that of his mother, and the children, catching up the inharmonious strain, chime in with thrilling accounts of the cruelty of their teachers and playmates, all 'Like sweet bells jingling out of tune.' If 'good-digestion wait on appetite,' it is most important to be in a pleasing frame of mind at meal time so as to provoke appetite. Laughter is said to be one of the most powerful aids to digestion, and the custom prevalent among the ancients of exciting at meal time was founded on true medical principle. 'Don't worry' seems to be the foundation on which all health systems are built up, for the age in which we live is such a strenuous one, the propounders of these systems wisely recognise that if they can only induce us to so take things calmly and quietly, the success of their schemes will be established.

Maureen

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Science Siftings

By 'Volt'

Machine-blown Bottles.

The ancient and picturesque craft of the glass-blower, which has continued its original and primitive methods for so many centuries, is at last invaded by modern machinery. A French inventor has perfected a machine for blowing bottles which completely does away with the necessity of blowing with the mouth. This machine is so simple in its operation that an unskilled workman can very soon become proficient in its use; and each machine will turn out 1800 finished bottles in twenty-four hours, as against the best mouth-blower's 600. The finished product is of a much higher grade also, being more perfect in form, and able to withstand a much higher pressure.

India-rubber.

Few articles seem more strangely named than India rubber. It gets the 'rubber' from the first use to which it was put—that of erasing pencil marks by rubbing. Nor should it be associated with India. The tree was first mentioned by an explorer among the Mexican Indians three centuries ago, and the first account of the substance occurs in connection with Columbus' visit to Hayti on his second voyage. Most of our present importation comes from Brazil. But Columbus and those explorers who followed him were searching for a short passage to India, and they supposed that the land they discovered was India. The name India-rubber is therefore a permanent sign of their mistake.

Age of Big Trees.

The big tree keeps its youth far longer than any of its neighbors. Most silver firs are old in their second or third century, pines in their fourth or fifth, while the big tree growing beside them is still in the bloom of its youth, juvenile in every feature, at the age of old pines and cannot be said to attain anything like prime size and beauty before its fifteen hundredth year or under favorable circumstances become old before its three thousandth. Many no doubt are much older than this. There is no absolute limit to the existence of any tree. Their death is due to accidents, not, as of animals, to the wearing out of organs. Only the leaves die of old age—their fall is foretold in their structure; but the leaves are renewed every year, and so also are the other essential organs, wood, roots, bark, and buds. Thus the magnificent silver firs are devoured by fungi, and comparatively few of them live to see their three hundredth birth year. But nothing hurts the big tree. It lives on through the years, until burned, blown down, undermined, or shattered by some tremendous lightning stroke.

How a Colliery Explosion May Occur.

In the course of a recent inquiry into the cause of a fatal colliery explosion in England an interesting experiment that was conducted for demonstrating the possibility of the gases being fired by sparks produced by the fall of the roof, was explained. At one of the Welsh collieries the gas which was found to be present in a gallery 240 feet below was pumped through pipes to the surface. This gas was then discharged into a large air-tight box. Within this chest there was placed a large stone brought from the pit, which was securely fastened to one side of the interior. Upon a revolving pulley within the box was suspended another similar stone, and by means of the pulley it was possible to strike one stone sharply against the other and thereby produce sparks. When the chest was fully charged with gas, the two stones were brought into sharp contact. At the second blow a loud explosion resulted, which blew the heavy cover off the box and sent a sheet of flame several feet into the air. The experiment was repeated, only in this instance the gas from the mine was mixed with coal dust from the screens. On this occasion the explosion was more violent when the stones struck one another, thereby conclusively proving that a falling roof is quite capable of producing a serious catastrophe by the gas becoming ignited with the sparks produced in the fall.

"Forewarned, forearmed," remarked the sage, And now when winter's bleak winds rage, Forearmed is he and well armed, too, Who holds a safeguard 'gainst the crew Of ills that come upon the wind, And that safeguard you'll always find In medicine that's safe and sure, The trusty Woods' Great Peppermint Cure.

Intercolonial

The additions to the Convent of Mercy, St. Kieran's parish, Golden Grove, were blessed and opened on Sunday, April 7, by his Eminence Cardinal Moran.

The recent bazaar held in St. Mary's Hall, St. Kilda East, in aid of the funds of the parish, realised the satisfactory profit of £907 11s. During the past year, the liabilities have been reduced by £1638 19s 10d.

The postponed sports gathering in connection with St. Patrick's Day were held on the Agricultural Grounds, Sydney, on April 6. When there was an attendance of about 15,000 persons. During the afternoon addresses were delivered by his Eminence Cardinal Moran, Hon. Hugh Mahon, Senator Needham, the Lord Mayor of Sydney, Hon. Dr. Nash, M.L.C., Mr. E. W. O'Sullivan, M.L.A., and others.

At the opening of the Golden Grove Convent on Sunday, April 7, Dr. Murray (Bishop of Maitland) said that next October he would be forty-one years in Australia. His Lordship falls short by six months of being on a level with Archbishop Murphy as the oldest Bishop in Australia. Dr. Murray recalls that it was Cardinal Moran, when Bishop of Ossory, aided him to obtain the first Sisters of Mercy for his diocese and for Australia.

We have now (writes the Melbourne correspondent of the 'Freeman's Journal') a typical Australian native at the top of the A.N.A. ladder, Mr. A. J. O'Dwyer, B.L., a native of Bendigo, and in possession of a good practice at Echuca. By a unanimous vote the A.N.A. at the annual conference elected him to the presidential chair of the executive council for the current year. Speaking at a recent gathering of the A.N.A., he said: 'Two fundamental elements of the association—never to indulge in sectarianism or party politics—had at no time been forgotten.' These wise words were applauded by the meeting.

The Very Rev. J. Ryan, S.J., Superior of the Jesuit Order in Australia, has been giving a very successful mission in Brisbane lately. Father Ryan is a Limerick man, educated at the Irish College, Rome, under the late Monsignor Kirby. In 1875 he came to the Maitland diocese, and subsequently became President of St. Charles' Seminary, Bathurst. The present Coadjutor-Bishop of Maitland and Monsignor Long, of Bathurst, were amongst those of the students who worked under him. Then he entered the Jesuit Order, passing the novitiate at Adelaide, and later he held positions in the Jesuit Colleges at Sydney and Melbourne, until a few years ago he became Provincial of the Order.

In his speech at St. Patrick's Day demonstration in Sydney, Mr. Hugh Mahon, M.H.R., by way of apology for the length of his address, told a happy story. An Irishman and a Northumbrian quarrelled in a lonely place, where there was no chance of getting a referee. So, having decided to fight it out, they mutually agreed that the fight should stop as soon as one of them cried, 'Sufficient.' The contest raged for nearly an hour until both men were well-nigh exhausted, when the Geordie called out, 'Suff-ee-cient!' 'By crickey,' cried the Irishman, as hostilities ceased, and he shook his opponent by the hand, 'that's the word I've been trying to think of for the last half hour.' Needless to say, Mr. Mahon's audience was not so ungenerous as to follow the Geordie's example. On the contrary, they requested him to keep right on.

His Eminence the Cardinal (says the 'Catholic Press,' of April 11), is notable for the punctuality with which he keeps his engagements, and newspaper reporters have frequently observed that the Cardinal arrives at the various meetings held under his presidency almost to the very tick of the clock. His Eminence is also very loth to disappoint any gathering which expects his presence, and it is a severe illness indeed that prevents him from adhering to his programme. He has had an unpleasant attack of influenza lately, but he insisted on attending the St. Patrick's Day celebrations and the ceremonies at Golden Grove on the following day. It must have been a severe strain on his constitution to do this, and his Eminence took a big risk, but we are glad to say that he was able to preside over the meeting of the Bishops of the Province at Manly on Wednesday, apparently making a rapid recovery from his recent illness.

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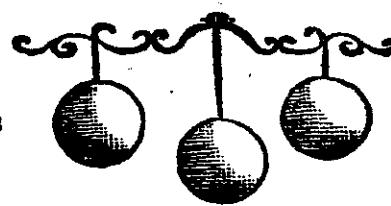
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HE WORRIED ABOUT IT

When the weather was murky he gazed at the sky,
And he worried about it;
He watched the grey cloudlets go scurrying by,
And he worried about it.
'I'm sure it'll rain,' he would say to a friend,
All manner of dire disasters portend;
His life was one fret from beginning to end,
For he worried about it.
He had a few troubles, as human kind will,
And he worried about it;
The good he belittled and magnified ill,
And he worried about it.
His health was nigh perfect, but then, if you please,
He fancied he had almost every disease,
And he marshalled his ailments in columns of threes,
And he worried about it.

THE ELDER SISTER

It was the last cold weather of the season, or at least that seemed very probable. The shop windows were filled with light prints and dainty muslins. The melting snow showed the brown, dead grass of last year, with here and there a tuft of delicate green. And just as spring seemed near, the thermometer fell almost to zero, covering Bell's pond in a single night with a floor of transparent ice.

When Lucile waked that Saturday morning she could scarcely believe her eyes. 'Oh, I'm so glad it's cold again,' she declared at the breakfast table. 'I thought the skating was all over for the winter. And I'm just going to stay out of doors every minute to-day and make the most of it while it lasts.' Lucile was a strong, active girl, and cared as little for the cold as any fur-coated squirrel.

Across the table Lucile's sister, Margaret, flushed a little. Margaret was several years older than Lucile, and, as sometimes happens in families, was expected to do not only her share of the work, but her younger sister's as well. Margaret, too, was fond of skating, but she was not likely to find much of an opportunity to indulge her liking on this busy Saturday, with its thousand little tasks, which Lucile might have shared if she had not determined to spend the entire day on the ice. Margaret said nothing, but as the color rose to her cheeks there was in her heart a little pang of bitterness for which one can hardly blame her.

Lucile could hardly wait to finish her breakfast, so eager was she to begin the day's sport. She wrapped herself up warmly, for in spite of the blue sky the day was intensely cold, threw her skates over her arm and hurried downstairs, stopping only to leave a kiss on the baby's plump cheek. But the baby was cutting teeth, and was out of sorts with all the world that morning, so that he responded to the caress by a fretful wail, quite unlike his usual happy self. Margaret laid down the sock she was mending and took the little fellow in her arms, while Lucile made her way to the kitchen, from which the savory odors of the Saturday baking were already beginning to rise, and supplemented her hasty breakfast by some crisp cookies hot from the oven.

In spite of the cold the ice was covered with young people who, like Lucile, were anxious to make the most of the last skating of the season. On the bank of the little lake some one had built a fire, and after half an hour of the vigorous exercise Lucile was glad to rest a few moments and warm her chilled fingers by the kindly flame. And as she stood there chatting with a little company of her friends, Kate, Clark came up behind her. 'Where is Margaret this morning?' she asked.

'Margaret? Oh, she's at home,' Lucile replied briefly.

'That's queer,' Kate answered. 'I thought she was so fond of skating; isn't she?'

There was only one reply possible, and yet Lucile hesitated before giving it. 'Yes, she's fond of skating. But, you see, there is so much to do Saturday mornings that some one has to help mamma.'

Kate laughed a significant and disagreeable laugh, Lucile thought. 'Oh, I see,' she said. 'I forgot she was the older sister.'

'I don't know what you mean,' returned Lucile, haughtily.

'Don't you?' said Kate, with unchanged composure. 'Well, every one knows. I've heard ever so many peo-

ple say how odd it is that when Margaret is only three years older than you are, she should do so much and you shouldn't have a care. Of course it's very nice for you,' added Kate, with a sympathetic air which Lucile somehow found exceedingly aggravating. 'but I wonder how Margaret likes it. Well, are you warm yet? Let's skate if you are.'

That was all that was said, and Lucile told herself with some heat that Kate Clark was a very disagreeable girl. Yet her closing remark rang over and over in her ears. How did Margaret really like being the older sister? Was it pleasant to be the one left out, always? Did three years' difference in age make so much difference in feeling that Margaret could enjoy giving up all her Saturday to household duties? These and similar questions crowded into Lucile's mind quite against her will.

'Hello!' said Joe Pierce, some ten minutes later. 'Going home already? I didn't think you'd freeze out so quick as that, Lucile.'

'I'm not cold,' Lucile answered. 'And I guess I'll come back this afternoon.' She picked up her skates and started towards home even more rapidly than she had come.

Margaret, who had just hushed the baby into a nap, and was dusting the parlors, looked up in surprise when Lucile rushed into the room. 'Why, is it so very cold?' she asked, wonderingly.

'No, not very,' Lucile answered. 'But don't you want to go and skate a while? I'll finish the dusting.'

And then all the questions she had been asking herself were answered, for the tears actually started to Margaret's eyes. 'Of course I'd like to go,' she answered, 'but I don't quite understand, Lucile. I thought you were going to skate all day.'

And Lucile, remembering her selfish remark in the morning, blushed a little. 'Never mind what you thought,' she answered. 'Hurry and get ready. I'm going to play I am older sister this morning.'

And she wasn't a bit sorry, not even though the baby was cross, and the mending-basket was full, and her hands were kept busy till dinner time. From the window she could just see the pond, and distinguish Margaret's erect, swift-moving figure—the best skater there, Lucile thought with pride. And when in the distance she caught a glimpse of Kate Clark's red hood, Lucile smiled to herself. 'I was awfully provoked at her this morning,' she reflected, 'but I guess, after all, that she just told me the truth. Anyway, she won't ever get a chance to say it again, for after this I'm going to take my turn in being the older sister.'

And Lucile was as good as her word. From that day the duties and responsibilities which had been left for Margaret, the sacrifices and 'giving up' which had been looked upon as belonging to the older sister, were shared by Lucile. Day by day as she performed her self-imposed tasks she grew more womanly and lovable. And which of the two sisters found the most real pleasure in the new arrangement it would be hard to say.—Exchange.

A BOY WITH A FUTURE

'There is a small boy living in my neighborhood who, if he doesn't lose his life through just retribution, will undoubtedly grow up to become a great financier,' declared Jones. For some time my wife has possessed a pup that has no excuse for living. But she thinks he is the finest dog in the place. Finally the animal became so unbearable to me that I resolved to end the nuisance. Chancing to meet the small boy in question one day I said to him:

"See here, my boy, do you want to earn half-a-crown?"

"Rather," said he.

"Well, then," said I, "you go up to my house, watch your chance, and steal the pup that you will find around there. When you get him, bring him to my office and get your half-crown."

Within two hours the boy was back with the animal tied to a rope.

"What will I do with him?" he asked, after I paid him.

"I don't care," I snapped, "take him home and keep him if you want to."

That night I discovered my wife in tears, and I was informed between sobs that poor little Fido was missing. The next day she had an advertisement inserted in all the papers, offering ten shillings reward for his return. The third day she met me joyfully at the door and announced that Fido had been found.

"Where?" I asked, concealing a groan.

"A little boy brought him back," she answered.

"What kind of boy?" I asked suspiciously.

' "A small boy with the most honest face that I ever saw on a boy. I gave him an extra shilling."
' Need I say who that boy was ? '

TACT AND GENTLENESS

Of all the gifts to be prayed for, next to grace at heart, tact and gentleness in manner are the most desirable. A brusque, shy, curt manner, a cold indifference, a snappish petulance, a brutal appearance of stolidity, antagonise and wound and rob even really kind actions of half their value. It is worth while to do a kind thing gracefully and tactfully. There is a certain propriety of demeanor which never makes a mistake, which guards the feeling of a loved one as carefully as a mother cherishes her little delicate child. In time such tact becomes natural, and one who has it makes others happy without trying to do so.

ODDS AND ENDS

Motto over the walls of a school in Germany: 'When wealth is lost, nothing is lost.' 'When health is lost, something is lost.' 'When character is lost, all is lost.'

Mr. Ryetou: 'Yes, Silas took twenty bottles of that that famous patent medicine.'

Mr. Crawfoot: 'And then did he sign a testimonial?'

Mr. Ryetou: 'No; he signed the pledge.'

'Well,' said he, anxious to patch up their quarrel of yesterday, 'aren't you curious to know what's in this package?'

'Not very,' replied the still belligerent wife indifferently.

'Well, it's something for the one I love best in all the world.'

'Ah! I suppose it's those suspenders you said you needed.'

FAMILY FUN

Place a sailor next a sailor,
And though each be meek as Moses,
You will find the combination
A most savage man discloses.

Answer—Tartar.

The Paper Fish that Swims.—Make a round hole in the centre of a paper fish, and cut a narrow channel from the hole to the tail. Place the fish in a long dish of water; then pour a drop of oil, or Eau de Cologne, into the hole. The liquid will force its way along the channel, and in so doing will force the fish forward.

To Pass a Bullet Through One's Arm.—Place three bullets on a table. Pick up one with the right hand and lay it plainly in the left palm. Do the same with a second, and close the left hand at once. The right hand with the fist clenched now strikes three times with the third bullet on the left upper arm. At the third stroke a slight noise is heard as if the bullets were hitting each other, the left hand is opened, and the three bullets are seen to be in it.

The secret of the trick is that the performer has a fourth bullet concealed between the second finger and the third, and, when he puts the second bullet into the left hand, he drops this concealed bullet with it.

The third bullet which he takes to 'pass into his arm' he conceals between his fingers, and pockets while his audience are examining the bullets in the left hand.

A good entertainment for an evening party is provided for in this way:—Two chairs are placed a few feet apart, and two hats are procured. Somebody—A—sits on one chair, wearing one hat; somebody else—B—sits on the other, wearing the other hat. It is required of both A and B that they shall talk to one another, asking and answering questions; but if A stands up, B must sit down; and if A puts his hat on, B must take his hat off; while if A sits down, B must stand; and if A takes his hat off, B must put his on.

All this, perhaps, sounds rather complicated; but therein lies its beauty. For it will be found ludicrously impossible for B to do the opposite, in the matter of sitting and hat-wearing, to what A does; and a roomful of people may be readily entertained by poor B's efforts to play the game, and to answer A's questions at the same time.

All Sorts

There are eighty miles of tunnels in Great Britain, the total cost exceeding £8,500,000.

Germany employs 5,500,000 women in industrial pursuits, England 4,000,000, France 3,750,000.

Fully 20,000,000 acres of American land are owned by great land-owners in England and Scotland.

Teacher: Tommy, what is 'nutritious' food?

Tommy: Something to eat that ain't got no taste to it.

Aunt Priscilla: 'Now, Tommy, never try to deceive anyone. You wouldn't like to be two-faced, would you?'

Tommy: 'Gracious, no! One face is enough to wash these cold mornings.'

There are so many languages spoken in the provinces of Austria-Hungary that interpreters are employed in the various Parliaments to interpret the speeches of the delegates, and make them intelligible to all the members.

It has been ascertained by experiments that persons who use the telephone habitually can hear better with the left ear than with the right. The common practice of the telephone companies is to place the telephone so that it will be applied to the left ear.

There are some matter-of-fact people in the world (says the 'Otago Daily Times'). Affairs of the greatest moment to many are of little concern to them. Last week a Dunedin lady posted this notice on the door of her shop:—'Gone to be married; back in half-an-hour.'

It was in 1881 that the postal-order system was established in Great Britain, and so popular did it become that in twelve months 4,500,000 orders were issued, representing a value of £2,000,000. Last year 97,271,000, representing a value of £38,770,000, were issued.

The King's official income for all purposes, including the enormous expenses of his household, does not reach £1300 a day; while the Privy Purse allowance to their Majesties is just over £300 a day. There are several millionaires who are able to spend more out of their income every month than the entire sum which supports British Royalty for a year.

The boundary line between Canada and the United States is marked with posts at mile intervals for a great part of its length. Cairns, earth-mounds, and timber posts are also used, and through the forests and swamps a line a rod wide, clear of trees and underwood, has been cut. Across the lakes artificial islands support the cairns, which rise about 8ft above the high-water mark.

Switzerland has a newspaper specially for engaged couples, says 'Woman's Life.' Agents all over the country collect particulars concerning couples who have become engaged to be married, and their names, addresses, and particulars of their social position appear in this weekly journal. Every girl whose name is thus mentioned receives the paper for one year free, the subscribers to it being chiefly tradespeople who send advertisements of their goods to those whose names are so published.

Lord Randolph Churchill has the credit of giving the final blow to the last serious project for a Channel Tunnel. When the subject was before Parliament he made an indescribably funny speech in the House, in which he pictured the Cabinet sitting round a button electrically connected with a mine at Dover. An invasion was threatened; the Cabinet was holding a solemn conclave to decide what ought to be done. Finally, Mr. W. H. Smith rose, amidst a solemn silence, and said: 'I move that the button be now pressed.' The concluding words of the absurd picture were drowned in shouts of uproarious laughter. The project was dead from that moment.

A peculiar incident in natural history is related by a local resident (writes the Wellington correspondent of the 'Otago Daily Times'). While watching some gulls at low tide near the artificial oyster beds in the harbor he noticed that a small bird swooped down as if to pick up something from the water, but failed to rise again. Attracted by the struggles of the bird, he went to the spot, and found that the gull's beak was held in the grip of an oyster which it had sought to capture, but which had closed fast upon it. With a penknife he released the bird. Had he not done so it is probable that the oyster would have retained its hold until the bird was drowned by the rising tide.

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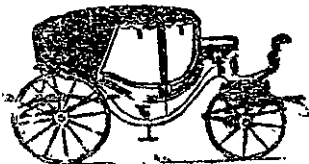
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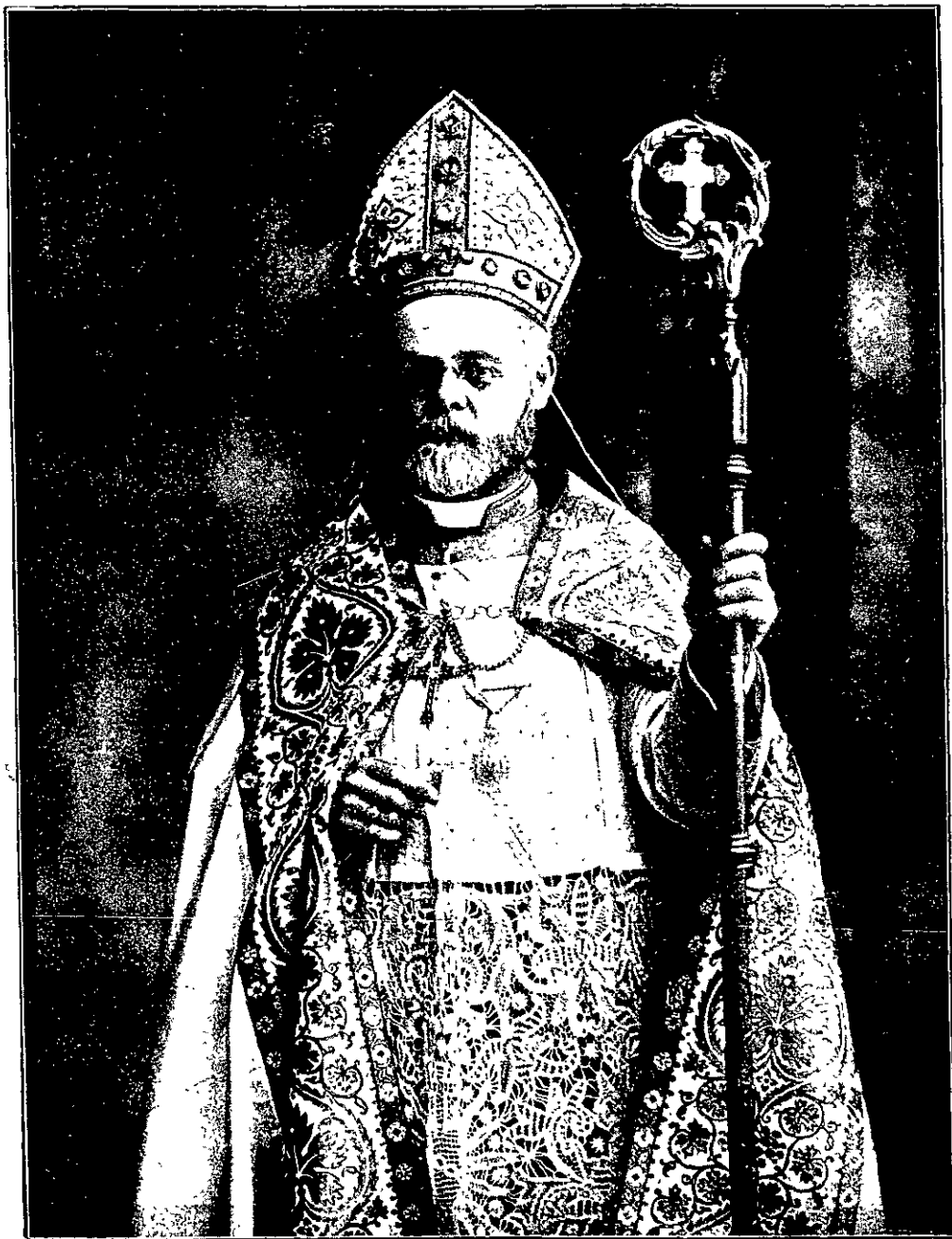
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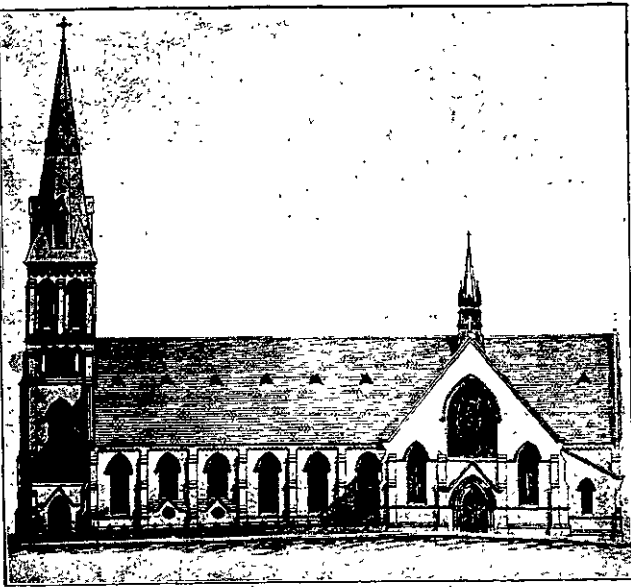
THROGMORTON WHISKY (SOLD THROUGHOUT THE WORLD)

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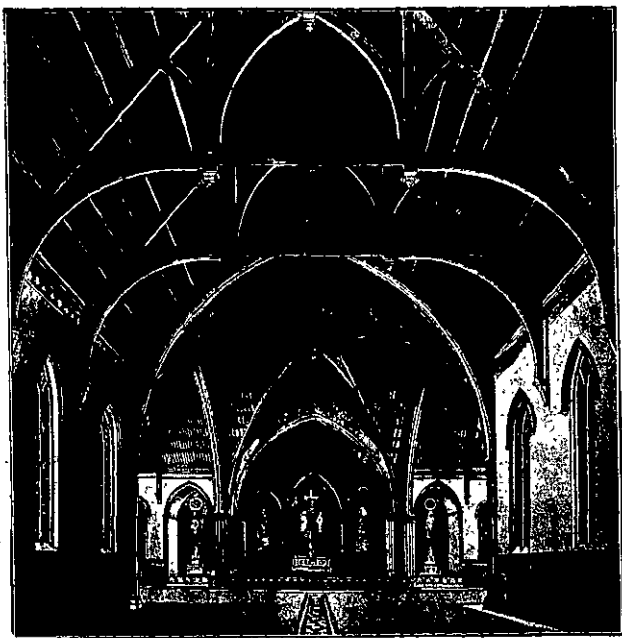
Completion of St. Patrick's Cathedral, AUCKLAND.



RIGHT REV. DR. LENIHAN, BISHOP OF AUCKLAND.



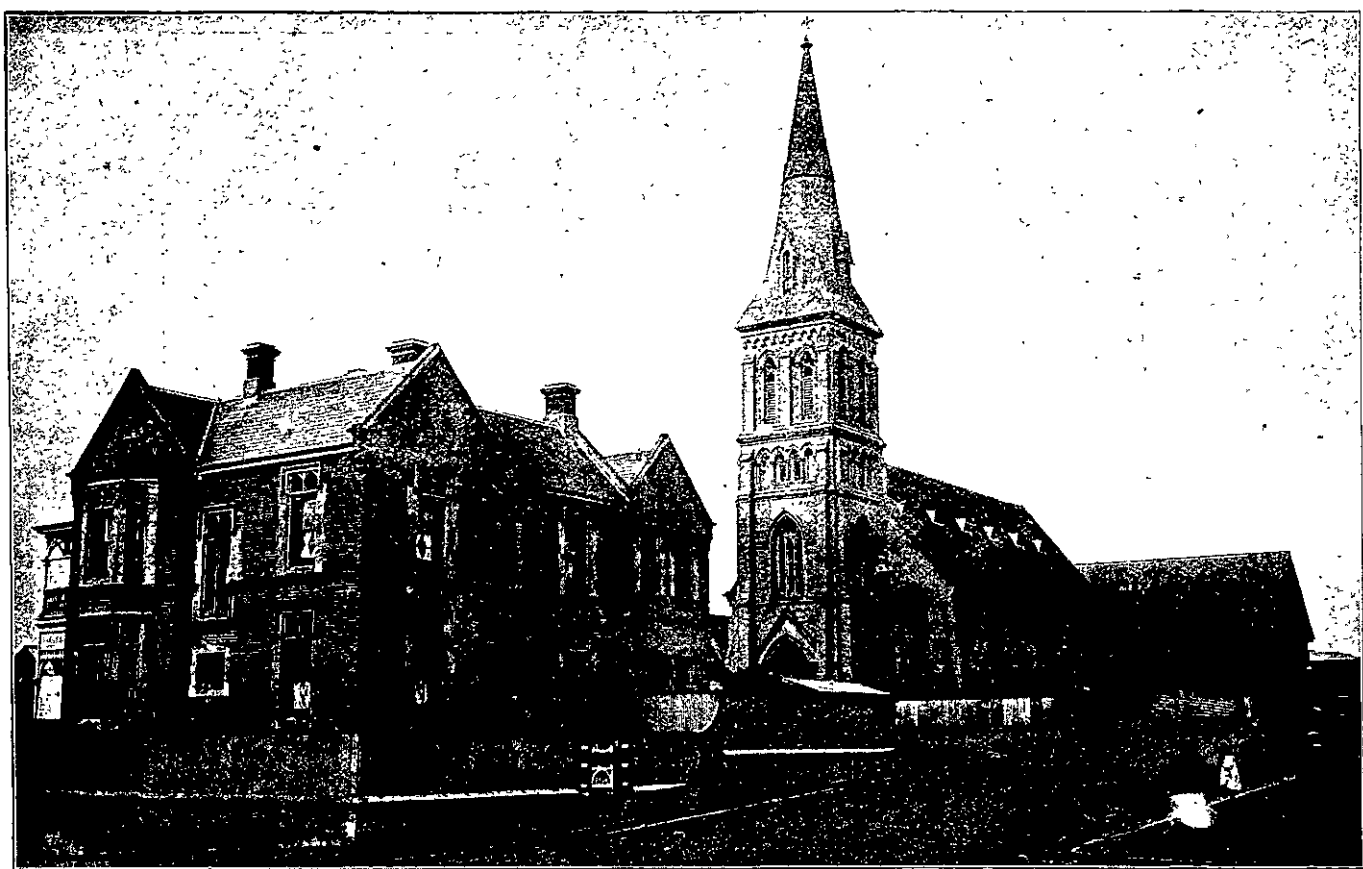
New Exterior (from architect's designs).



The New Interior (from architect's designs).

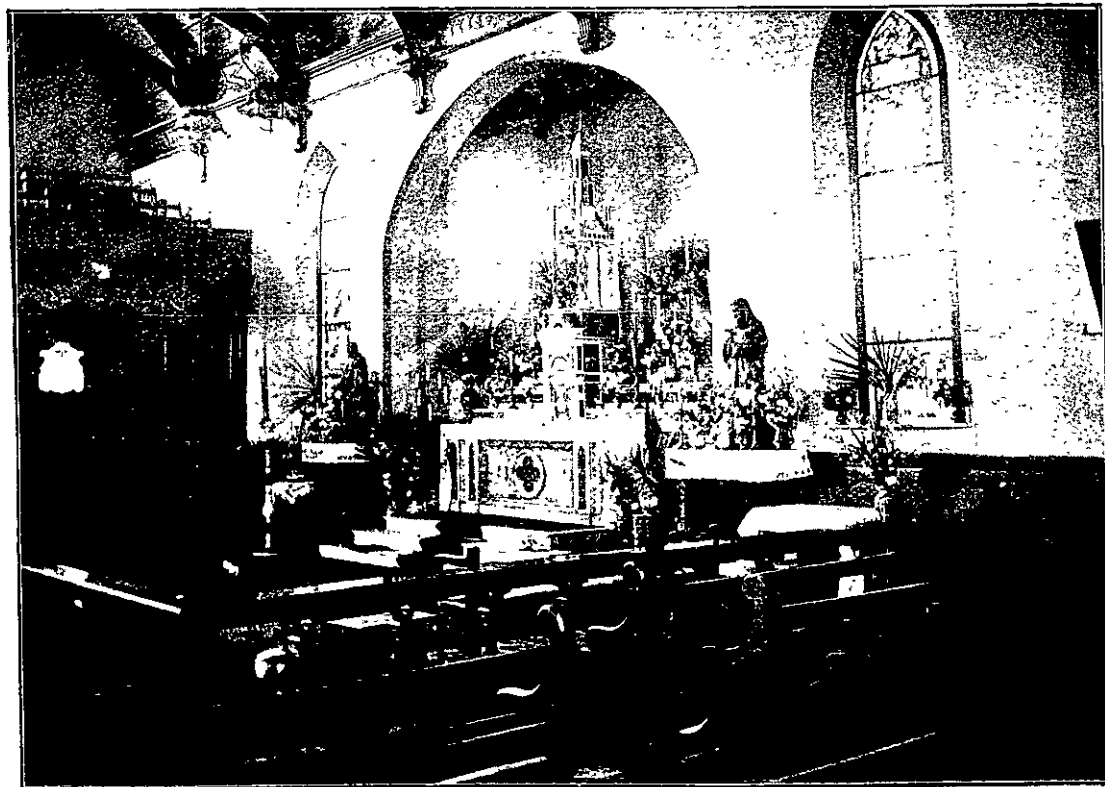


MEMORIAL TO THE LATE FATHER BENEDICT TICKELL, O.P., in St. Patrick's Cathedral.

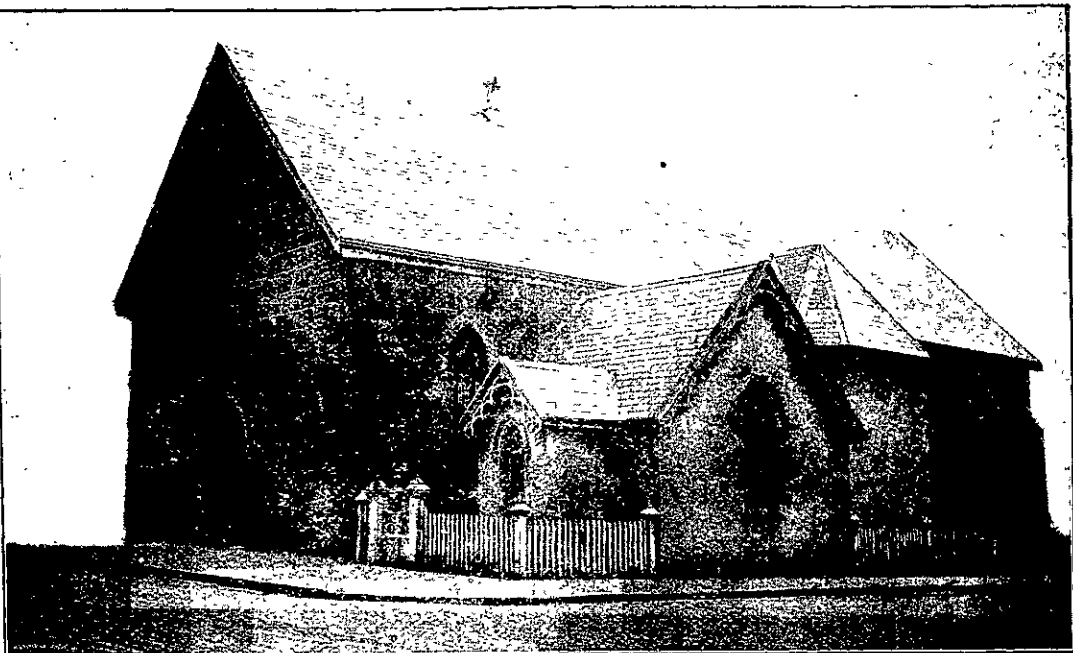


The PRESBYTERY and CATHEDRAL (before the additions were made).

The Cathedral, with spire, was erected in 1884 at a cost of £6687. The Presbytery, which was built in 1888, cost £2125. The building at the rear of the Cathedral is the old church erected in 1848.

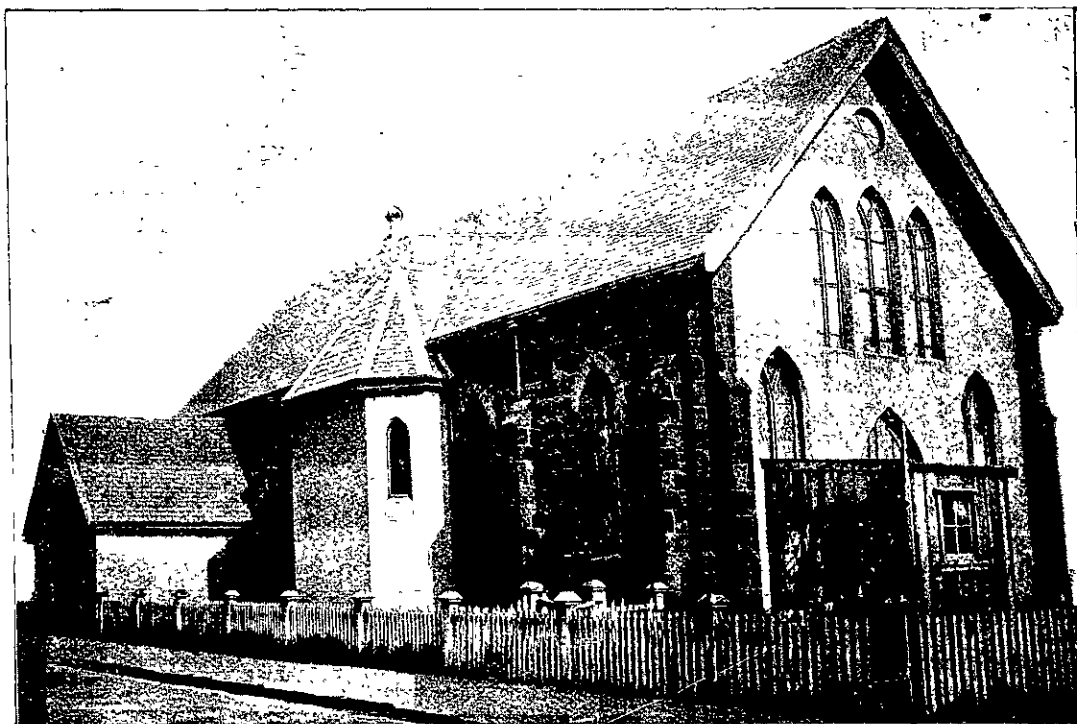


The High Altar, Sanctuary, and Gallery in 1904.



OLD SCORIA STONE CATHEDRAL (south view).

(This is a view of the original building in scoria stone erected in 1848. The south end was the sanctuary. At the enlargement in 1884 the old portion formed the transept. The sacristy was built about 1880, and the altar recess in 1895. All this is now demolished.)



OLD SCORIA STONE CATHEDRAL (north view).

This building was 90ft. by 30ft. The Catholics of Auckland were so proud of this church that they proposed in 1868 to erect a spire.)