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VOLUME
XXXV

No. 19

THIRTY-FIFTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, MAY 9, 1907

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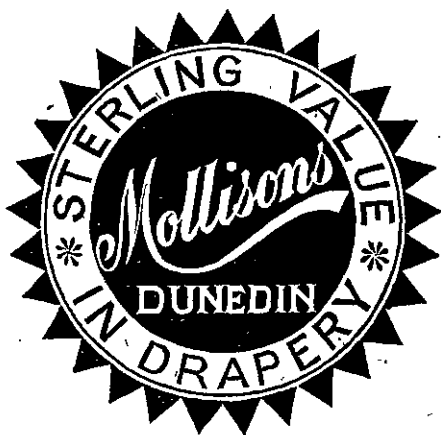
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Friends at Court

CLEANINGS FOR NEXT WEEK'S CALENDAR

May 12, Sunday.—Sunday within the Octave of the Ascension.

„ 13, Monday.—St. Stanislaus, Bishop and Martyr.

„ 14, Tuesday.—St. Carthage, Bishop and Confessor.

„ 15, Wednesday.—St. Dymphna, Virgin and Martyr.

„ 16, Thursday.—Octave of the Ascension.

„ 17, Friday.—St. John Nepomucene, Martyr.

„ 18, Saturday.—Vigil of Pentecost.—Day of Fasting.

St. Carthage, Bishop and Confessor.

St. Carthage was the first Bishop of Lismore, in the South of Ireland. He founded there a monastery and a school, which became so famous that scholars flocked to it from all parts of Ireland and Great Britain.

St. Dymphna, Virgin and Martyr.

St. Dymphna was the daughter of an Irish chieftain. Having vowed her virginity to God, she fled to Belgium to escape the snares to which she saw herself exposed at home. She was followed, however, and put to death by those to whom her virtue had rendered her hateful.

St. John Nepomucene, Martyr.

St. John Nepomucene, patron of Bohemia, was born at Nepomuk between 1340-50. Having become a priest, he refused three bishoprics and accepted only a canonicate of Prague. Refusing to reveal to King Wenceslaus the secret of confession of Queen Joane, his wife, whose fidelity the King suspected, he was thrown into prison, then drowned in the Moldau, March 20, 1393. He was canonised by Pope Benedict XIII. in 1729.

GRAINS OF GOLD

HAIL MARY.

Hail, full of grace, predestined Virgin blest,
Hail Mary, Star of Advent's troubled sea,

The Lord, the promised Saviour, is with thee,
His tabernacle is thy sinless breast;

Among all women dost thou stand confessed

The chosen one, Christ's Mother pure to be.

All hail! the Fruit of thy virginity,

The Word, hath come—Et homo factus est.

O Holy Mary, hear our humble prayer!

Before thee, Mother of our God, we bow.

Be thou our help until our latest breath.

O take thy sinful children to thy care,

And in thy pity pray for us, both now

And in the dark, the lonely, hour of death!

Let your aim be to keep cheerful always. You may fall short of the 'always,' but you will achieve more by taking this highest standard than by trying to be cheerful merely 'most of the time.' Learn to make an atmosphere of joy for yourself, not only for your own sake, but for the good of the people you meet.

As the strongest, deepest love veils itself most in silence and secrecy, so does love's inevitable penalty, suffering, shrink from discovery and observation, and ignore even those appeals for pity with which it is besieged by its own weaker nature; and by such ignoring does it not only conquer suffering, but gains the strength to suffer more and conquer more.

Ah! No man knows his strength or his weakness till occasion proves them. If there be some thoughts and actions of his life from the memory of which a man shrinks with shame, surely there are some which he may be proud to own and remember; forgiving injuries, conquered temptations, (now and then), and difficulties vanquished by endurance.

Remember that all this world can bestow will be assured by seeking, as God intended we should seek, the kingdom of God. For to seek the kingdom of God consistently, it is as necessary to be industrious as it is to be prayerful, and industry will bring all in the way of worldly wealth that your capabilities can accumulate. Honesty, truthfulness, candor and sincerity must characterise the dealings of him who really seeks the kingdom of God. And with this array of virtues embodied in practical life, pleasure, honor and culture are assured.

The Storyteller

MOTHER MORTON'S DAUGHTER

'It looks as if you were having a second Christmas, Sister,' I could not help observing, as I made my way through the boxes and packages that the expressman was delivering.

The old nun shook her head; and as she led me down the hall to the little office she said, very solemnly:

'God works by mysterious ways sometimes, my child.'

Which statement I was not inclined to doubt; for Sister Pauline had told me some truly wonderful tales during the course of our acquaintance. I suppose we all could do the same thing, if we were observant—if we held the effect long enough in our mind to discover the cause. But we are in too much of a hurry to take cognizance of this even in our own lives, hence we need not be expected to look for it in others. As a result, when we are told of such a happening by a contemplative, we call it strange, and we wonder why such events never fall under our eyes.

Sister Pauline was always seeing things, which was in itself remarkable, as she never stirred from the big brick house where, with some seventeen or eighteen of her Sisters in religion, she ministered to the needs of the two hundred old men and women—wrecks, most of them, on the ocean of life. Some of those human ships had been wrecked by the adverse winds of Fate, others by the bad management of the captain; and still others by mutiny abroad. How often they had been rescued and refitted, and started anew on the voyage, the Master-Builder only knows; but in the end here they were, piled up on the shore, useless, broken. And yet your heart stirs strangely with love as you gaze upon them, and your eyes grow moist with pity; for there is something in the old timbers that tells of the leaping heart of youth; and if there is any silvery head that is or was dear to you, you will make excuses for these old folk more readily than they, perhaps, make them for themselves.

'I did not know, Sister, you bought French confectionery in such quantities,' I remarked, as I took the proffered chair.

The smile on the wise old face deepened. Always in watching Sister Pauline's face, I think of the admonition given us to be wary as serpents, simple as doves. I do not believe the shrewdest person that ever practised the fine art of deception could deceive this woman, who since her sixteenth year had looked on life from her narrow convent window; and yet the children ran to her as to a companion.

'Tell me the story, Sister.'

'Maybe you won't find it much of a story,' she said, the smile still on her lips and playing around the mystical eyes. 'It hasn't the regulation pair of lovers whose hopes were crossed; and as for plot—why, there isn't any to speak of.'

'Nevertheless, I should like very much to hear it,' I said. 'The sight of the hall excited my curiosity, which you have certainly not diminished. Tell me your story, Sister, and then I shall pass judgment on it,' I concluded.

'It is about Mrs. Morton,' Sister Pauline began.

'Old Mother Morton!' I exclaimed. 'It isn't possible that at length she has been gathered to her fathers? And you found a will which proved that the mysterious old woman was owner of vast wealth, which she left to you; and you, with customary prodigality, straightway invested a portion of it in goodies for your old men and women? And you said I should not find such a story interesting! You have slight opinion of my bump of appreciation, Sister Pauline.'

'You are nearly as clever at "guessing" as a Yankee!' she cried. 'There are a few mistakes, however; for one, Mother Morton is not dead.'

'I certainly am glad to hear that,' I answered. 'The Home would not be the same without her.'

'But she has left us,' she said; and, to my infinite surprise, I caught the suspicion of a tear in Sister Pauline's eyes. It sobered me instantly, the while it let in a new light on the woman before me. I knew that she ministered to these old people with a devotion that had marked her face with the beauty of high and perfect service; but not until now had I seen that filial affection was mingled largely with that devotion. The human and divine were again beautifully united, following the great command, 'Learn of Me.'

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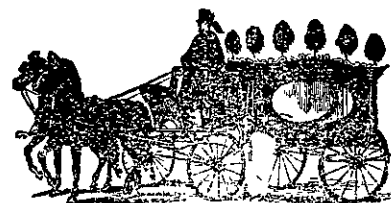
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'She left us the day before yesterday,' said the Sister, after a little pause. 'It doesn't really seem like home without her—she has been with us so many years. I will tell you about it. We had not been here very long and we were terribly poor. I was quite young—the youngest of the little band that had left our dear France to establish our work in this far-off city, strangers among strangers. I was portress; and this day, when the bell rang and I opened the door, I saw before me a hale, hearty woman of middle age. Never supposing she was an applicant, I asked her if she wished to see any one. "No," she said; "I have come to stay. I am poor and old, so they told me at home. I was willing to do what I could, but I found I was only in the way. I had only one child, a daughter. My husband died when she was a little baby, leaving me poor and alone in the new country. I was comely, too, and young and healthy, and could have married again; but for the sake of my child I would not. It would have been much easier for me to make a living for us if I had put her in some orphan asylum, but I wouldn't. I did not want it to be thrown in her face afterward that she had been raised on charity. I rented a room and took in washing, in order to be with her, to raise her independently. When she was old enough I sent her to school, paying the regular amount for her. When she finished in the parochial school, I sent her to the academy; for I wanted to make a lady out of her. The Sisters did all they could to make her a true woman; but I suppose, in my foolish pride and love, I spoiled all their good work.

"When she finished, she secured a position as teacher in one of the city schools. She was a beautiful girl, though it is her mother who says it. One of the members of the Board of Education fell in love with her; she returned his affection, and so they were married. I was highly rejoiced, for I saw that my efforts for her had been richly rewarded. I had fitted her for a high place in society, and she had gone straight to it. Her husband was well-to-do, and of good family; and when they took me to their new home, I thought all my cares were over and done with. But I soon learned that I was not in my right place. When I saw that my daughter and her husband were ashamed of me, I thought my heart would break. I asked them to let me go to some other place, and she said I was too poor; when I said I could work for my living, she said I was too old. My son-in-law was better to me than my daughter—men haven't such little meannesses as women have. She didn't mistreat me; I had enough to eat and to wear, but I knew she didn't want me. I knew she would be glad if I were dead; and I also knew that before I would die she might be an old woman herself, for we come of healthy stock.

"She had a little child, a lovely girl; and I knew she was ambitious her daughter should get into the best society. I reflected that I would constantly be a drawback to the child as well as to the mother; and I knew that they and all her husband's people thought the same thing. 'So the other day I told her I would leave the city and go to some convent of the Little Sisters of the Poor. She pretended the suggestion made her angry, but I was shrewd enough to see that she would be glad if I put my threat into execution. I did. I have come here. I do not intend ever to tell you my name or where I came from. You may, of course, refuse to give me admittance. If you do, my death will be on your head; for I tell you you are looking on a desperate woman. I am not old and I am strong; I can do the work of two persons like you. I can work for you or I can beg for you, but you must not turn me away.'

"I assure you I was thoroughly alarmed by the woman's words and looks, and I hastened to Reverend Mother. I do not know what argument she used with Reverend Mother, but the upshot of it was that Mrs. Morton, as she called herself, stayed at the Home. She was a most capable woman, and she soon became as happy here as the Sisters, and they were not more interested in the work than she was. We all loved her, and so did the old people.

"A few weeks ago, you know, our Home in Dallas street was so badly injured by the storm, the Sisters had to send all their old women into us, until the damage could be repaired. We made room for them, giving them the lower floor. Of course Mother Morton felt it incumbent on her to go down occasionally and see if the visitors were receiving proper attention and were comfortable in their new quarters. After one such visit I found her standing in the hall, her face as white as her cap.

"For the love of God, Sister," she cried "what is the name of that woman with a breastpin at her

neck?" I told her I did not know the names of any of the old women visitors, and asked her what was the matter. "Come with me, Sister!" she said; and we went back to the room where several of the strangers were sitting. She led me forward to where one woman was, with folded arms and bowed head. Hearing us, she lifted her face, and I saw the saddest countenance upon which my eyes have ever rested. Then, to my surprise, I heard Mother Morton crying, "In the name of God, Helen, what are you doing here?" To my young day I shall not forget that woman as she sprang to her feet, then fell on her knees, "Mother! mother!" Mother Morton was down beside her, folding her to her breast, crying over her, soothing her as only a mother can. The room was in an uproar, and I hastened to get the two women out and brought them in here. Then the stranger fell again on her knees and pleaded with Mother Morton to forgive her, crying out that remorse had broken her heart, ruined her life.

"Poor Mother Morton was crying and laughing at the same time; and when she could find voice, she began to upbraid the other for being a silly, foolish child. What had she to forgive, she wanted to know. And then she broke forth into lamentations because her daughter had lost her fortune and had to be a dependent on charity. All the time I was trying to get them quieted, so they could make their explanation coherently; and when I finally succeeded, the younger woman told us her pitiful story of remorse and penitence.

"A few years after her mother left, her husband died, and she was left with the child to rear and the property to look after. She had never had a care in her life; for first her mother and then her husband had shouldered it for her. As she stood thus alone, buffeted by the world, she began to remember her mother's struggles against more adverse conditions than confronted her. Those struggles, she knew, had been made chiefly for her, as she was now struggling for her daughter. And how had she repaid that mother's devotion? The past was constantly with her; and of course her remorse magnified her faults, as remorse always does. She called herself an ingrate, and felt she deserved the severest punishment God could send. She confidently expected He would take away her child, and deprive her of her property, and turn her adrift even as she had turned her mother. None of these things befell her, however; and when her daughter was entering womanhood, she married a wealthy lawyer. Then she expected that the treatment she and her husband had accorded her mother would be repeated upon her. Again her expectations were not realised. On the contrary, her son-in-law, who had lost his own mother in early youth, loved her most tenderly, while her daughter was the most loving and devoted of children.

"Had things been different, had they loved her less, she said she could have borne it; but their conduct was so great a contrast to hers, she was crushed by it. She knew that she must expiate her sin or she would go mad. She wrote a letter to her children, confessing her wrongs to her mother, and told them she could not live surrounded by love and plenty while somewhere her mother was the recipient of charity. She left home and came to this city, and engaged herself as a cook in a wealthy family. Her services were well rewarded; and every cent she earned she gave to our other convent in Dallas street, of which her master was also a benefactor. The Sisters knew of her secret sorrow, and they and the old people prayed constantly that some time she might have the happiness of finding her mother.

"This summer, while the family was away, she fell ill and was taken to the hospital. Our Sisters, of course, went regularly to see her, and when she was convalescent she prayed them to let her come to the Home until she was quite well. So intense was her desire to be with the Little Sisters and the old people, the doctor said it was retarding her recovery; and so permission was granted to her. Thus it happened she was at the Home when the roof was blown off by the storm; and was sent here, where her prayers were answered by finding her mother, and obtaining her forgiveness.

"Then," said Sister Pauline, and the smile grew into a soft laugh, "a strange thing happened. Mother Morton began to upbraid her daughter for leaving her daughter who loved her, and declared that she must instantly return and set at rest the anguish that child must be enduring. "I know she is suffering," said the daughter; "but I shall never leave you, mother."—"You'll have to," rejoined Mother Morton; "for the Sisters won't keep you here. You are not old and poor, with no one to care for you, and in this city there are many women who are. You would take the

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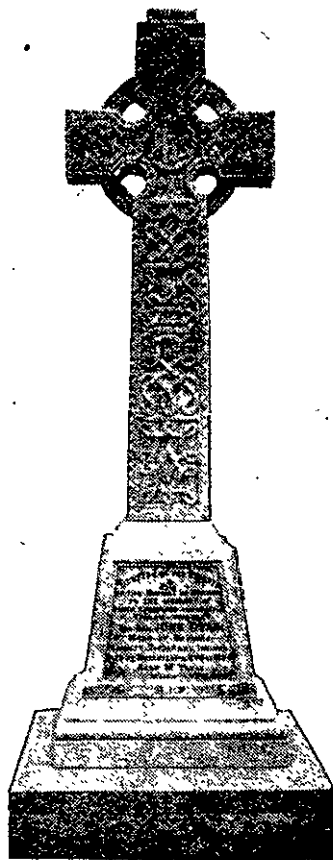
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place from one who needs it."—"Neither are you poor and with no one to take care of you!" cried the daughter. "For if you will only allow me, mother, I will spend the rest of my days in ministering to you. There may be some woman who has no repentant daughter to care for her, whose place you are taking."

'And then poor Mother Morton broke down and sobbed like a child. She had grown attached to the Sisters and the Home, and the thought of leaving was bitter. But love of her child and her sense of justice triumphed; and, after a little talk with her, I got her consent to allow me to write to her granddaughter. By the next train after receiving my letter, came the granddaughter and her husband; and such a scene this little office never witnessed as on that morning. I do not know which the young wife was more glad to see, her mother or her grandmother. They left that afternoon; but before they did so, wife and husband went down to the city and ordered a big treat for the old people. It is to take place to-morrow, and now you know the meaning of all those boxes and packages!

'But God was very good to Mother Morton's daughter,' finished Sister Pauline, nodding her head wisely. 'It isn't always we have a chance to make atonement to the loved one this side of the grave.'—
'Ave Maria.'

A GOOD SEED DROPPED WHILE TRAVELLING

It was a long journey, this trip from Chicago to Pittsburg, and although I was comfortably fixed in my Pullman, with Sunday newspapers and magazines, I would have preferred a berth and a night journey, when I could have slept all the way and wakened at my destination. The fates were against me, and I made a virtue of necessity. The train had started, and, after the first quarter of an hour, had got into the fixed, rapid swing of the Limited, and I looked aimlessly out of the window at the flying landscape and began a train of thought. Sitting close to the window, I had fastened a silk handkerchief lightly around my neck, which entirely concealed my Roman collar. Looking up after a few minutes, I met the eyes of a gentleman of about thirty-five, who occupied the chair in front of mine. He bowed, and I returned the salutation.

'A long journey before us, sir,' he said. 'The first stop of the train is in Pittsburg, I believe.'

'Oh, no,' I answered; 'there is a stop or two before that. But it is a long journey even to that point, which is my destination.'

'I am going straight on to New York, where I take the "Etruria" for Liverpool. I am a merchant, travelling in the interests of X—and Co. I am a member of the firm. My wife and children await me in New York.'

'I trust the journey and the voyage will be favorable. We hear of so many accidents of late.'

'Thank you. I hope our party will have none. Then there was a pause. 'Suppose we play a game of cards to pass the time.'

'I am sorry to say no, but I never played a game of cards in my life.'

He looked at me in surprise.

'Well, well, that is unusual. I am fond of the game. Suppose I show you some tricks at cards, simple tricks, of course, but amusing enough to while away the time.'

'I will be delighted,' I said. 'I enjoy these things very much, although I am not conversant with them. In fact, I have never had the time.'

He called the porter by a touch of the electric bell, and he soon had a portable table between us. Between the really amusing tricks and clever conversation an hour or two slipped by most pleasantly. Finally the table was removed and, turning our chairs together, we began to talk more confidentially.

'You are an observing man,' he said to me, 'a student and a thinker; I like to talk to you. I also have read a great deal. There is only one thing that puzzles me, so to speak; one thing I cannot swallow nor digest, and that is the doctrine of Roman Catholics.'

'Do you know much about it?'

'Hardly a thing, except the traditions of my childhood, which have grown with my growth. Our childhood seldom plays us false.'

'I don't agree with you in that, my friend. Anyhow, I am a Catholic—a Roman Catholic as you call it.'

He gave a start and looked squarely at me. I was smiling.

'You a Roman Catholic? I would never have thought so. I really beg your pardon.'

'And why would you never have thought so?'

'Well, because an intelligent man like you does not seem to belong to that priest-ridden sect.'

'But I am also a priest!'

He fairly stared at me. I was amused, for with all his assumption of extensive reading he evidently had never been in such company before.

'I beg a thousand pardons! A priest! Who would have believed it? A priest! I am glad it isn't one of those deluded monks that figure so largely in the Dark Ages,' he murmured.

'But I am also a monk; that is, a member of a religious Order, travelling from one monastery to another on business.'

He wheeled his chair around, then back again, his face betokening a profound amazement.

'A priest, a monk, and—a gentleman!'

'I hope so,' I said. 'And now, my friend, with out the slightest feeling of acrimony, let me tell you something. You have gone through life and have read, you say, a great deal. It may be so, but it is my turn to be amazed that a gentleman of your intelligence should have been satisfied with such a one-sided opinion of us as you seem to have. You have, pardon me, been unjust and narrow in your prejudices; you have not looked at the "other side." You say you know hardly anything of the Catholic faith, you never met a priest, and you consider monks a product of a period you call the "Dark Ages." I do not blame you entirely, but I say, in justice to your intelligence, to your manhood, why not look at the other side and weigh both in the balance? Read up the Catholic side from Catholic sources. Study the Church from her own point of view, as a matter of justice, and then write to me, or, better still, come and see me, and I will give you the very best hospitality of our monastery and introduce you to a dozen more monks, better men than I am.' And I gave him a card with my name and that of my college on it.

He listened without a word and accepted the card.

Very little more passed between us, and I began to say my office.

Not very long afterwards we approached Pittsburg. As we paused in Union Station I gave him my hand. He shook it warmly and gave me his card. I left the train, rushed over to an 'accommodation' that took me to my destination, and lost sight of him. Many a time after he came to my mind, and I always uttered a prayer that he might at last see the 'other side.' But years passed by, and I entirely forgot him.

It was seven years after that journey from Chicago that a stranger rang the electric bell at our door and asked the porter for Father—. He would not give his name.

I descended to the parlor. We looked closely at each other. Of course, I wore my habit.

'Are you Father—'

'I am, and you are Mr.—, of Chicago. We travelled once together.'

'How well you remember! I did not know you in your present garb. Yes, I am the man. Your patience and courtesy with me that day, when I almost insulted your faith, your priesthood, and your vocation, deeply impressed me—impressed me and irritated me, too, I must confess. And when I got to Europe I determined to study up the "other side," as you termed it, so as to prove by my own experience that I was right and you were wrong. I read Catholic books, visited Catholic churches and monasteries, and found, as is always the case with a conceited ignoramus, that I was wrong and you were right! I became a Catholic, and my wife and children, too. And as I always kept your card, I have come all this way to call on you and thank you for bringing me as you did to that "other side," where only the true faith is found.'

Needless to say, there was a joyful hour spent that day, and I was made blissfully happy by the conviction that Providence may make use, in His ineffable designs on souls, of even an impatient and unworthy traveller.—'Catholic Standard and Times.'

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Current Topics

The Wrong Address

An unknown correspondent has forwarded us sundry newspaper cuttings having reference to recent unpleasant incidents among certain of our separated brethren overseas. These cuttings have been sent to the wrong address. The Catholic newspaper is neither a pillory for the frailties (real or alleged) of individuals outside our fold; neither is it a record on which to blazon them. Circumstances may, and often do, arise in which the faults or crimes of individuals have to be exposed—as, for instance, in the just and necessary defence or warning of others. Till then, the Catholic journalist will leave the unaggressive culprit in his sanctuary, under the mantle of Sweete Sanct Charitie. 'Non pascitur leo vermibus'—the lion does not feed on worms; nor will the Catholic newspaper make guilty shakels by the methods of the Man with the Muck-rake.

A Word to the Wise

Our friends of the Wellington Citizens' Bible-in-schools League are busy telling the press of the Colony the things that (they say) are being done for religious education in Austria, Egypt, New Brunswick, Hamburg, Cape Colony, and other places that are far, far away. But why have they no mention of the splendid work that is being done for Christian education by one section of the population of New Zealand? Why is there no whisper, not a breath, about what has been achieved by other 'Wellington Citizens'—Catholics, to wit—right in front of the eyeballs of the League? Is their sight adjusted only to long-range vision? Or, like Rabelais' witches, do they wear their eyes in their slippers when at home and fix them in their sockets only when they go abroad? A man's best things are often, unknown to him, round about him. Could not our good friends of the League alter their focus so as to see the things that are at their feet? And then—well, let them do as the good engineer does, harness the horse-power of their zeal as directly as may be to its normal and natural work. New Zealanders are a pretty practical people. They would be vastly more interested in what the Wellington Citizens' Bible-in-schools League is doing for religious education in Wellington, than in the (sometimes misleading) things which the League has to say about what other people are doing for religious education 'ez far away ez Payris is'. An ancient saw saith:—

'Say-well and do-well end with one letter,
Say-well is good, do-well is better'.

Is there, in the League's breast, no connection between feeling and action? Is it all to end—as all such movements have thus far ended in New Zealand—in words, words, words—or, as the French proverb hath it, in

'Beaucoup de bruit,
Peu de fruit'

—big talk, little work, as we may phrase it? Can not our well-meaning friends in the Empire City take heart of grace, seize their courage with both hands, follow the good example that other 'Wellington Citizens' offer them, and let their feelings blossom into action on the normal lines? One religious school, built, staffed, and maintained by the League would create a deeper impression upon New Zealand than a geyser of printer's ink or a shipload of talk about far-off Shanghai or Timbuctoo.

A New 'Reformer'

Some Wairoa friends send us a copy of the 'Christian Herald' of recent date. It contains a laudatory notice of 'Father Jeremiah Crowley, the famous Roman Catholic priest'. The Father (says the 'Herald') is

carrying on a 'crusade for the purpose of purifying the Church of which he is a member'. The new 'reformer' is (so at least says the 'Herald') 'like Savonarola of old'; he is also 'like the Master Himself'; 'both Protestant and Roman Catholic pulpits have been placed at his service'. And so on. We have twice during the past twelve months set forth sundry facts connect[ed] with the new 'reformer'—partly from personal recollection, partly from official documents furnished to us by the Archbishops of Chicago and St. Paul. We may again have occasion to 'return to the unpleasant subject. For the present we content ourselves with the following summary statement for the information of inquiring Northern friends. The unhappy man was excommunicated by his archbishop in Chicago while the writer of these lines was in that city in 1902. After various fortunes he finally dropped into the role of itinerant No-Popery lecturer. He still delivers from the platforms of small halls (at 'front seats one shilling, back seats sixpence', or thereabouts) violent attacks upon the faith of his baptism, written for him by an American hack journalist. He is also welcomed in the pulpits of conventicles to which an onset of Billingsgate is a joy and the breath of slander sweet. But the hot-headed itinerant is no more 'a member' of the 'Roman Catholic Church' than the Master of the nearest Orange lodge. 'Roman Catholic pulpits' are no more open to him than they were to Chiniquy, or than they are to the Slattery pair. The new 'reformer' begins (as such 'reformers' generally do) by reforming 'the other fellow'. He does this, moreover, on a curious and rather puzzle-headed method: not by appeals to the reason or the religious sentiments of 'the other fellow' but by rough and slanderous vituperation of 'the other fellow' to 'the other fellow's' enemies—for a consideration. These are the methods, not of Christ and His Apostles, but of the typical rough No-Popery barn-stormer of limited mentality. Yet there are in the poor 'ex' under notice a few saving qualities (chiefly negative) that may yet lead him back to the kindly light against which he has for the time being sewn up his eyelids.

As for his 'fame': While he was honored (more or less) in the sacred ministry, the people who now sound the loud timbrel about him would not have greeted or even noticed him upon the street. When his services are no longer appreciated in the Church of his best days, and he turns in his anger to rend her, the obscure and unnoticed cleric of yesterday suddenly becomes (to people who like that sort of thing) the 'famous' man of to-day. And the language of eulogy is exhausted upon him. It is the old story of the poodle fighting the lion. The poodle, of course, got the worst of the encounter. 'But only think of it', said the other poodles; 'a lion attacked!' That sort of Brummagem 'fame' is cheap and easily acquired. And the lacquer soon wears off the brass. 'A person', says Dr. England, 'needs no other qualification to write against the Roman Catholic religion than to be so disposed; and the abundance of the spirit becomes manifest in the vehemence of the phraseology. Little attention need be paid to facts; circumstances need not be examined; nor is it always necessary to have regard even to probability itself'.

Catholics have no use for the cast-off ornaments of other creeds. But to some of our separated brethren an 'ex' (on account of his happily extreme rarity) seems almost as great a treasure as the Orloff diamond. If they had only the grace to refrain from making unfair capital out of the new jewel in their casket, we should have been spared the pain of showing that their diamond is merely paste.

Fine Professions, Foul Practice

'Evil', says Lowell, 'is a far more cunning and persevering propagandist than good, for it has no inward strength, and is driven to seek countenance and

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sympathy'. This is most commonly done by fine professions that are cheap and easy. Like Pudd'nhead Wilson's maxims for 'luring youth to high moral altitudes', they need not be gathered from practice, but merely from observation. 'To be good', says he, 'is noble, but to show others how to be good is nobler, and is no trouble'. In his 'Psychologie de l'Anarchiste-Socialiste' ('Psychology of the Anarchist-Socialist', Paris, 1896) M. Hamon, for instance, tells us that 'love of liberty', 'tender-heartedness', 'a feeling of justice', 'a sense of logic', 'love of others'; and 'a thirst for knowledge' are the guiding principles of the underground fanatics who explode picric bombs in thronged streets and crowded theatres on Continental Europe. Thus, when it suits, ruthless massacre is invested with an aureole of patriotic pity—just as on Wall Street, the wholesale picking of the pockets of the poor by wheat-magnates or oil-kings is disguised by the euphemism of 'high finance'. The aggressively atheistic Freemasonry of Continental Europe can, on occasion, assume a political face as that of the Fair Damocel. Herein it resembles the hideous shape that Dante describes in the seventeenth chapter of his 'Inferno':—

'His face the semblance of a just man wore,
So kind and gracious was its outward cheer;
The rest was serpent all . . .
The fell monster with the deadly sting.'

The various Grand Orients may from time to time indulge in iridescent social or political catchwords or platitudes. Such bubble-blowing may amuse the initiated and impress or mystify those outside the portals of the well-tyled lodge. But their leaders have been at pains to make it clear that, in the matter of religion, their creed is the creed of their socialist brother, the revolutionary Blanqui: 'Ni Dieu ni Maître!'—'Neither God nor Master!' And full many a time has the word gone forth, that (in substance) their final aim is, like that of Voltaire and the Great Revolution, the annihilation of Catholicism and of 'the Christian idea'. Our columns have from time to time borne witness to the prominent and directive part taken by the Masonic organisation during the past few years in the war a outance against Christianity in France. Referring to the activity of the brethren in this regard, Mr. Algernon Sartoris (a non-Catholic writer) says in an article in the 'North American Review': 'The disgraceful career of the Freemasons in France points to the danger of any secret society, however worthy its origin may be, degenerating into a political machine, with selfish purposes uppermost'. Still, the world of men of God's open day is not to be ruled for long by rats holding council in a cellar. Evil has won; and will again win, its passing victories. But a victory, or even a series of victories, does not necessarily constitute a conquest. A stiff dose of persecution generally acts as a tonic to the faith and moral fibre of a people. It often teaches even those who are poltroons by nature to face death itself serenely,

'Or turn again to stand it out,
And those they fled, like lions rout'.

The Pope (as the 'Saturday Review' recently said) is fighting the battle of Christianity against aggressive atheism. And in the present war between the lodge and the Church, we have faith in the power that in more evil times stayed the invading hordes of Genseric and Attila, saved Italy from the Lombards and the Saracens and Europe from the conquering Turk, witnessed the downfall of Napoleon, and in our own day saw even the masterful Man of Blood and Iron knocking at the gates of Canossa.

The Meanest Controversy

In his 'Democracy and Liberty' (vol. ii, pp. 84-5) the rationalist historian Lecky says in reference to 'the religious war' in France: 'To cut down the in-

come of an opponent is the meanest of all the forms of controversy; and the very moderate ecclesiastical budget, which was originally given in place of the ecclesiastical property that had been taken at the Revolution, has seemed too large to the modern Republican. Between 1883 and 1889,' adds Lecky, 'the stipends were reduced to the smallest limits. . . In everything relating to the Church the bias of the Government is displayed. The salaries of the bishops have been cut down to four hundred pounds a year—the sum at which they had stood in 1801—though the expenses of living have nearly doubled since then. The usual funds for the support of the chapters have been withheld. Many small grants, which had for generations been made for assisting the education of poor clergy and for various forms of clerical charity, have been ruthlessly suppressed.' And then the noted non-Catholic historian goes on to record various other forms of great and petty persecution that was carried on against the Catholic Faith in France when he penned these lines in 1890.

Matters have moved fast and far since then. 'The religious war' has entered upon a more crucial stage. 'The meanest of all the forms of controversy' has found a form still meaner. For not alone have the salaries—the one per cent. interest on stolen ecclesiastical property, guaranteed by a solemn Concordat—been reduced; they have been swept away by one great act of national repudiation. 'The very moderate ecclesiastical budget,' to which the country's honor was pledged by treaty, has been entirely stopped; every stick and stone and square metre of ecclesiastical property has been confiscated—the great pilage has not even spared so much as a paper of pins or an iron spoon; the clergy have been driven out of their homes, and the faithful out of the churches in which their fathers had worshipped for ages. The Second Reign of Terror has set sacrilegious hands on much that even the first had spared. The American 'Ecclesiastical Review' states that the number of priests deprived of their homes and incomes by the so-called Separation Law is (according to the official statistics of last year) 41,721. Seventeen of these are archbishops, whose allowance (on account of the Church property confiscated during the Revolution) was about £600; 67 were bishops, with allowances of less than £400 each; nearly all of the remainder were parish priests (whose 'traitement' varied from about £60—the highest—to about £40 a year), and assistants, who received from about £50 to £18 per annum. And what does the Radical-Socialist 'Bloc' or 'machine' offer to France as compensation for the wholesale proscription, plunder, and persecution of the past six years? The answer is supplied by Mr. Algernon Sartoris, a non-Catholic writer, in an article in the 'North American Review' on 'The War against Christianity in France': 'Simply to save the money which used to be spent by the State in upholding not only the Roman Catholic, but also the Protestant and Jewish creeds, by the suppression of the Budget of Public Worship, and thus to lessen the burdens of taxation! The legislators,' adds Mr. Sartoris, 'begin their economies with singular unanimity by voting an increase in their own salaries from \$1750 (£350) per annum to \$3000 (£600).' We wonder what Lecky, if he were still in the land of the living, would say to this refinement of 'the meanest of all the forms of controversy?' The economists of the 'Bloc' remind us of the red-hot republican in 'Lothair' who was also a landowner and duke. 'He was' (says Disraeli) 'opposed to all privilege, indeed to all orders of men—except dukes, who were a necessity. He was also in favor of the equal division of all property—except land.' Ah, well: political consistency's a Koh-i-noor. And Koh-i-noors are too precious for everyday wear—especially in a land where the Government itself is so busy with its new role of

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burglar and pickpocket that it has not time to protect the public from the cut-throats and the tribe of unofficial magmen and other criminals that are having a run of unexampled tranquility in their work.

France's Sole Established Church

Things are not always what they seem. According to Article II. of the French Separation Law, 'the Republic recognises, salaries, and subventions no religion.' But (says Mr. Brodhead in his just-published 'Religious Persecution in France, 1901-1906,' pp. 183-4), this must not be taken literally. For this law is 'made against thirty-five million French Catholics,' and 'is not applicable to six million Mohammedans of Algeria. Their mosques, their ulemas, their schools and congregations will continue to be supported by the Republic which neither recognises nor supports any religion. This is just, seeing that the Third Republic took all their ecclesiastical property, promising annual subsidies instead, just as the Jacobins of 1790 did with regard to the Catholics—only in the latter case the capital appropriated is retained, while the charge is repudiated. Meanwhile Islamism is the State religion of France, ipso facto—the only one whose ceremonies and mosques are honored by Government officials on solemn occasions. Shades of Godfrey de Bouillon and St. Louis !'

A CENTRE PARTY FOR FRANCE

(BY THE REV. W. H. MAHONEY)

In considering the deplorable state of affairs in France at the present day, it has been asked, Why cannot the French Catholics unite in defence of their faith, as did the Germans thirty-five years ago? Now, this is a very pertinent question indeed. For it does seem somewhat anomalous that, while the members of the French clergy (who are drawn from all ranks of life, and are of all shades of political opinion) offer a solid front of opposition to the enemies of their faith, and show an example of unity never before witnessed in the history of religion in France, yet there is no evidence of combination, so far, among the laity to resist the deploirs of the Church.

In the first place, this apathy is owing to the character—the unstable character—of the French people; and in the second place to unfortunate dynastic differences. The Imperialists will not coalesce with the Royalists, nor the latter with the Republicans, in defence of their common faith, notwithstanding that of late years there is one faction less, since the death of the Comte de Chambord left the Legitimists without a *raison d'être*. The political differences still remain, although there is no more chance of the restoration of the Empire in France than there is in Brazil, or almost as little hope of the Bourbons reigning again in France as there is of the Stuarts in England.

If the army were not in such a disorganised state there might be some hope for the Church in the rise of a military dictator like the first Napoleon, for the people are weary of the travesty of republican government that obtains in France to day.

It must be a bitter reflection for the French Catholics when they consider how, in every other nation of Europe where the Church has been attacked by the Masonic lodges, she has successfully

Beaten Back the Assaults

of the emissaries of Satan. Twenty-five years ago the Catholics of noble little Belgium recognised what so-called 'Liberalism' meant in their country. Frere-Orban and his ruinous Masonic ministry were ejected from office and a solid and progressive Catholic government has held the reins of power ever since. In Italy, when the Cabinet of Zanardelli attempted to force a divorce law on the country, the women of the land rose up and let the infidel government see that their faith was a living force. Besides in Italy, as well as in Spain (where the latest attempts of Freemasonry against the Church have been foiled) the condition of France, with thousands of her citizens banished and the commerce and wealth of the country deteriorated thereby—a country, too, that can ill afford to lose population—has served as an awful example to the other Latin nations of the evils of disunion in allowing a handful of demagogues to rob the Church; and for some time,

at least, Clemenceau and his henchman Bri(g)and will have no imitators in Italy or the Iberian peninsula.

But it is to a Protestant country that we must look for the most brilliant example of unity among Catholics. During the persecution of the Church by Bismarck thirty-five years ago, the infamous laws introduced by Dr. Falk served as an incentive to

The Catholics of Germany

to unite and defend their interests. The occasion produced the man, and in the person of Ludwig von Windthorst the Church in the Fatherland found a champion who eventually compelled Bismarck to go to Canossa. The elections of a few months ago show that the spirit of Windthorst still lives; that the party which he guided so skilfully in his lifetime is still the greatest power in the land, and the Catholic Church the one most honored. I was greatly impressed by this fact myself when staying in Germany a few years ago. I saw the same spirit of unity shown in Catholic Bavaria, in Protestant Wurtemberg, and also in Protestant Hanover. I had the opportunity of learning from the priests in those countries the power for good wrought by the Katholischen Volksverein, which exists in every parish. The faith of the people, the deep devotion displayed in the churches, the great respect shown to the clergy, were equalled only in Ireland itself. I had the good fortune to spend some time in the quaint old medieval city of Hildesheim in Hanover, the birth-place and home of

Dr. Windthorst,

and to hear of his career from some of his intimates. The worthy parish priest of the Kreuzkirche, Dean Graen, would discant with enthusiasm upon the wonderful change that had come over public opinion towards the Catholic Church in that Protestant town—all owing to the magnetic influence of the founder of the Centre Party; and in our walks together through the town I could see evidences of it in the respect shown by all classes for the priests, as well as by the attendances at the churches. The priest in the old university town of Goettingen told me the same, and the manifestations of practical faith shown there as well as in the towns of Rhenish Prussia, were most consoling.

France badly wants a Windthorst. But I am afraid that a Centre Party in that distracted land is only a dream. That veteran champion of Catholicity, the Comte de Mun, is not headed outside of Royalist circles. A military dictator who can repeat the history made by the First Consul seems the only hope. And as the Church in France won what liberty she possessed in the nineteenth century by a coup d'etat on the part of Napoleon the First, and not by gradual legislative enactments, it would seem as though her only hope of peace in this twentieth century will be by similar means.

Coal-Tar Products

The value of products annually manufactured out of materials, which fifty years ago were thrown away as useless waste, amounts at the present time to many millions per annum, indeed, to a yearly sum exceeding the public debt of New Zealand.

The manufacture of coal-tar products is among the most remarkable of recent industrial developments; the business is unique in the history of commerce.

That a veritable gold mine should have been found concealed in a factory waste that was exceedingly troublesome and difficult to dispose of was like discovering the jewel in the ugly head of the toad or a realisation of one of the extravagant dreams of the Arabian Nights.

Hundreds of articles now used in the arts and in medicine have their origin in the black fluid which formerly was only a source of annoyance to those who produced illuminating gas. In 1856 William H. Perkin, then a youth of 18 years, was assistant to Dr. A. W. Hofmann, a distinguished German scientist, who was head of the Royal College of Chemistry in London. The chief made an Easter visit to his native land, leaving young Perkin in charge of the laboratory.

Quinine at that time was very expensive, owing to the scarcity of the Peruvian bark from which it was obtained, and the young Englishman was making experiments to determine whether he could secure a substitute from coal-tar aniline.

Success

He did not attend his efforts, however, but while working, thus alone in the laboratory, mixing, testing, and experimenting, he accidentally obtained a dirty, black, unpromising precipitate.

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What led him to test its dyeing qualities he has probably forgotten, but he found that, after purifying and dissolving it, the stuff possessed the property of dyeing wool and silk a beautiful violet-like color, which was named mauve. This discovery turned the young Englishman's investigations into another channel, and when Dr. Hofmann returned from his vacation he found that his assistant had secured patents and was planning to begin the manufacture of the new dye-stuffs.

A factory was erected near Harrow in 1857, and by the end of that year was turning out a heavy output of dye-stuffs. Thus the great aniline dye industry of the world was born, an industry which Germany, France, and Belgium, especially, have found exceedingly profitable.

Perkin made another great step forward in 1868, when he began producing the valuable artificial madder, or Turkey-red, on a large scale. Before that the artificial substance was merely a laboratory curiosity and its cost was so great as to be prohibitive.

Gigantic Factories.

In the same way he laid the foundation of the artificial perfume industry. Early in the seventies, having accumulated a fortune, he retired from business and has since devoted himself to scientific research. He had started the world, however, upon a new line of industry. German scientists took up the possibility of coal-tar products, and have developed the gold mine persistently and effectively. To-day five principal coal-tar product factories of Germany are valued at £5,000,000. Their output goes to all parts of the world. At one of these 4,500 men are employed, including 1200 skilled artisans, 500 clerks, 175 engineers, and 145 graduated chemists. The firm owns 1200 German patents and 1400 others through the remainder of Europe and in the United States.

One English dye factory employs 4000 workers, including 80 research chemists. These examples indicate what an enormous business has sprung from a once-worthless material.

Scents for Soap.

Benzine is one of the important substances found in coal-tar, having been discovered by Michael Faraday in 1825. It is now used in great quantities for the production of aniline and also a powerful perfume called essence of mirbane, or artificial oil of bitter almonds. No less than 150 tons of this perfume is used annually in Europe for scenting soaps and other toilet articles. The usefulness of benzine in cleaning goods is known in every household. Another substance found in coal-tar is naphthalene, from which some of the most beautiful yellow to reds, pinks, greens and scarlets are got. Naphthalene is highly prized by naturalists for preserving moths, butterflies, and other insects. From the substance known as anthracene the popular color Turkey red is obtained. Since the time when this was first known it had been produced from the roots of the madder plant largely cultivated in Russia, Turkey, and France.

Alizarin, as the coloring principle of madder is called, has the property of forming various different hues with different chemicals. A piece of calico, printed with several chemicals and given a bath of alizarin, will emerge with different colors—a fact that was mentioned by Pliny.

When Perkin adopted by his dye-factory business the discovery of two German scientists that an artificial alizarin could be made from the coal-tar product, anthracene, the dyeing and calico-printing industries underwent a revolution.

This once despised and rejected coal-tar has also become a corner-stone in the temple of medicine. Its derivations are being extensively used to cure human ills.

For assuaging fevers, antipyrine is effective, and is cheaper than quinine. It has been used with success in treating typhoid fever and influenza.

Thallium, another coal tar drug, has especial potency in mitigating yellow fever, phenacetine is used for headaches, colds, neuralgia, and whooping-cough.

Sulphonal is popular with travellers, especially those in countries where hardships and fatigue are the common lot. It produces a deep quiet sleep, lasting seven or eight hours, from which the person awakes refreshed and strengthened.

Sweeter than Sugar.

One of the most remarkable constituents of this black fluid that comes from coal is saccharine, a substance that is two hundred times sweeter than sugar, and which is used extensively in the manufacture of candies, fruit, preserves, jams, and jellies. Saccharine does not fatten as cane sugar does, and for that reason is recommended to persons suffering from certain

diseases, such as diabetes. Those who have visited or passed gas works and have seen a tar tank, dirty, repulsive-looking, emitting a tarry, nauseous odor, would never imagine that here some of the most delightful perfumes of my lady's boudoir have their origin. From coal-tar comes such pleasing scents as 'new-mown hay,' suggestive of sunny fields and buzzing bees; the 'white heliotropes' and others so well known and popular. The same tarry source yields vanillin, a flavoring essence resembling the best product of the true vanilla bean; it gives us oil of wintergreen, musk, jasmine, and many others. Photography has been aided by this product of the coal. Pyrogallie acid, metol, hydroquinone, and adural, all extensively used as developing agents, come from it. So does pyridine, which is employed in the denaturation of grain alcohol. Antinoline, another derivative, is used to prevent dry rot in timber. In fact, street paving with wooden blocks has been taken up extensively in European and American cities since it was discovered that remarkable preservation of the wood was insured by treatment with coal-tar substances.

Powerful Explosives.

And still the resources of this wonderful by-product, this waste of former years, are not exhausted. From its derivatives powerful explosives are manufactured—picric acid, lyddite, melinite, maxinite, and jovite. Some of these were brought prominently to the world's attention during the Boer and Russo-Japanese wars. Lyddite was first used extensively by the English artillery in the South African conflict, while the enterprising Japs are said to have employed both this explosive and maxinite. Lyddite is, practically, pure picric acid, while melinite, which the French prefer, consists of picric acid modified by 4 per cent of thick, viscid petroleum oil. This may be shot through armor plates without detonating by the shock, which lyddite will not do. All these coal-tar explosives may be handled without danger except from sudden and severe shock. A lighted match dropped among them would not send the man dropping the match soaring skyward, together with a large part of his surroundings, as in the case with gunpowder. Instead, the substances will burn freely and as harmlessly as pitch-pine. But when confined in a strong steel shell, and ignited by a powerful detonating charge, their explosive energy is among the most fearful of known substances. Such, then, in brief is the remarkable record of coal tar. It would seem as though some all-powerful fairy had touched this ugly black ooze with a mystic wand, endowing it with a wealth of possibilities that has amazed the chemical world for more than a generation.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

May 5.

His Grace the Archbishop left on Wednesday morning on a visit to the Wairarapa.

The Ven. Archdeacon Devoy, S.M., the Very Rev. Father Lewis, and the Rev. Father Hickson leave on the 23rd inst by the 'Corinthian' to represent the Society of Mary in New Zealand at the meeting of the General Council of the Order to be held in Belgium.

Two of our young men were on Saturday evening elected by the students of Victoria College to the two chief posts of honor on the Students' Association. Mr. W. Perry, last year's secretary, was elected president, and Mr. H. O'Leary, secretary.

The parish authorities at South Wellington are improving the church grounds by laying down an asphalt path from the Green street entrance to the church door, and building a handsome fence at the same approach. These improvements will be a decided advantage for the congregation. A social gathering to raise the necessary funds is to be held on the 15th inst in the Victoria Hall, Adelaide Road.

During the week both the local dailies made reference to Mother Aubert's work in terms of warm appreciation. It is everywhere recognised that the maintenance of the Home of Compassion is a matter for all, irrespective of creed. Several business firms here are donating bed clothing, and in other ways helping to furnish the Home. A furnishing tea is being arranged by the general committee. It is not too much to expect that Mother Aubert will receive help from every part of the Colony. Her work is not local but general.

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It is pleasing to note that our young men are showing an interest in public affairs. Mr. J. E. Fitzgerald, a member of the Catholic Literary Society, was at the recent elections chosen as a councillor for the Onslow Borough.

Masterton

(From our own correspondent.)

May 4.

St. Patrick's Club have issued an invitation to Mr. F. C. Cooper to speak on the Land question.

The newly formed St. Vincent de Paul Society is doing good work, and several new members have joined since its organisation.

The quarterly meeting of the H.A.C.B. Society was held last Tuesday, Bro. H. O'Leary in the chair. One candidate was proposed, and one initiated. The balance sheet showed the society to be in a sound financial position. A committee was set up to arrange for the holding of a social gathering on May 23. Bro. S. O'Regan and Bro. B. Chapman were appointed joint secretaries.

Wanganui

(From our own correspondent.)

May 2.

The St. Mary's Catholic Club will hold a special general meeting on Thursday, May 16, to consider the rules revised by the executive.

Early in June the Catholic Club intends to hold a billiard tournament. On Thursday, June 6, they will hold a social gathering.

The Irish Rifles held their first social last Friday in the Fire-Brigade Hall, when there was an attendance of about 120 members and friends.

The number of houses in the borough of Wanganui is 1992. The number of new buildings erected in the borough last year was 31, and the number of building permits issued for the inner area was 13.

Mr. Andrew Mack and his talented company appeared here on Friday and Saturday, and won the appreciation of large audiences, who were delighted with his singing and acting in 'Tom Moore,' and in 'The Way to Kenmare.' These are really Irish plays, and lift the Irish drama to a high plane.

At the annual meeting of the Wanganui Agricultural Association complimentary reference was made to the work of the secretary, Mr. Selby Morton, and it was decided to increase his salary from £150 to £200 per annum. Mr. Morton is an esteemed member of St. Mary's congregation, and an honorary vice-president of the Catholic Club.

The Wanganui Borough Council intend to levy a special rate of 8d in the £ for the purpose of providing interest and sinking fund on a special loan of £40,000 on account of tramways. Owing to the dislocation in the mail services the Council thought it advisable to extend the time for receiving tenders for the installation of the tramway system, and it is thought that in less than eighteen months Wanganui will possess a thoroughly up-to-date electric tram service. The Council have appointed Mr. Charles Cowdery, C.E., lately of the Christchurch Tramway Board, to be its tramways construction engineer.

Carterton

(From an occasional correspondent.)

May 1.

The Catholic bazaar (says the Wairarapa 'Daily News,' of April 25), was opened last night by the retiring Mayor, Mr. James Brown, in a felicitous speech, and Mr. Hornsby, M.H.R., added a few words of appreciation, coupled with good wishes for the success of the fair. The scene was a brilliant and animated one. The ladies and gentlemen who are promoting the undertaking have lavished labor and decorative talent upon the stalls, and the picturesque costumes of the fair vendors of various articles completed a pretty scene. After the opening, several pretty dances were staged by pupils of Miss Barbara Putnam, who, at the invitation of the Rev. Father Cahill, came from Wellington to assist the bazaar. The 'Ballet Vivandiere,' in which the Misses Maisie Geary, Eileen Wareham, Minnie Curran, Eileen Lavery, and Lizzie Coleman took part was enthusiastically applauded. Then the Misses Coleman (2), and Murphy (2) gave a Spanish dance, which was also redemanded. Miss Maisie Geary contributed a vocal item, and Miss Wareham danced a

Scottish reel. Later in the evening the Highland element was reintroduced by the Misses Coleman (2), O'Sullivan, and St. George. Miss Dulcie Deamer recited 'Tabatha' in a highly artistic manner. During the four nights during which the bazaar was open, the items of the Wellington visitors proved a very great attraction.

The following is a list of stalls and stallholders:—H.M.S. Dreadnought.—This stall was presided over by Mrs. Biggins and Miss Distain, assisted by Mesdames Monaghan and Dudson, Misses Berrill, Prindeville (Wellington), Murphy (2), Didon, Gorman and Kathleen Gallagher (Wellington). The Captain's Gig (Lolly Stall)—Mrs. McCarthy (Wellington), and Misses Myra Smith (Wellington), Griffiths, and L. Berrill. The Variety Stall was presided over by Mesdames Gringor and Rains, assisted by Mesdames Tohl, McPartland, McKenzie, Stempa, Blade, and Misses Hurley, Sullivan, Williams, Gringor, Stempa, Adams, Compton, Smith, Reid and Simpson. The Trinket Stall was in charge of Greytown ladies. Miss Maguire presided, and was assisted by Misses E., M., and Ethel Gallagher, Maguire (3), Kennedy (2), Hare (2), Miller and Wendon (2). The Produce Stall—Mrs. Darroch. The Refreshment Stall—Mrs. Molloy, assisted by Mesdames Canton, Beard, Cave, Eagle, Wakelin, Goodin, Misses Moore, Lawrence, Molloy, De Lacey, King, Sievers, Martin, Zillwood, Smith, Bristow, Gaskin, and Watson. Telegraph Offices—South End, Messrs. Malthus, Simmonds and Bristow; North End, Messrs. Fowler and Whyte; messenger, Miss G. Berrill.

The bazaar was crowded on Saturday night, when the function was brought to a close. The takings on that occasion reached the large sum of £123, and the total receipts to date amount to £250, with other money to come in. The Catholic Church is now in the satisfactory position of being free from debt, with a surplus to expend on gas lighting, etc. The bazaar was generously supported by all denominations, and the Catholics of Carterton return their most sincere thanks to their many kind friends.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

May 6.

The Rev. Father O'Hare has been appointed spiritual director of the Cathedral Conference, Society of St. Vincent de Paul, which, it is satisfactory to note, is showing a considerable increase in membership.

There was Exposition of the Blessed Sacrament from the eleven o'clock Mass until after Vespers in the Cathedral on Sunday. Many attended the adoration during the afternoon, and in the evening his Lordship the Bishop preached an impressive discourse appropriate to the occasion. After the sermon the usual procession, in which the various confraternities and societies joined, took place. Each evening at the Cathedral there are the customary devotions of the month of May.

A 'Pink Tea,' a form of entertainment with a local reputation, was given on last Thursday evening by the Catholic Club in their rooms, Barbadoes street. There was a large attendance, and the various competitions were entered into with much enthusiasm. Well patronised side-shows, such as an electric battery, post office, etc., afforded considerable amusement, and a musical programme, to which Misses Pratt and Baxter and Messrs. Hickmott and R. McNamara contributed, greatly aided in the enjoyment of the occasion. The president of the club, Mr. W. Hoban, in thanking the audience for their presence in such satisfactory numbers, stated that this was the forerunner of other such gatherings to be arranged through the winter months.

By the courtesy of the secretary, Captain R. Linn, I was shown the beautiful 'In Memoriam' certificate awarded at the recent meeting of the Royal Humane Society to the next-of-kin of the brave boy, William Ernest Mullany, who sacrificed his life in an heroic attempt to save the life of a comrade, under circumstances already stated in the 'Tablet.' The certificate is beautifully engraved, and bordered with symbols of the society characteristic of life saving under all conditions. After the heading, 'Memorial Certificate, Royal Humane Society of New Zealand, Instituted 1898,' the inscription continues: 'At a general court of directors, holden at the offices of the society, Christchurch, it was resolved that the courage and humanity displayed by William Ernest Mullany call for the admiration of this court, and justly entitle an "In Memoriam" certificate to his next-of-kin, which is hereby awarded.' It is signed by the Hon. Sir John Hall, K.C.M.G. (president), and Captain Richard Linn (secretary). The certificate is in an artistically carved oak frame, the wood being

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grown in New Zealand. It may be remarked that the certificate and frame were specially prepared for the society's annexe at the recent Exhibition, and formed its central exhibit, its value therefore being enhanced by a notable association with, perhaps, the most important event in the Colony's history. It is certainly a compliment to the gentleman who furnished the particulars of the sad occurrence to the society for its consideration to read the following heading of the official document:—The facts are so clearly and concisely stated by an eye-witness, Peter Francis Rogan, in his statutory declaration, which accompanies the application, that I cannot do better than give it here in full (which is done without further comment).

Reefton

(From an occasional correspondent.)

May 2.

The Reefton Catholic church has been repaired and painted, and is now the handsomest building in the town.

A meeting of the Catholic residents of Cronadon was held on April 28, the Rev. Father Gallais presiding, when it was decided that immediate steps be taken to secure a site, and collect funds towards the erection of a church there. A new railway station is about to be built in the locality, and, with the abundance of timber, coal, and also valuable lands, there is no doubt that the Catholic population will be largely increased in the near future.

The Speed of Express Trains

Owing to various reasons, but more especially to the adoption of the narrow-gauge system in this Colony, even our express trains do not travel at a rate which would cause anxiety to the most timid. In the United States, where the saving of time is of the utmost importance, the maintenance of a high rate of speed between certain commercial centres is the rule. In Great Britain, where the people are inclined to take life easier than in the United States, there has been a great acceleration in the rate of speed of express trains of recent years, this being due mainly to the competition of rival companies for passenger traffic. On the Continent, especially in France, there is some very fast travelling. Very soon the Orleans Railway Company will have a wonderful new locomotive running south of Bordeaux. Paris to Bordeaux at present takes seven hours to accomplish. The new engine will knock two hours off that time; for speed trials have shown that it can maintain an average of seventy-five miles an hour.

To literally keep pace with the times railway companies are always building new types of locomotives. And when a promising fresh-comer, like the Orleans flier, is finished, it is taken out when there is little traffic on some length of 'road' and given a speed trial, or 'run against the clock,' to see what it can do.

Speed trials of railway trains are carried out in two ways. There are various mechanical speed recorders, which, generally actuated by the whirling wheels of the engine, indicate the pace attained by means of a hand moving on a dial, much after the same fashion as cyclometers indicate distance travelled, and just as the speed indicators of cycles or motor-cars work.

The Most Accurate and Useful Results,

however, are those obtained by human timekeepers travelling on the train. The timekeeper has with him a shorthand clerk to note the intermediate times as the mile-posts and distance-posts fly by. Those, with the train going at high speed, require to be looked out for very carefully. The expert uses, perhaps, three stop-watches and an ordinary watch; and by stopping one watch and starting another at each quarter-mile—the assistant immediately jotting down the figures—times for all parts of the run, up-grade and down-grade, are obtained. The watch itself gives the time for the entire run, which, if no mistake has been made, will, of course, be the exact total of all the figures the assistant has entered in his note-book.

'The fastest train in the world' is always being claimed by some country or other—most often America, not so very often Great Britain. The reason for this is simple. British railway companies care little or nothing about the 'sentimental' aspect of the case. To hold the 'world's record' will not bring them any more passengers; railroad-racing is expensive work, especially

in 'wear and tear.' Therefore the title is left to those who care to claim it, and a British railroad race against time only occurs when a rival company has to be beaten in the journey to some point that two or more companies serve. Then, naturally enough, 'world's record' may be beaten; but it is not what the competing trains were primarily 'out' for. With the United States the case is quite different. To hold the record is the dearest wish of many of the great companies there; and large sums are spent in attempts to regain or improve it.

The Driver of the 'Record Express'

is a hero in the railway world; maybe he earns substantial sums for 'fastest trips.' Between two 'crack' drivers keen rivalry existed. On two consecutive days last year they, with different engines, 'by authority' had a 'cut at record.' One man had a square meal before entering his 'cab,' to avoid wasting time in feeding whilst driving. 'I didn't,' said the other man, who won; 'I got on board hungry, and I guess I thought less of risks than of half a duck and green peas getting cold at the other end.'

However carefully express locomotives may be constructed, their speed trials may bring to light defects, usually minor ones, that exist in them. With what minuteness details are adjusted may be judged from the fact that, in some instances, hollow 'pockets' are left in the balance-weights of the wheels. If the time trial shows that the engine is slowed because its driving-gear is not properly 'balanced,' melted lead is poured into the 'pockets' until correct running is arrived at.

Up-to-date in all things, Japan holds time trials of her, mostly imported, locomotives. The standard gauge of line in Japan is 3ft 6in, against the British 4ft 8½in; but even on so narrow a track good speeds are obtained. The watch has shown that Japan's speediest locomotives are those of British build.

Unrehearsed Speed Trials.

not infrequently, take place when trains are coming down the tremendous slopes of the Rocky Mountains. The brakes may fail to hold the train, and such runaways are regularly watched for by pointsmen, who switch them aside into long sidings built to run steeply uphill, and which soon safely put an end to the unauthorised 'record-making.'

In considering the question of timing the speed trials of railway trains it should (says an exchange) be borne in mind that, according to whether the road goes up or down, the pace during the run varies. Looking at the times taken of British expresses we find that on some parts of journeys done at an average of fifty-five to sixty-five miles an hour a maximum speed of eighty to eighty-six miles an hour is accomplished. The watch shows that, for comparatively short lengths, the express on its time trial may leap down declines at ninety miles an hour; a hundred miles is not unknown. Those may be mere 'spurts,' but official time trials prove that several British trains have done eighty miles an hour, and over, for more than a dozen miles at a stretch.

Appendicitis a Modern Complaint

The word appendicitis (says the 'New York Sun') was coined in 1886 by Dr. Reginald H. Fitz, a Boston physician. He says he invented it to suit his purpose of calling attention to inflammation of the appendix as an object of direct treatment. Before that time the names used had not given the appendix itself the discredit belonging to it as the actual cause of the trouble.

Even yet, physicians say they don't know what is the function of the appendix. The causes of the disease are better understood.

For a time everybody was blaming grape seeds. The theory has been exploded. Foreign bodies, such as pins, seeds, stones, bullets, and bones are not found in the great majority of cases.

In 1000 cases at Johns Hopkins hospital foreign bodies were found in only four. In many cases the contents of the appendix resemble fruit stones, but they are really organic matter and salts.

Violent exertion and blows are causes of the disease far more often than is generally supposed. A long bicycle ride, a leap from a street car, an hour of swimming, exposure to cold, a blow of the fist, a kick, a fall, a bruise, or any one of a hundred other applications of force may bring about the disease.

Of 4028 autopsies performed at the Boston City, Johns Hopkins and Rhode Island hospitals, there were

86 cases in which acute inflammatory disease of the vermiform appendix caused death, directly or indirectly. About 48 per cent. were males. About 48 per cent. of the deaths occurred in the second and third decades of life.

In some of the cases the symptoms of appendicitis were not discovered until after death. The larger percentage of cases among men and boys is explained as being due to the greater liability to exposure, to injury and the greater tendency to errors in diet, and in part, perhaps, to the excessive use of tobacco and the consequent digestive disturbances.

The size of the appendix varies according to age and to persons. Its length averages from three to three and a half inches. The appendix of man is slightly larger than that of the woman.

Of seventy surgeons who were canvassed on the question: 'When the abdomen is opened for other causes and the perfectly normal appendix is easily accessible, is it your rule to remove it?' forty-four replied against and the rest in favor of doing so.

The result of a canvass among many physicians as to whether the appendix, while still in a normal condition, should be removed as a preventive measure was the almost unanimous conclusion that such a step is 'absurd,' 'unjustifiable,' or 'without excuse.'

Artificial Silk

A textile fibre which has recently come into the market is artificial silk. This is a French development which is yet scarcely on its feet, but promises a great future. The present output is about one-eighth that of annual silk, or about 4000 tons per annum. The selling price is about 14s per pound, as against 18s for animal silk. The centre of the new industry is in France, but there are also factories in Belgium, Switzerland, Germany, Spain, and Italy.

Artificial silk is produced from the vegetable compound cellulose, which substance is also the basis of silk-worm silk. The raw material from which artificial silk is produced is chiefly cotton fibre, though paper and wood pulp can also be used. The lowest grades of cotton can be used for this purpose. The cotton or pulp is first cleansed and bleached by chloride of lime. It is next soaked in a mixture of three parts sulphuric acid and two parts nitric acid. The temperature of the acid bath must be held between 85deg. F. and 100deg. F. This treatment is called nitrating, and has for its end to render the cellulose soluble in a mixture of alcohol and ether. A bath of some drying oil, such as cotton seed or castor oil, is used after the nitrating bath.

The solution thus produced is a syrup-like liquid which is run into a closed tank, and subjected to a pressure of several atmospheres. This tank has at the bottom a number of glass tubes having a diameter of about 1-150inch, and any convenient length. The outlets of the tubes dip into or overhang a basin of cold water. Through these capillary tubes, by the air pressure in tank, the liquid, now called pyroxylin, is forced in fine streams, which coagulate and harden immediately they touch the water. From the water bath the now solid threads are wound on spools, and passed through a heated and ventilated chamber. The hot air in the chamber vaporizes, and drives off the alcohol from the threads. By suitable tubes this alcohol is carried to a condenser, where it is recovered and used over again.

The dried threads are very combustible, and are next treated to a bath of sulphhydrate of ammonia or potassium and then washed in cold water. They are now become no more inflammable than ordinary spun cotton. The fibre is then ready to be spun into cables of any desired diameter. The resulting thread is very tough, and more lustrous than animal silk.

The special uses of artificial silk, and for which it is superior to animal silk, is in lace making and for weaving fabrics in which the pattern stands in high relief. Such goods are tapestries, upholstery, and brocades. The fabrics are as durable as any animal silks. This fibre is also the best known material for making incandescent mantles for gas burners. Mantles of artificial silk, when impregnated with salts of thorium and cerium, give the best possible light, and last about six times as long as ordinary mantles. Artificial silk filaments, when carbonized, make excellent 'carbons' for incandescent electric lights. The filaments when treated with shellac and castor oil are used for making tooth brushes. Cloth made from artificial silk can be bleached white, and fast-dyed with red, blue, violet, saffron, or black dyes of the aniline group.

Turning the Tables

When Mr. Courthope, a Sussex Tory member, asked a question about alleged boycotting in Cavan (writes the Parliamentary correspondent of the 'Freeman's Journal') Mr. Dillon very adroitly interposed an inquiry in which he set forth the terrible list of crimes committed in the past year in his division of Sussex. Every form of offence in the calendar, from the most violent to the most odious, was plentifully represented in this list, making the trivial matters mentioned by Mr. Courthope fall into utter insignificance. The experience was not encouraging for other English Tory members whom the Ulster Unionists may wish to supply with questions condemning their own countrymen. It also had another not unimportant result. The two Unionist evening papers that give the lengthened reports of the early business of the House entirely omitted Mr. Courthope's question, because of the awkward pendant that Mr. Dillon affixed to it. Seeing that the object of the framers of such questions as Mr. Courthope's is to obtain wide publicity for the allegations put forward, in the hope of creating the false impression that Ireland is in a disturbed state, this suppression of such questions is rather a disagreeable surprise to their originators. Every English or Scottish Unionist member who identifies himself with the campaign of slander now being pursued by the Ulster Unionists will find that the criminal statistics of his own constituency will be paraded with equal prominence. No Irish constituency has anything to lose by such comparisons.

Mr. Walter Long is taking a hand in this game. He has given notice of three long questions about boycotting, but has not starred them, so that the answers will not be given in the House, but will be circulated with the votes. This is an example of the discretion of which Mr. Walter Long has an ample store, for he foresaw probably that he might have to face an inquiry about the criminal statistics of the county of Wilts, with which he is closely identified. However, the question about Wilts will be put, all the same, by Mr. Mooney, and the criminal calendar which it will be his painful duty to expose to the House is sufficient to explain Mr. Walter Long's prudence in the method of his questioning.

Andrew Mack

The advent of Mr. Andrew Mack, who opened with his own company at His Majesty's Theatre, Auckland, on Monday week, to a large and enthusiastic audience, marked a new departure in Irish drama. His first production was 'Tom Moore,' a pleasant love story, for which Mr. Mack appears eminently fitted. He also has Moore's musical gifts, and is said to have something of his extraordinary personality and magnetism. It will come as a pleasant surprise to Irishmen to find there are Irish plays in which the hero is not a buffoon. In 'Tom Moore' we are taken back to the days when George III. was King, and introduced to such historical personages as the Prince Regent, Beau Brummel, Richard Brinsley Sheridan, and others. The play was especially written for Mr. Mack by T. B. Sayer, who has chosen the days when Moore was wooing Bessie Dyke for the period of his play, and has invested his hero with a sentimental charm, naturally to be expected in the writer of 'Believe me if all those endearing young charms,' and the rest of Moore's beautiful series of ballads, several of which were introduced into the play by Mr. Andrew Mack, who is a tenor singer of high repute, as well as a famous actor. The second production of the Auckland season was the phenomenally successful Irish drama, 'Jack Shannon.'

Hockey is essentially Irish in its origin. It was first played there under the name of 'hurley,' and is still known by that name in various parts of Ireland.

A further list of subscriptions in aid of the building fund of the Memorial Church to the Irish Martyrs, Cromwell, appears in this issue....

Mr. J. Casey, the people's outfitter, Princes street, Dunedin, has just opened up a large stock of gentlemen's underwear and overcoats, which are quoted at specially low prices....

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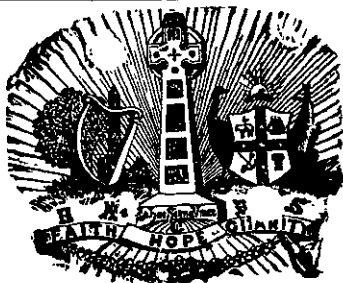
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Commercial

PRODUCE

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

We held our weekly auction sale of grain and produce at our stores on Monday. Our catalogue comprised the usual lines in demand locally, and with the exception of potatoes, for which there was poor competition, was cleared at quotations. Values ruled as under:—

Oats.—Although there is only a small margin for shippers to operate at current values, all lines of good to prime feed are readily placed on arrival. Prime milling quality is also in good demand, and all good clean seed lines have strong inquiry. Quotations: Prime milling, 2s 6½d to 2s 7d; good to best feed, 2s 6d to 2s 6½d; inferior to medium, 2s 4d to 2s 5½d per bushel (sacks extra).

Wheat.—The demand for prime milling lines is strong up to late values. Medium milling also has better sale, while fowl wheat is scarce, and is readily quoted on arrival. Seed lines of all sorts are inquired for. Quotations: Prime milling, 3s 5½d to 3s 6½d; medium to good, 3s 4½d to 3s 5d; whole fowl wheat, 3s 3d to 3s 4d; broken and damaged, 3s to 3s 2d per bushel (sacks extra).

Potatoes.—Consignments have been arriving freely, and the market is glutted, chiefly with potatoes of inferior condition. The demand is almost entirely confined to prime sound lines, while questionable lots, which it is imperative to deal with immediately, are practically neglected, and only saleable at very low values. Quotations: Prime, £3 15s to £4; medium to good, £3 to £3 10s; slightly damaged, £2 10s to £2 15s; inferior, £1 15s to £2 5s per ton (bags included).

Chaff.—The local demand is almost entirely for prime oat sheaf, which sells on the basis of late quotations. For medium and inferior lots there is only limited sale. Quotations: Best oat sheaf, £4 15s to £5; medium to good, £4 to £4 12s 6d; inferior and light, £3 10s to £3 17s 6d; straw chaff, £2 10s to £2 15s per ton (bags extra).

Pressed Straw.—Oaten is scarce, and has good sale at 45s to 50s; wheaten, in fair supply, sells at 37s 6d to 40s per ton.

Turnips.—Best swedes, 20s per ton, loose, ex truck.

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

Wheat.—The market is slightly higher, and buyers are more inclined to do business. Quotations: Prime milling, 3s 6d to 3s 7d; medium do, 3s 4½d to 3s 5½d; best whole fowl wheat, 3s 2d to 3s 4d; inferior and damaged, 2s 1½d to 3s 2d per bushel.

Oats.—The market continues as last reported, namely: Prime milling, 2s 6½d to 2s 7d; good to best feed, 2s 5d to 2s 6d; medium, 2s 3½d to 2s 4½d.

Potatoes.—Owing to arrivals from Australia, the market is lower, and buyers are not keen to do business. Quotations: Prime table sorts, £3 5s to £3 15s per ton; extra good to £4; medium and inferior, £2 5s to £2 15s.

Chaff.—The demand is equal to the supply at present, and late quotations continue, namely: Prime oat sheaf, £4 12s 6d to £4 17s 6d; medium £4 2s 6d to £4 10s; inferior, £3 10 to £3 15s per ton.

WOOL

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

Rabbitskins.—We held our weekly sale to-day, when there was an average attendance of buyers present. Competition was good, and values remained as last reported.

Sheepskins.—Weekly sales will be resumed from this on. We offered a large catalogue to-day, when values if anything were a shade easier. Quotations: Best

halfbreds, 9½d to 10½d; medium to good do, 7½d to 9½d; best crossbreds, 9d to 10d; medium to good do, 7½d to 8½d; best merinos, 8d to 8½d; medium to good, 7d to 7½d; pelts, 7½d to 9½d; lambskins, 7½d to 9½d per lb.

Hides.—We held our fortnightly sale last Thursday, when we submitted a large catalogue. We regret to report, however, that owing to a fall in Australia, there was a decided drop here, prices all round showing a decline of ½d to 1d per lb.

Tallow and Fat.—The demand continues very keen, and all coming forward is readily sold at the following quotations: Best rendered tallow, 22s 6d to 26s per cwt; medium to good do, 18s to 22s; inferior do, 15s to 17s 6d; prime caul fat, 17s 6d to 18s; rough fat, 12s 6d to 17s.

TEMUKA

(From our own correspondent.)

May 6.

The weekly meeting of the Temuka Catholic Club was held on Tuesday evening last. There was an excellent attendance of members, Mr. W. Barry presiding. The programme for the evening was the editor's box. The questions allotted to the various speakers were answered in a very able manner, some of the new members making excellent speeches.

The members of the Catholic Club approached the Holy Table in a body on Sunday at the 8 o'clock Mass. The Rev. Father Kerley addressed the members, and exhorted them to persevere in their good work. After Mass the members adjourned to Mr. J. Reilly's, where the breakfast was laid.

WEDDING BELLS

BURKE—O'BRIEN.

On April 3, a very pretty wedding was celebrated at the residence of Mr. P. O'Brien, Wairio, Southland, the contracting parties being Miss Nellie O'Brien, third daughter of Mr. Patrick O'Brien, to Mr. William Burke, of Clifton. The bride, who was given away by her father, was prettily attired in a handsome costume of cream silk, trimmed with Honiton silk lace, and wore a veil with a spray of orange blossoms. She was attended by her sister, Miss Della O'Brien, as bridesmaid. Mr. M. O'Brien (brother of the bride) acted as best man. The ceremony was performed by the Very Rev. Father Walshe, of Wrey's Bush. The breakfast was laid in a large marquee, where a number of guests assembled. The usual toasts were proposed and duly honored. The happy couple were the recipients of a large number of wedding presents, both useful and ornamental. After the breakfast Mr. and Mrs. Burke were driven to the station, when they left by the afternoon train, for Invercargill, en route for Christchurch on the honeymoon trip, taking with them the best wishes of a large circle of friends.

OBITUARY

MRS. FRANK MURPHY, GIPPSLAND.

We regret to record the death of Mrs. Murphy, wife of Mr. Frank Murphy, of Loretto, Lindenow, Gippsland, who passed away on April 16, in the 39th year of her age. The deceased was well known in Wellington, having received her education at St. Mary's Convent. The late Mrs. Murphy was noted for her fervent piety, and for her work on behalf of the Church in the district where she resided. She passed away after a brief illness, fortified by all the rites of the Church. She leaves a husband and seven young children to mourn their loss.—R.I.P.

The debating and literary branch of the St. Mary's Club (writes our Wanganui correspondent) intends opening the session on Monday, May 13, with a debate on the Land question—Freehold versus Leasehold. The leaders will be Messrs. J. M. Murphy and W. Power. Great interest is taken in the debate, which will be a source of enlightenment to many of the lady friends of the members, who are cordially invited to be present.

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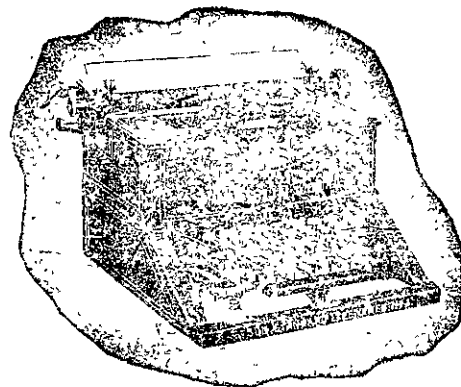
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STRATFORD

(From our own correspondent.)

May 5.

On Friday, May 3, his Grace Archbishop Redwood arrived here for the purpose of administering the Sacrament of Confirmation. The Sisters of the mission have had a very busy week preparing the children, and on Saturday his Grace examined the candidates. To-day (Sunday) between sixty and seventy children, and about forty adults were confirmed. Messrs. M. Foley and P. McLean, and Miss E. Brannigan acted as sponsors. Never before in the history of our Church in Stratford has such an impressive, beautiful, and edifying ceremony been witnessed. In the evening his Grace preached an eloquent sermon on the Rosary, explaining why the month of May was dedicated to Our Blessed Lady, and the graces and indulgences that are obtained by those who practise the devotion of the Rosary.

At the second Mass his Grace was presented with an address of welcome, which was read by Mr. J. Sexton, and was as follows:—

'May it please your Grace,—We the undersigned, on behalf of the congregation of the Church of the Immaculate Conception, desire on this occasion of your Grace's visit to Stratford to extend to you a most hearty welcome. Since your Grace's last visit, this parish has made great progress with regard to its spiritual and temporal affairs. A large and handsome addition to the convent has been completed, a new school built, and the congregation has increased to such an extent that an enlargement of the church is a necessity of the future. We take this opportunity of expressing to your Grace our sincere appreciation of the energy, zeal, and sympathy displayed by the Rev. Father Treacy, our esteemed and beloved parish priest, who, during his six years' labor amongst us, has practically liquidated the heavy debt on the church, convent school, and presbytery. In conclusion, we sincerely hope that your Grace may, with the blessing of God, be long spared to rule over us.' The address was signed on behalf of the congregation by Messrs. Thomas Lawless, James Sexton, Michael Foley, Maurice Keppell, and Peter McLean.

His Grace made a brief reply, in which he thanked the congregation for the address, and also for the appreciation of the Rev. Father Treacy's work.

We are about to lose one of our most zealous workers, in the person of Mr. Peter McLean, who is about to visit the Old Land. The congregation are determined not to allow him to depart without some mark of appreciation, so to-morrow evening he is invited to meet those who have subscribed for a nice

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travelling rug, and sovereign case. A good programme has been arranged, and a social evening will be spent with one who at all times has done his duty and given a good example to all. We can ill afford to lose him, and sincerely trust that he will return, and again take up his old place amongst those who hold him in great respect.

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

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

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

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

Write legibly, **ESPECIALLY NAMES** of persons and place.

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

BIRTH

DELANY.—On the 27th April, at Christchurch, the wife of F. C. Delany,—a daughter.

DEATH

MURPHY.—On April 16, at her residence, 'Loretto,' Lindenow, Gippsland, Victoria, Ada, the beloved wife of Frank Murphy; aged 39 years.—R.I.P.

ANSWERS TO CORRESPONDENTS

M. J. Mc.—You can order book through nearest Catholic bookseller. They will tell you price, which is a few shillings—we do not remember the exact amount.

SOLD AGAIN.—We are sorry for you. But we have issued so many warnings about rubbishy and over-expensive objects of the kind that many of our readers must be very tired of our frequent harping on that harp. We can only give good advice. We cannot give good sense.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, MAY 9, 1907.

OUR FEDERATED YOUNG MEN



DURING the nine years of our apprenticeship to journalism we have received no message of kindly encouragement that has gone by so short a cut to our heart and snuggled so deeply in its core as the following official communication from our beloved friends of the Federated Catholic Young Men's Societies of New Zealand:—

'Federated Catholic Young Men's Societies of New Zealand.

Head-quarters: St. Patrick's Hall, Boulcott St., Wellington, 1st May, 1907.

'The Editor,
'N.Z. Tablet,' Dunedin.

'Rev. Sir,

'At the Annual Conference of delegates from the Federated Catholic Clubs of N.Z., held in Christchurch during Easter, '07, the following resolution was carried unanimously, viz.: "That this Conference desires to place on record its appreciation of the noble work done by the 'N.Z. Tablet', and that members of affiliated Societies be urged to do all in their power to promote the interests of this excellent Catholic paper."

'My Executive has pleasure in conveying this resolution to you. With best wishes,

'Yours faithfully,

'P. J. McGOVERN,
'Hony. Secretary.'

For the which, thanks, and evermore thanks. On personal grounds the kindly greeting of the Federated Young Men is welcome to us; for it comes from associations that, in our purely missionary days, ever lay nearest to our hearts, both by the asphalt pavements of cities and in the regions 'way back' where the patient ox-team wound slowly over the lea. But to us the real significance of that encouraging message lies much deeper. It is to us the earnest that our representative young men realise the place that religious journalism must fill in the onward movement of the Catholic faith in our day. They are our picked body of young lay Gideonites. They have brought to the furtherance of Catholic interests an ability which is often

more than that which is ordinary—in youth, and a solid, cool-headed, hard-faced earnestness that keeps on in the good work—often in the face of adverse circumstances—from New Year's day to St. Sylvester's. A foremost and most direct place belongs by right to the good influences which by word and example they give to Catholic youth in the cyclonic period that lies between their leaving school and getting permanently settled in life. It is the period when the fresh, budding life comes in contact with the thousand and one risks arising from idleness, evil companions, drink, dissipation; when pitfalls are dropped into; when faith is sometimes undermined or lost; when promising lives are often shaken out of their true centre of gravity. In the widening circle of the activities into which their beneficent zeal has been extending, they recognise the extent to which the intelligence of our rising (and risen) generation is day by day being played upon by myriad influences that tend to distort its notions of revealed truth. It cannot, happily, be said of New Zealand (as Robert Louis Stevenson said of another country) that its newspaper press is 'the mouth of a sewer, where lying is professed as from an university chair, and everything ignoble finds its abode and pulpit'. But it is true that the atmosphere of current journalism is not favorable to the cultivation of Christian ideals; that the shallow socialist finds the daily paper the best pulpit from which to air his dogmatic theories about the deepest questions of the whence and the whither of life; that some at least of the great channels of communication are in the hands of agencies hostile to the Catholic faith; that day by day the journalistic drag-net gathers in and casts indiscriminately before the eyes of young and old, of foolish and discreet, the stories of murders, suicides, robberies, frauds, scandals, divorces—and (in some flagrant cases, as well) 'the low tittle-tattle of the prize-ring, the racing-stable, and the green-room, bar-room gossip, and the coarse mouthings of the social riff-raff'. We have placed the criminal in excelsis—upon a lofty pedestal. And if we were to judge our day and country by the bulk of the secular press, our social history would be liberally bespangled with the Broad Arrow, and there would be a deadly measure of truth in Gibbon's cynical saying, that our annals are mere records of crime, folly, and misfortune.

This familiarity with evil—this 'liberal education in depravity and crime'—represents almost the only mental food supplied to many a Catholic household. And the indifferentist, agnostic, or neo-pagan spirit of many newspapers infects the social atmosphere about them with a subtle dioxide which Catholics—unless furnished with the neutralising agency of a sound instruction in their faith—may find it year by year more difficult to breathe. The great antidote—as our young men friends well realise—is the Catholic newspaper. It lowers the criminal and the divorcee from their throne. After all, the thieves and the forgers and the murderers are not the majority. The world does not wag for the most part to the pressure of a mainspring of conscious villainy. Simple faith and kindness and charity and self-sacrifice prevail vastly more, we believe, in it than the premeditated wickedness that is noisy and ostentatious. A Father Damien is a better type of our race, and a better example to set day by day before the mind's eye of the world than William Sykes or Charles Peace. And truth is the best antidote to administer to those who have imbibed the subtle poison of journalistic non-godliness, and who are unaware of the magnificent way in which (as, for instance, Dr. Pritchard has shown in his 'Nature and Revelation') the general development of scientific knowledge is friendly to the faith of Christians.

The great conflagrations of Paris and Chicago in 1871, and the incidents of summer life in the Australian bush, show that fire is sometimes the best element for

fighting fire. In the same way, a strong, active, well-equipped areligious or irreligious press is best met by a strong, active, and well-equipped religious press. Yet, for various reasons which we need not enter upon here, the extent of the clientele of Catholic newspapers leaves much indeed to be desired. We are working, as engineers say, 'linked-up'—at low pressure, which means low efficiency, and we are allowing the areligious press to do—even in religious matters—too much of our thinking. A thoughtful writer gives us the following warning in regard to this neglect of the Catholic paper:—

'We shall be deprived of eyes and ears in our social intercourse. In some degree the daily press must think for us. But this constant intercourse into which we are daily thrust by our constant contact with the anti-Catholic press must, if no means are taken to neutralise its effect, blunt our susceptibilities as Catholics and have a deteriorating effect upon our Catholic morale. We owe a duty to ourselves, not only to preserve the faith, but the instincts of faith—our instincts as Catholics. These, like every other instinct, may be lost if we take no care to preserve them. You cannot associate with bad company and find your social intercourse among it without losing the instincts of higher morality; and you cannot saturate the mind daily with anti-Catholic ideals without in some measure endangering the instincts of faith, the instincts of Catholic morality, which it is the object of the Church to foster and educate. . . . The cultivation of the Catholic press is—when we consider the nature of the peculiar evil to which we are exposed—a necessary duty, if we would preserve intact our Catholic faith. Inadequate as it may be to cope with the evil to which it is opposed, it is nevertheless the only means at our disposal. Its influence is gaining steadily, and the more we foster it, the greater will be its power and efficacy. . . . It is a necessary antidote to that six days' evil wherein is preached what is not to our interest, either as Catholics or as Christians.'

It was in great part through the splendid Catholic press of the German Empire that the illustrious quartet of Centre leaders—Windthorst, Mallencroft, and the two Reichenspergers—sent the Man of Blood and Iron to Canossa and broke the regime of persecution known as the Kulturkampf. West of the Rhine, party divisions and the neglect of the good press have combined to leave the Church for a time at least in the power of its enemies. It is difficult to tell how far the present tidal wave of aggressive infidelity will spread before it recedes, as all similar movements have receded. But we hope it will never find us neglecting one of our main lines of our defensive works while zealously engaged in good and necessary operations of another kind for the honor of God and the spiritual good of our fellow men. There is a note of heart-breaking regret in the last lenten pastoral of the learned Bishop of St. Brieuc (France) which should serve as an inspiration and a warning to Catholics in lands that are more happily circumstanced: 'While we were building churches, they (our enemies) were founding newspapers. These newspapers created public opinion. This public opinion which they created was in their hands to do with as they pleased. They turned it against us, against the dogmas of our faith, against our worship; and they it was who emptied our churches. This fact ought to be for us a warning lesson. Against the evil press we should have directed all our effort; in favor of the good press, we should have made every sacrifice. Have we done so?'

Notes

In the World

Our esteemed contemporary the 'Outlook' (the Presbyterian-Methodist-Congregationalist organ of New Zealand) states in its issue of last Saturday (May 4) that there are in the world about 272,000,000 Catholics and 166,000,000 Protestants.

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Bad Treatment

Edmund Picard, the Belgian socialist senator, recently accorded an interview to a representative of 'XX. Siecle' (Brussels). 'At the present moment,' said M. Picard in the course of his remarks, 'French Catholics are treated as no foreign conqueror would ever treat them.'

The Difference

'The difference between the ideals and methods of Robin Hood and John D. Rockefeller is,' says the Philadelphia 'Catholic Standard,' 'greater than some of our commentators seem to think. Sherwood Forest philanthropists robbed the rich that they might share with the poor; Standard Oil robs the poor that it may share the swag with the rich. Moreover, Robin Hood did not attempt to teach the Bible in the Sunday school. This is a mighty difference.'

Will the modern Robin Hoods 'scoop' our Taranaki oil-fields, or lure or lug them into the combine?

In Prussia

'The Roman Catholic Church,' says the 'Independent' (an American non-Catholic paper), 'is slowly gaining on the Protestant, as is evident from the following table of per cent. in the total population of Prussia:—'

	Protestant.	Catholic.
1867.....	65.27	33 17
1871.....	64.89	33 56
1880.....	64.62	33 74
1885.....	64.43	33 98
1890.....	64.24	34 23
1895.....	63.89	34.35
1900.....	63.29	35.14
1905.....	62.59	35.80.

The curious explanation offered by one newspaper for these figures is 'that this increase of the Catholic element is caused by the immigration of the Catholics from South Germany, while the Protestants of Prussia go to Catholic South Germany.'

Manners and Morals

With pleasing regularity the children in the Catholic schools receive the most complimentary reports from the State inspectors in the matter of manners. In their case, the good manners may be said to be the penumbra of good morals—of the gentle and refining influences of religion that surrounds their school-life as with an atmosphere of heaven. For over thirty years this paper has been steadily combating the idea that the imparting of a knowledge of decimals or vulgar fractions, etc., is the be-all and the end-all of school work. Without the doctrines of religion and the principles of morality, the three R's will serve, in many instances, only to turn school children into clever ruffians. We might with great advantage to the nation dock some of the crowded 'ologies from our school curriculum and substitute suitable instruction in the higher and better things of life. This has been done in Canada, Germany, and various other countries in a manner that places rival creeds on an equal footing. What other statesmen have done, those of New Zealand ought to be competent to do.

Unbelief and Superstition

Quacks and quackery are live issues in Christchurch just now. A correspondent from that fair city writes expressing wonder at the phenomenal financial success which (as shown in our last issue) has rewarded the 'brass-faced, vociferous, voracious' quack (as Carlyle styles him) in our day. The cause is not far to seek. A bold, bolsterous, and glib-tongued impostor will always gain a hearing for a time—especially among those who are drifting, or have drifted from the

moorings of fixed and definite religious belief. There is what the rationalist historian Lecky, calls 'a kind of superstitious scepticism' which has been well marked in certain periods of history. It is a sign of weakened faith, or of moral dry-rot, or of both. It was rampant in the pagan Roman Empire at a time when belief in the supernatural had begun to fade out of men's minds and corruption to seize upon their hearts. For a long period (says Lecky) 'numbers who denied the existence of any Divinity believed nevertheless that they could not safely appear in public, or eat, or bathe, unless they had carefully consulted the almanac to ascertain the position of the planet Mercury, or how far the moon was from the Crab.' History presents us with the spectacle of a godless pagan leader of men who passed a day of his life in a frenzy of palpitating fear because he had incautiously put his right foot into the sandal before his left. But has not this subject superstition its ten thousand counterparts to-day in the hopeless feeling of impending mischief or failure that seizes the many modern slaves of the mascot who accidentally go out without their cherished fetish? For a similar reason (namely, the passing decline of religious faith) the eighteenth century was the silvern, and the twentieth is the golden, age of superstition—of quacks and pythoneses and all their mongrel tribe. Infidelity and superstition, scepticism and credulity, are only apparently extremes—or they are the extremes that meet, just as too far east is said to be west. History has a knack of repeating itself. And even humanly speaking, the crude unbelief that spots so much of our time will be followed, as again and again of old, by the usual reaction towards faith and piety—that is, if the last great Armageddon is not coming, and the searching sound of the Archangel's trumpet.

DIOCESE OF DUNEDIN

His Lordship the Bishop returned to Dunedin from Te Aroha on Saturday night.

The Rev. Father Kavanagh, who was recently ordained in Ireland for work in the diocese of Dunedin, arrived at the Bluff on Monday by the 'Maheno.' He reached Dunedin on yesterday (Wednesday).

On Sunday there was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from last Mass until Vespers. In the evening there was the usual procession in which the children of the parish schools and the members of the various societies took part.

The Invercargill Catholic Club has now been in session for a full month. The progress made during that period has been most gratifying, the roll of members being now about 120, and new members are being added every evening. Great interest is being manifested in the billiard tournament now in progress, and an excellent and varied syllabus has been drawn up for the year. On next Sunday the members of the club make their quarterly Communion in a body.

The run of the St. Joseph's Harriers was held from the Santa Sabina School, North-East Valley, on Saturday week. On the pack's return refreshments were provided by the ladies of the St. Vincent de Paul Society. On Saturday last the St. Joseph's and Caversham Harriers held a combined run from the Wakari School, there being an attendance of 42 members. Hares from both clubs were sent out and laid an excellent trail over the surrounding hills, the trail then leading off to the road near Ashburn Hall, from which there was a fast finish.

On Thursday evening of last week the members of St. Joseph's choir assembled after practice to say good-bye to one of their members, Miss K. Hannigan, who is leaving for Wellington. The president (Rev. Father O'Reilly), on behalf of the choir, thanked Miss Hannigan for the deep interest she had always taken in the work of the choir during the many years she had been a member, and while regretting her loss asked her acceptance of a lady's companion case as a souvenir from the choir, and as a token of the respect and esteem in which she is held by the members. Mr. H. Miles responded.

A meeting was held in St. Patrick's Schoolroom, South Dunedin, on Monday evening, for the purpose of forming a junior social and debating club. About thirty members were enrolled. His Lordship the Bishop is patron of the club. The following officers have been elected:—President, Rev. Father Howard; vice-presidents, Rev. Father Geary, Messrs. M. Tynan, M. McKey, C. A. Shiel, W. Carr, J. J. Marlow, and James McCurdy; hon. secretary, Mr. H. McAuley; committee, Messrs. J. Atwell, J. Keys, A. McLean, R. Brown, and W. Toner. The weekly meetings will take place on Monday evenings.

On Wednesday evening of last week the members of St. Joseph's Ladies' Club opened their session with a most successful euchre and musical evening, when the hall was well filled. Very enjoyable musical items were rendered by Misses Bryant, Davis, McTigue, and Mr. Torchon. The members regret very much that one of their most esteemed and useful members, Miss Hannigan, is leaving for Wellington. She will be much missed in the club, for she had always been ready to help and make the club a success, and give enjoyment to others. On behalf of the members Rev. Father Coffey, Adm., presented Miss Hannigan with a gold brooch. He spoke very highly of her many good qualities, and wished her every success. Mr. H. Miles responded.

The usual weekly meeting of the Boys' Club was held on Monday night last, when there was a good attendance. The Rev. Father Corcoran (president) occupied the chair. The programme was a lecture by Father Corcoran, who took for his subject 'Life of Daniel O'Connell, the Irish Liberator.' The lecture, which was listened to with the closest attention throughout, was most instructive and interesting. A vote of thanks to the Rev. Father Corcoran concluded the business of the evening. It was announced that the gymnasium would be open to the members from Tuesday night, May 7. Seeing the advantages to be gained from an institution of this kind in our midst, it is the duty of Catholic parents to see that their boys attend the club, and thus help to increase its usefulness.

There was a good attendance at the usual weekly meeting of St. Joseph's Men's Club on Friday evening, when the Rev. Father Coffey occupied the chair. The evening was devoted to a debate, 'Should legislation be introduced against extravagance in dress?' Mr. J. B. Callan, jun., who was supported by Mr. T. J. Hussey, led in the affirmative, and was opposed by Mr. E. W. Spain, who had the assistance of Messrs. Deehan, Columb, Sims, Hartstenge, and Cowan. The speaking was of a very high order, and some excellent speeches were made on both sides. A pleasing feature was the part taken by some of the younger members, who give every promise of developing into good debaters. At the conclusion of the debate the Rev. Father Coffey expressed his pleasure at the excellence of the speaking, and complimented the younger members on the manner in which they had acquitted themselves.

A few of the friends of Dr. J. P. Hastings met on Tuesday evening at the Christian Brothers' School to wish him bon voyage on his departure for London to pursue his studies. In a few well-chosen remarks, Rev. Father Coffey eulogised the industry of Dr. Hastings, which had enabled him to go through his examinations with great credit. Since matriculating from the Christian Brothers' School in 1902, Dr. Hastings passed every examination without exception, and came out splendidly in the final results. In asking the doctor's acceptance of a few presentations, Father Coffey expressed the hope that he would meet with success in his further studies at Home, and come back to New Zealand in due course, with the highest honors. After other gentlemen had endorsed the chairman's remarks, Dr. Hastings thanked his friends for the compliment they had paid him, and hoped that he would prove himself worthy of their esteem, and looked forward to being among his friends once more. Dr. Hastings leaves Wellington by the 'Morayshire' as surgeon on Friday next.

HOKITIKA.

(From our own correspondent.)

May 4.

The Rev. Father O'Connell, of Christchurch, who is at present engaged in making a collection on the Coast in aid of the Cathedral debt, has been in Hokitika for the past fortnight. He is well satisfied with the results of his mission so far, and his tour should result in the collection of a considerable sum.

The recent mission, conducted in Hokitika by the Redemptorists, Fathers Bannan and Lowham, has been productive of excellent results, the League of the Sacred Heart formed by them here having now a large membership.

At a meeting of the parishioners held on Friday evening, 3rd inst., at which Rev. Father Aubry presided, it was decided to establish a circulating library in Hokitika for the use of the congregation, and Messrs. H. Burger, M. Daly, T. G. Green, B. Cox, F. Groufsky, Mrs. Toomey, and Misses E. Ward, Mandl, M. Burke, and J. Foster were appointed a committee to make the necessary arrangements.

The annual meeting of St. Mary's Catholic Club was held in St. Mary's schoolroom on the 16th ult., there being a good attendance of members. The annual report referred to the past year as having been highly successful, and to the one just entered upon as likely to be even more so. The balance sheet showed a very satisfactory credit balance of £25 9s 6d. The election of officers resulted as follows:—President, Mr. J. Toomey (re-elected); vice-president, Mr. M. Daly; spiritual director, Rev. Father Aubry; secretary and treasurer, Mr. B. Cox (re-elected); auditor, Mr. J. J. L. Burke (re-elected); reporter to 'Catholic Magazine,' Mr. M. Daly; committee, Messrs. L. Dwan, T. J. Green, T. Daly, W. A. Dixon, and G. Wormington. It has been decided to form a dramatic society in connection with the club, and a play is now being rehearsed, which will be produced on June 4. It was decided at the annual meeting, in accordance with a resolution adopted at the late conference of the Federation, to alter the name of the society to that of the St. Mary's Catholic Club. At the first ordinary meeting of the club a debate on the subject, 'Should women be allowed to take up public positions?' was held, Mr. M. Daly leading in the affirmative and Mr. M. Lampe in the negative. The leaders were supported by Messrs. J. Hanrahan, McCarthy, F. Sellers, Wormington, J. Toomey, Shafirey, and the Rev. Father Aubry, and at the conclusion a vote of the meeting was taken, which favored the negative contention.

OAMARU

(From an occasional correspondent.)

The Oamaru Catholic Club opened its winter session on Friday night, when there was an excellent attendance. The Right Rev. Mgr. Mackay and the Rev. P. O'Neill were present. The following are the officers for the current year:—Patron, Right Rev. Mgr. Mackay; president, Mr. J. Cagney, sen.; vice-presidents, Sergeant O'Grady, and Messrs. L. McDonald, J. Gallagher, and J. Waterson; spiritual director, Rev. P. O'Neill; secretary, F. Mulvihill; treasurer, J. Maxwell; executive, Messrs. M. Hanley, John Griffith, W. Veitch, and F. Cooney. On the conclusion of the formal business a euchre contest was held, and an enjoyable evening was spent. The programme for the next meeting night is a debate.

TIMARU

(From our own correspondent.)

May 7.

The Sacred Heart choir gave a most enjoyable concert to the Hospital patients recently. Songs were contributed by Mesdames Lynet and Skinner, and Misses Jefferson and Jordan. Mrs. Mangos organised the entertainment, and presided at the piano.

The Forty Hours' Adoration commenced at the eleven o'clock Mass on Sunday. In the evening Very Rev. Dean Regnault, of Waimate, preached an impressive sermon on 'Indifferentism' to a crowded congregation. Rev. Father Hoare preached on Monday night, and Rev. Father Tuhman gave the Papal Blessing. During the devotions large numbers approached the Holy Table. The devotions were brought to a close this morning.

Mrs. Mangos, who for many years has occupied the position of organist in our parish church, owing to pressure of work, handed in her resignation some twelve months ago. Great difficulty was experienced in getting a successor, and it was only within the past month that the position was filled. Mrs. Mangos is an organist of exceptional ability, and ranks perhaps as the leading musician of this town, and her loss will be severely felt by the choir and congregation. She has always been ready to sacrifice herself for everything that helped towards the welfare of the parish, and it is a matter of congratulation that she is not severing her connection with parochial work.

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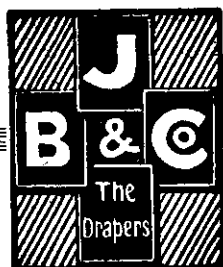
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Irish News

CARLOW—The Judge's Congratulations

Lord Justice Fitzgibbon, in opening the Spring Assizes at Carlow, said he had again to congratulate the Grand Jury on the peaceable condition of the county.

Ordination

The Most Rev. Dr. Foley, Bishop of Kildare and Leighlin, ordained a number of ecclesiastical students of St. Patrick's College in the Cathedral, Carlow, recently. The Order of Deacon was conferred on the Rev. M. O'Brien (Wellington).

CORK—The Commission of the Peace

Mr. James J. Russell, Mitchelstown, has received notification of his appointment as Justice of the Peace. He is a member of the Cork County Council and Cork Asylum Board, and an extensive corn merchant and auctioneer in Mitchelstown, where the appointment is regarded as a most popular one.

DOWN—A Memorial Hall

Newry was the centre of a great demonstration on March 17 on the occasion of the opening of the John Mitchel Memorial Hall, which has been erected by the Irish National Foresters. The attendance was the largest and most representative at any public demonstration for many years past. Contingents were present from all the adjoining districts, with bands and banners, and the scene, as the procession passed through the principal streets of the town, was very imposing and picturesque, the Emmet costume being worn by many of those taking part.

DUBLIN—University Reform

In the Mansion House, Dublin, on March 14 a public meeting was held to support the Government scheme for University reform. Vigorous speeches approving of the proposals were delivered by Mr. William Magennis, M.A., Sergeant O'Connor, K.C., Surgeon M'Arde, Dr. Cox, and others. The committee of the Catholic Members of Convocation of the Royal University of Ireland, at a meeting on the following day, Dr. J. C. M'Walter, M.A., presiding, adopted resolutions urging on the Government the desirableness of giving effect to their scheme of University settlement at the earliest possible moment, and commending the action of those Senators of the Royal University who approved the suggested settlement as thereby acting in the best interests of the University.

Charitable Bequests

The late Mr. James Considine, of Lambay Castle, Rush, County Dublin, H.M. Consul of Palma, Majorca, a Count of the Holy Roman Empire, among other bequests left the following: £100 to the General Hospital at Salamanca, £50 to the Weymouth Eye Hospital, £25 to the Society for the Preservation of the Irish Language, £25 to the Chief Hospital at Calais, France; £25 to St. Joseph's Little Sisters of the Poor at Notting Hill, London, W.; £100 to the executors who are to distribute the same among such of the testator's struggling tenants as they should determine; £50 for the benefit of poor tenants on his estates in County Tipperary and County Clare; £15 for the poor cottagers at Derk, and £250 to Rev. Daniel Considine (in charity).

St. Patrick's Day

The fact (writes a Dublin correspondent) that Ireland's national festival fell on a Sunday this year enabled many to participate fully in the religious celebrations who would otherwise be debarred from doing so. The result was that everywhere, in city, town, and country, unusually large congregations occupied the various churches which adorn the land, striking witnesses of the Faith which St. Patrick brought to Erin. A leading feature in the religious devotions was the preaching of sermons in Irish, which were followed attentively by those who know the old tongue and with sympathy by those Irish men and women who, owing to no fault of their own, unfortunately do not. The latter are evidently a diminishing quantity, as shown by the number who everywhere took part in the rosaries, the litanies, and the hymns, which were recited or chanted in the sweet tongue of the Gael.

Sympathy with France

A great feature of St. Patrick's Day in Ireland (writes a Dublin correspondent) was the wonderful demonstration of sympathy with the persecuted Catholics

of France, which was held in Dublin. It was spontaneous in the truest sense of the word, for there was little or no preparation worthy of the name. Indignation at the odious conduct of the infidels and Freemasons, who for the moment rule France, is so strong in the metropolis of Ireland that, at very short notice, in bitterly cold weather, more than fifty thousand Catholics, wearing the Papal colors, assembled in the centre of the city and marched in processional order to the Phoenix Park, where they gave voice to the opinions of the Irish people in no uncertain manner. Along the route 'Faith of Our Fathers,' 'Hail Glorious St. Patrick,' and other appropriate hymns were sung by the processionists and thousands of spectators. The grand gathering of sturdy men who faced the elements was composed largely of members of sodalities, confraternities, boys' brigades, and young men's societies from the city and suburbs, bearing religious banners and emblems symbolising the Faith they hold dear. An impressive sight was that presented when the imposing gathering arrived in the Phoenix Park, only to find the place of meeting crowded with sympathisers no less earnest than they themselves. Three platforms had been erected, but so immense was the concourse of people that not one-tenth of them could hear the speeches that were delivered.

Death of a Fenian Leader

Mr. John O'Leary, the well-known Fenian leader, died at his residence in Dublin on March 16. Mr. O'Leary was born in Tipperary on July 23, 1830, and was educated at the Erasmus Smith Schools there, and later on he entered Trinity College, and studied medicine. Mr. O'Leary was connected with all advanced political movements in Ireland. He joined the Young Irelanders in 1848, and later on the Fenian organisation, and edited for the latter their special organ in the press, 'The Irish People.' In 1865 he was sentenced to twenty years' penal servitude for participation in the movement, but was released after serving five years, and was exiled for the remainder of the period of his sentence. These years of exile were spent mostly in Paris, where Mr. O'Leary engaged in literary work. He published 'Recollections of Fenians and Fenianism' in 1896, 'Young Ireland Old and New' in 1886, as well as several other volumes in the intervening period. When the term of his exile had expired Mr. O'Leary returned to Dublin. He took a keen interest in general literature, and was an indefatigable searcher after rare volumes at book auctions and bookstalls. For some time past he had been in failing health, and his death was not unexpected.

MAYO—Over the Century

During the early part of March two men over 100 years died in Westport district, viz., Mr. James Malley, Roscahill, Kilmena, aged 104 years, and Arthur Browne, Derrygorman, Westport, aged 103 years. Both these men were very active and retained their intellects unimpaired up to a very short time ago.

MONAGHAN—A Memorial

A fine memorial in the shape of a Celtic Cross has just been erected over the grave of the late Mr. Daniel MacAleese, M.P. for North Monaghan.

TIPPERARY—Bequests for the Poor

The late Very Rev. Dean White, Nenagh, by his will left £50 to the Nenagh branch of the St. Vincent de Paul Society, and £50 each to the parish priests of Tulla, Ennis, Miltown-Maboy, and Kiltrush for the deserving poor. He left his residence in Nenagh to the parish priest for the time being, on the understanding that £20 per year is paid to the Convent Poor Children's Clothing Fund.

WICKLOW—Absence of Crime

The Lord Chief Baron, addressing the Grand Jury at the Wicklow Spring Assizes, said the business to go before them was very light, and the cases were of a light nature. With regard to the state of the county, he thought it strange of a person in the position of a judge who knows nothing personally of the county telling his opinion to gentlemen resident there, who know it perfectly well; but on this occasion he wished to make an exception from his usual course so as to bring before them a statement from the County Inspector, because it was so peculiarly satisfactory. The County Inspector says: 'I have the honor to inform you that every portion of this county is very peaceful and law-abiding, as the accompanying returns will show.' And certainly, said his Lordship, these returns entirely bear out the Constabulary report, and he was happy to congratulate them upon that state of the county, which, for thirty years, had been similar.

GENERAL

The Intermediate Examinations

The number of students who have given notice of their intention to go forward to the intermediate examination this year is the largest since the establishment of the system in Ireland. The numbers are 12,549, an increase of 845 over last year, and 2261 over 1905.

Emigration Statistics

Twenty-seven thousand Irish people landed in New York in 1906 (writes a Dublin correspondent). It cost them £160,000 to get across the Atlantic, and when they landed they had in their pockets £100,000. In other words, Ireland lost for evermore during the year 27,000 of her best and bravest children and £260,000. Enough people to make a city about as large as Limerick, and enough money to start an industry that would give work to hundreds of people in Ireland, and help to create a home market for home produce. America gained 27,000 full-grown and God-fearing citizens and £100,000 without a cent's worth of expense on her part. The money that it cost to take the 27,000 people over went, of course, into the pockets of the gentlemen who own the steamships.

Irish National Celebration in London

The Irish National banquet, over which Mr. John Redmond presided in the Hotel Cecil on March 18 (writes a London correspondent), proved an unqualified success, and in every respect worthy of its forerunners. This function has from small beginnings grown into the largest gathering of its kind in the world. About six hundred guests sat down in the Grand Banqueting Hall. The committee of arrangements had discharged their duties admirably, and even in the smallest details the proceedings went through without a hitch. There was a large muster of Irish members of Parliament, and the gathering was characterised by great enthusiasm. The various speakers were listened to with close attention, and the musical programme was, as usual, of a high order.

Repeal of the Coercion Act

The motion brought forward in the House of Commons by Mr. Hogan on behalf of the Irish Party for the repeal of the Balfour Coercion Act was carried by a majority of 169. The case for perpetuating the enactment was made or attempted to be made by Mr. John Gordon on the usual lines. He rehearsed all the discredited reports which his colleagues have been endeavoring to foist off on the House for the past few months, and he dwelt in melodramatic tones on the horrors and sufferings entailed by manufactured examples of boycotting. This dish he served up with a sauce piquantly provided by the addresses of certain members of the Judicial Bench whose delivery coincided so strangely with the parliamentary campaign of slander started with the Ulster Landlord Party. He then reverted to the stalest old trick of all—the attempt to show that there was nothing in the Balfour Act beyond what was provided by the ordinary law of England and Scotland. Mr. Cherry said he and the Government had decided on taking office to rely on the ordinary law, and they had done so, with the most satisfactory results.

How Titles are Bought

Mr. T. Gibson Bowles, the well-known Conservative M.P., in refusing a subscription to a Tory Association, writes:—'As to subscriptions, I cannot conceive that the Conservative Party can need to appeal for these elsewhere than to Mr. Balfour and Sir A. Acland Hood, who are in possession and exclusive control of the party fund. That fund is immense. Not many years ago it was over £100,000, but at the last election it must have been far greater, for the contributions to it of certain recent recipients of titles have, if common report is to be believed, varied between £30,000 from a new knight and £250,000 from a new peer. It was calculated a year ago that at least £500,000 must have been encashed from various sources by this party fund, and it is impossible so vast a sum can have been expended over the general election.'

The new Holy Trinity Church, Granville, was blessed and opened on Sunday, April 21, by the Right Rev. Mgr. O'Brien. The church will accommodate a congregation of 700, and was built at a cost of £1039.

People We Hear About

A statue to Sir Antony MacDonnell has been unveiled at Lucknow by Sir John Hewitt, Lieutenant-Governor, who in doing so praised the Irish Under-Secretary for the work done by him in Oudh, where his name is gratefully remembered.

King Alfonso's full name is Alfonso Leon Fernando Maria Santiago Isidore Paschal Marcan. His mother decided on Alfonso, Santiago is the patron saint of Spain, Leon is adapted from the name of his godfather Pope Leo, the ploughman Isidore is the patron saint of Madrid, Paschal is the patron saint of the King's birthday, and Marcan is that of his christening day.

When Mr. John Burns entered the Cabinet there were rumours that he would refuse to don the cocked hat and epaulettes of official uniform. The King asked him about it 'Not true,' returned Mr. Burns; 'and, besides, I have already worn your Majesty's uniform.' The King naturally asked when that was. 'When I was in Pentonville,' answered Mr. Burns, alluding, of course, to his three months' sentence after the Trafalgar Square riots.

Mr. Charles Santley, the noted Catholic singer, who has just entered on his 73rd year, has been for half a century before the English public as a concert singer of the first rank. Last week the golden jubilee of his first appearance in oratorio was celebrated by a concert in Albert Hall, London, in which the leading vocalists and instrumentalists of the Metropolis took part. It is intended to make him a presentation, and a sum of £2000 is already on hand for that purpose.

The Hon. Richard M'Bride, Premier of British Columbia, whose Government has emerged successfully from a general election, is the youngest Prime Minister in the King's dominions. He is only thirty-six, and he achieved the Premiership four years ago, after having held subordinate office as Minister of Mines. He is a native of New Westminster, the original capital of British Columbia. Mr. M'Bride is a barrister, and made an unsuccessful bid for Parliamentary honors at twenty-five. At twenty-seven he tried again, and was favored by fortune.

The Prime Minister, Sir Henry Campbell-Bannerman, was born in Glasgow in the year 1836. His uncle, William Campbell, was in the early part of the last century an assistant in a Glasgow draper's shop. At that time it was common to mark goods with one price, but to be prepared to sell them, after haggling, for much less; and Dr. Chalmers, of Disruption fame, condemned the system as savoring of corruption. William Campbell was much impressed, and urged his employer to adopt a system of 'No Second Prices.' His employer ridiculed the idea, but offered to lend William Campbell £500 to try the experiment in a business of his own. William accepted the offer, got credit for a like amount from Manchester houses, and opened a 'One Price' shop with his brother, Sir Henry Campbell-Bannerman's father, as his partner. The business grew to enormous proportions, and the Prime Minister's father, Sir James Campbell, became Lord Provost of the city of Glasgow, and a pioneer in its period of municipal expansion.

Abbot Gasquet, the head of the English Benedictine Congregation, is famous as a historian wherever the English language is spoken. Perhaps (writes a correspondent to the 'Manchester Guardian') many people who have no special sympathy with the Catholic Church in France went to the Free Trade Hall the other night merely to see the great historical scholar and the charming writer to whom we owe so much for making the England of the Middle Ages live again for us. Abbot Gasquet is the chief living representative of the great, but now perhaps somewhat declined, tradition of Benedictine historical learning. His work has, of course, been assailed by critics, who consider that he has painted the medieval world in too fair colors, but it can hardly be disputed that, if he is not 'our only English historian,' as he has been called, he is in the very first rank of English historical writers. The last of Dr. Gasquet's long series of historical works, dealing with parish life in the Middle Ages, was published last year, and to the mere 'ordinary reader,' who wants primarily a living picture of the past, it is perhaps the most fascinating of all.

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The Value of a Catholic Press

There are not wanting at the present moment in France, Catholic experts who attribute (says the New York 'Freeman's Journal') many of the troubles which have overtaken the Catholic Church in the republic to a lamentable lack of organisation among the faithful themselves, a lack of organisation of which no one dreamed and which did not appear to be even necessary till the Catholic community awakened to the fact that for a quarter of a century a powerful and fully organised enemy had been dealing it stealthy blows which gradually weakened the activity and vitality of its influence social as well as political. The fault has been attributed in turn to each section of the community; to-day the clergy are accused, to-morrow, the laity. To seek the real truth about the matter, writes Father Berchois, in *Etudes* (Paris), we must consider both the clergy and the laity. Even the most prejudiced must admit that for sense of dignity and devotion to duty, the clergy of France during the nineteenth century, was fully equal to its high calling. Assuredly the present troubles of the Church in France cannot be attributed to any lack of faithfulness or devotion in its priests. While we may boldly conclude that Catholicity in France has lost nothing from the point of morality, it is proposed to show that there may be sins of omission as well as commission; that faults negative are often more destructive in their results than faults positive. Germany and Belgium have within the past half century taught the Catholic world the supreme value of secular organisation as the only true safeguard of the interests of the Church. In these two countries, it was the action of the clergy in

A Well-organised Catholic Press,

exerting through that channel, its influence upon the elections, that saved the Faith. What was possible in two countries monarchically governed, should also have been possible in a republic. It is no valid objection to assert that the priest has no business in politics; that he has no concern outside his Church. It would be an equally valid argument to hold that an apothecary has no business in politics and no interests outside his pharmacy. As long as the priest is endowed with the political rights of citizenship, he is entitled like any other citizen, to take an intelligent and an active interest in the political life of his time. If the farmer has a right to interest himself in that life, in order to protect his material interests, there can be little question that a priest has a similar right in respect, not only of his religious interests, but also in respect of those of his flock, since even governments admit that his main function is the care of souls. As feudal kings had their conscience-keepers, so the priest may be said to be, in a large measure, the keeper of his flock's conscience, in as far as it is his duty to enlighten it upon points impinging on

Catholic Dogma and Doctrine.

As an objection it may be said that in exerting their influence upon Catholic citizens, the clergy as, in a measure, politicians, would be likely to make mistakes in respect of political issues. It has also happened that doctors have killed patients who would certainly have regained their health, had they not called in the medical man, and it is fair to say that all the blunders that the clergy might commit in politics would in their results, not equal the amount of harm they do by abstention or recusancy in political or electoral matters. Nor has the history of the Church ever been wanting in the names of prelates who have fought for

their political rights and those of their faithful. When Saint Athanasius, Saint Basil and the other Fathers of the Church combated the great heresy of the fourth century, protected though it was by the emperors, they were meddling in politics, as were Leo IX., Gregory VII., Alexander III., Thomas a Becket and Thomas Aquinas, in the episodes in which they defied temporal sovereigns in the attempts of the latter to restrict the liberty of conscience.

Germany and Belgium

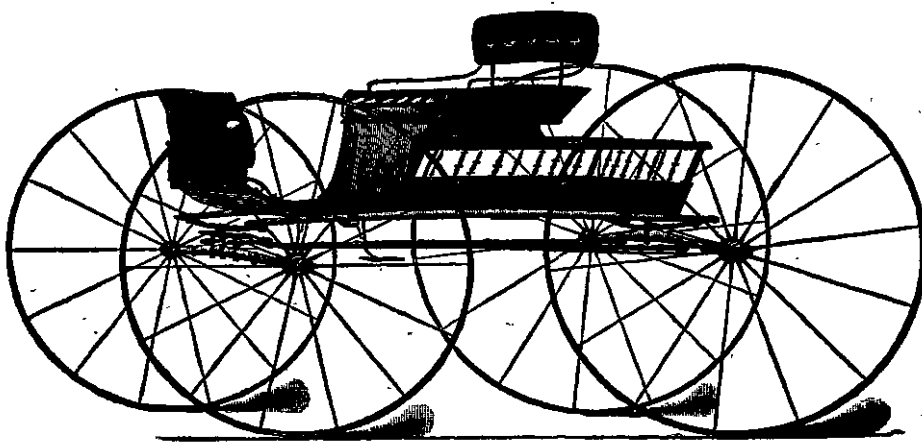
owe their present freedom to the fact that they adopted, as of the utmost importance in the fight for their freedom, the principle of publicity as the most effective method of reaching the public and of silencing the enemy, or at least confuting him. In no country in the world is the Catholic press better organised than in these countries. It is an ascertained statistical fact that one Belgian Catholic in seven, subscribes to a Catholic paper. It is also a well-known fact that there is no Catholic country in the world in which the voice of the bishops and the clergy makes itself so powerfully felt at election-time as in Belgium. Despite their magnificent organisation, their perfectly equipped press and their cohesion on all questions affecting their belief, the Catholics of Belgium would still be under the iron heel of masonic liberalism, if their clergy had been content to remain in their sacristies. Germany's Catholic press it was, that enabled

The Church to Issue Triumphant

from the Kulturkampf as Bismarck admitted. Subsidies are in that country diverted from the building of churches and schools, except in cases of dire need, to be turned to the building up of a great Catholic press which voices the Church, which in many cases is gratuitously distributed at electoral periods to the electors, which is so compiled as to attract and engage the attention of the lowest as well as the highest and the journalistic ability of which is, in every phase, equal to that which characterises the press in the opposition camp. In Germany every priest knows the value of the press. In France its value has been underestimated till within a comparatively short period, when 'La Croix' came into being. On the contrary, freemasonry and impiety were long acquainted with its tremendous force and from the very first day, they turned their weapons against the Church, an attack being made daily. Such attacks, which should also have been met daily, were left to be answered at rare occasions by lay editors who had sufficient Catholic loyalty to do so. The result was, however, almost futile, and when the Catholics made a timid attempt to found an organ of their own, the clergy, not knowing the value of a press, were even wanting in according it their adhesion. They had ample means to build schools, churches, hospitals, but nothing to give to their most necessary and most important arm of defence—the Catholic press.

Messrs. Charles Begg and Co., Ltd., of the old-established music warehouse, Dunedin, call attention to their silver-voiced Edison phonograph, and the world-famed Columbia graphophone, which they are prepared to sell at prices very much lower than were charged for very inferior instruments a few years ago. Full particulars of these wonderful instruments can be had free on application....

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The Catholic World

ENGLAND—St. Patrick's Day

The Irish service in Westminster Cathedral on St. Patrick's Day was largely attended. The sermon was preached by Father Augustine, Prior of the Capuchin College, Rochestown, Co. Cork. The Benediction was given by the Right Rev. Dr. Fenton. The Archbishop, being absent from London, was unable to attend.

FRANCE—The Holy Father's Sympathy

Cardinal Merry del Val, on March 13, sent the following telegram to the Bishop of Frejus expressing the Holy Father's regret at the Jena disaster:—'The Holy Father, profoundly afflicted by the misfortune that has befallen the French nation and fleet, expresses through you his sorrow and sympathy. Praying for the eternal repose of the victims, he blesses with all his heart the families so terribly tried.' The Bishop has replied that the French nation, the fleet, and the afflicted families are deeply grateful.

The Nuncio's Papers

The debate in the French Chamber on the seizure of the Vatican archives at the residence of the Papal Nuncio (says the 'Catholic Weekly') gives a further striking illustration of the underhand chicanery and shifting subterfuge which have characterised the conduct of the Government throughout the whole history of the recent legislation against the Church in France. The chief argument used by M. Pichon, the Minister for Foreign Affairs, in justification of the illegal seizure of the papers, was that at the moment of the rupture of diplomatic relations between France and the Vatican the latter, contrary to all precedent, had neither placed the archives of its Paris Nunciature under seals, confiding them to a foreign Power, nor notified France of any such intention on its part. On the other hand, France, on June 20, 1905, and on August 1 of the same year, notified the Vatican of the formal rupture and took the necessary precautions as to the safety of the French diplomatic archives in Rome. Thus, it is contended, Monsignor Montagnini remained in Paris in no way the official guardian of the archives, and the Government had a perfect right to prevent him from conspiring against the Separation Law and to seize his papers and expel him.

Impossible Conditions

'We know (says the 'Croix') from a direct source that the rupture of the negotiations has produced at the Vatican a feeling of relief rather than of disappointment. It is by condescension to the desire expressed by the Episcopate that the Pope authorised the negotiations, although he dreaded their obscurities. He has seen their failure without regret. There is only one solution: a direct and loyal understanding. The Government insists that the cure be personally responsible for the heavy repairs. This requirement alone suffices to prevent an arrangement. The importance of the demand will be understood when we state that the repairs in Paris alone amount to £100,000. Monsignor Dadolle, Bishop of Dijon, declares: "Such conditions for the lessee are altogether exceptional. It is impossible to consent to such demands. Whatever might be their good-will, 550 out of my 600 priests would be quite unable to accept such a charge. The Bishops' move was made with the intention of general pacification. This understood, the people will know on whom it should fasten the responsibility for the continuation of the conflict. It will know this the better when it considers the results of the referendum of the municipalities, which in immense majority have shown themselves favorable to the project of contract we proposed. For my diocese, for example, where the greater number of the municipalities are radical, I received only seven refusals out of 515 communes.' As to the possibility of new attempts to arrive at an agreement, the Prelate did not think there was any opening for them, in view of the attitude of the Government, which maintains its pretensions, not only on the point of the repairs, but also on the other questions which concern the very principle of the rights of the hierarchy.

INDIA—The Archbishop of Madras

His Grace the Archbishop of Madras (Dr. Colgan) has given over charge of the Archdiocese to his coadjutor, the Right Rev. J. Aelen, D.D., owing to failing health. The announcement was received with widespread regret by Catholics throughout India. Dr. Colgan has been 63 years in the ministry in the Madras Archdiocese, and nearly 25 years in the episcopate.

His Grace is now at Yercaud, and a public meeting of the clergy and laity of the Archdiocese of Madras will be held in St. Mary's College Hall for the purpose of taking steps to celebrate the silver jubilee of the episcopal consecration of the Archbishop.

ROME—St. Patrick's Day

St. Patrick's Day was celebrated in all the Irish institutions in Rome, and especially at the Irish College, the Church of San Clemente, where the Irish Dominicans are established, and Sant' Isidore, of the Irish Franciscans. Cardinal Vincenzo Vannutelli celebrated early Low Mass at the Irish College.

The Remote Cause of the Conflict

The Holy Father on Sunday, March 17, received in audience the Right Rev. Dr. O'Gorman, Bishop of Sioux Falls. Discussing at length the situation of the Church in France, his holiness said Archbishop Ireland was correct when he said the remote cause of the conflict was that the French clergy and leading Catholics failed to follow the advice of his illustrious predecessor.

ITALY—The Training of the Young

A new association has been formed in Italy for training the young to respect the old, women, and children, and for teaching them not to deride the unhappy and the weak; to avoid blasphemy and indecency; not to ill-treat animals; not to harm plants and trees; not to injure buildings or monuments, and to behave as gentlemen should.

ROME—Death of a Convert

There died recently in Rome Mrs. Morgan, widow of the late Rev. Mr. Morgan, Episcopalian clergyman at Fraserburgh, Aberdeenshire. The deceased lady belonged to the distinguished family of the Scottish Leslies, and on one side traced her descent from Queen Margaret of Scotland. She became a convert during the lifetime of her husband, wrote many popular stories, and contributed a bright interesting life of her saintly ancestress, Queen Margaret, to the publications of the Catholic Truth Society.

The Holy Father's Name Day

The Holy Father, at noon on Monday, March 18, received the members of the Sacred College, who, led by Cardinal Oreglia, down of the College, went to greet his Holiness on the occasion of his name day, which occurred on March 19. The only member absent was Cardinal Nocella, who was suffering from an apoplectic stroke. His Holiness thanked them, and conversed with each member. He did not make any allusion to the situation in France. On the Pope's name day many telegrams and addresses of congratulation arrived at the Vatican from Italy and abroad. The Pope celebrated Mass early, admitting to it his sisters and about 200 distinguished people, mostly foreigners.

Insincerity of the French Government

The nature of the situation as between France and the Holy See is shown by not a few facts (writes a Rome correspondent). The Government has been proved insincere by the whole course of events and by all the efforts to settle the question which it has made of its own initiative. These efforts make it clear that the aim all along has been to entrap the Church, but the Church has each time rendered vain the artifices designed to discredit it morally after the material spoliation. Having failed to catch the Church, the Government is now engaged in an attempt to justify its violation of the Nunciature archives by means of publications in the 'Messidor' and 'Matin.' This policy is supposed to be merely the prelude to some new audacity by the French Government, and though M. Clemenceau's measures are not those of Danton, still he may have a surprise in store for the public. Some newspapers have stated that the French Hierarchy was in a mood to give a trial to the Law of Separation; its attitude has been at all times the very reverse. There never was such union and dependence on Rome in any crisis of a national Church. Time was, under one of the earlier French kings, when the Abbot of Cîteaux received from the Pope a medal, the legend of which praised him because he alone had withstood the monarch in defence of the rights of the Holy See. Now all the French ecclesiastics are on the side of the Holy See. In the assembly of the national Prelacy then not a Bishop stood with the Pope. There is not one who has not done so with a full heart during all this crisis.

UNITED STATES—The Laetare Medal

Miss Katherine Eleanor Conway, editor-in-chief of the 'Boston Pilot,' has been awarded the Laetare medal for 1907 by the University of Notre Dame, South

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Bend, Ind. The medal, which is given annually to some member of the Catholic laity in the United States distinguished for service to religion, art, science, philanthropy or other public work, came as a great surprise to Miss Conway.

GENERAL

The Cause of the Trouble

The 'Catholic Times' has been informed by the Rev. Father Verhagen, O.F.M., Commissary of the Holy Land, that as the result of the investigation of the circumstances connected with the affray which took place in January between the Franciscans and the Armenians at Bethlehem, the Armenians have been convicted of aggression. Two of their monks have been sentenced to two months' imprisonment, and are to be removed from Bethlehem. Their Superior was reprimanded, and is also to be removed, and the Armenian Patriarch has apologised to the Franciscan Father Custos. The Italian Consul had charge of the case.

A Brave Girl

Early on Saturday morning, April 20, a disastrous fire broke out in the Villa Maria school and convent, situated at Hunter's Hill, and within half-an-hour the whole of the buildings were completely destroyed. The institution (says the 'Freeman's Journal'), which is at the corner of Mary street and Gladesville Road, is conducted by the Sisters of St. Joseph. The buildings consisted of boys' and girls' school, built of weather-board, and were occupied at the time of the fire by five Sisters and eight boarders, and although the damage was confined to its total destruction, it was only through the remarkable presence of mind of one of the boarders, Jessie Barrett, that the inmates were saved from a terrible fate. The building was only one-storey high, otherwise the consequences might have been dreadful.

The fire was first detected by Miss Jessie Barrett, who was sleeping in the dormitory next to the music room. The noise of crackling timber aroused her, and the choking sensation she experienced from the smoke which was filling the apartment, quickly convinced her that something was wrong. Jumping out of bed, she hastened to the door of the dormitory, and at once saw that the schoolroom was a mass of flames. She rushed back crying out that the place was on fire. Reaching the dormitory again, she picked up one of the boarders, Elsie Butler, who is only seven years of age, in her arms, and then ran to the room where four of the Sisters were sleeping. At first they were dazed with the smoke, which was now filling the building, but after they had been thoroughly awakened Miss Barrett hurried into the room of the Mother Superior, who quickly donned her habit and ran out.

By this time the flames, fanned by a strong westerly wind, were sweeping right into the dormitory. None of the inmates of the doomed building had any time to fully clothe themselves, and they had to make their escape just as they stood. Indeed, some of them were so stupefied with the smoke that a good deal of energy and vigor had to be exercised to rouse them to a sense of their fearful peril. In this Miss Barrett was again to the fore, and there can be no doubt that had it not been for her admirable presence of mind there must have been loss of life, even after she had given the alarm. She had to assist them out of the window, through which she had just previously helped little Elsie Butler. One of the girls, indeed, started to run towards the flames, but Miss Barrett caught hold of her and fairly bundled her out into the open.

The Mother Superior, in referring to the part played by Miss Barrett, said:—'Had it not been for this young girl, I am sure we would all have been burned in our beds. Another two minutes would have made all the difference. I consider that the bravery shown by Miss Barrett entitles her to be ranked as a young Australian heroine. She did not seem to care a bit for herself, and what she did for all the others was done so quickly, coolly, and intelligently that I cannot help wondering how, indeed, she kept herself in hand so well. We all owe our lives to her; there is no doubt about that.'

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Domestic

By 'Maureen'

Antidote to Poison.

It is a great thing to thoroughly understand what simple antidote to take if one is so unlucky as to swallow poison of any kind through mistake. Sweet oil is to be found in nearly every house, and half a pint of it, taken immediately, is an effectual antidote to almost all poisons. Anybody with a strong constitution should take a larger quantity of this simple remedy.

How to Treat Furniture.

New furniture should be kept as long as possible without the application of oily restoratives, because once commenced a perfect polish will have to be kept up by a thorough daily rubbing, or the oil is certain to form a crust sooner or later, which is sticky to the touch and not nice to look at. Furniture finished with shellac or varnish should never be washed with soap and water. The soap eats the oil and destroys the surface.

Mil'ew on Linen.

First of all take some soap and rub it well into the linen, then scrape some chalk very finely and rub that in also, lay the linen on the grass, and as it dries wet it again. This done twice or thrice should remove the mildew stains. Another way is to mix soft soap and powdered starch with half the quantity of salt and juice of a lemon. Lay this mixture on with a brush, and let the linen lie out on the grass for a few nights and the stains will disappear.

How to Wash Silk.

In washing silk there are four things to avoid—rubbing, wringing, direct soaping, and heat. Have the water lukewarm, make a lather with a little dissolved soap, if very dirty; if not use bran water. Don't allow soap in a lump to come in contact with silk. Take hold of one end of the article, and swish round and round till clean. Rinse in cold water, to which has been added vinegar, one dessertspoonful to a quart. Place between dry cloths, and squeeze, preferably through a machine. Shake well, to get rid of superfluous moisture, and iron at once through tissue paper with a warm iron.

To Keep the Hands Soft.

It is almost impossible in the workaday world to go through the frosty weather without chapped hands, and when once they get bad they take a good while to cure. But prevention is better than cure, and the following is a simple but efficacious method of avoiding the trouble. Take common starch and grind it very finely, place it in a box or tin, and keep it with the toilet materials. After the hands have been thoroughly washed in hot water and rinsed in clean cool water wipe them almost dry. Then take a pinch of the powdered starch and rub it carefully over them, covering the whole surface.

The Value of Rest.

The inability to rest either at night or by means of short respite from activity during the day, is the beginning, with many women, of a nervous breakdown, and should be heeded as nature's warning that all is not well, and that the routine of life, whether of work or pleasure must be closely scanned and so changed as to lessen the strain. Hurry and excitement, with constant overstrain, which is working on the nerves, are subtle nerve-wasters, for they consume double the energy required for the mere performance of the given act if it were done repositely. Moods are to blame for much of this mischief injected in lives; but we should master our moods, not be mastered by them. The amount of regular sleep required varies with the constitution, age, and habits of life; the brain worker, whose drafts on vitality are the largest, needing the most. At least seven to nine hours' sleep are needed by all who lead active lives and would keep themselves physically and mentally at the summit of their powers.

Maureen

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Calcium Tubes, 6 x 8, 1s 6d each.
Calcium Tubes, 10 x 4, 2s 3d each.
Carriers, $\frac{1}{2}$ -Plate to $\frac{1}{2}$ -Plate, 1s 6d each.
Clips, for Prints, Plates, or Films, Wooden, 9d doz.
Cutting Shapes Glass, $\frac{1}{2}$ -Plate, 9d and 1s each; $\frac{1}{2}$ -Plate, 1s and 1s 3d each.

CHEMICALS (PHOTOGRAPHIC).

Acid Pyrogallie, 1s 3d oz. Amidol 3s 3d oz.
Ammon. Sulphocyanide, 6d oz; 4s 6d per lb.
Formalin, 3oz 1s.
Gold Chloride (Johnson's), 2s 6d tube.
Hydroquinone, 1s 8d oz.
Metol, 3s 3d oz.
Potash Bromide, 3s 6d lb.
Potash Carbonate, Pure, 3d oz.
Potash Metabisulphite, 6d oz.
Silver Nitrate, 3s 6d oz.
Soda Carbonate, Pure, 9d lb; in bottles 1s per lb.
Soda Sulphite, Pure, 9d per lb; in bottles, 1s per lb.
Soda Hypo (pea crystals), 3d lb; 5lb 1s.
Soda Phosphate, 3d oz.
Other Chemicals at Equally Cheap Rates.
Developers, No. 1 and 2 Solutions, 10oz size, 1s 3d.
Tabloid Developers, B. W. and Co.'s Amidol, Pyro Soda, Metol Pyro, and Metol Quinol, 1s 4d each.
Compressed Developers, Powell's, Pyro Metol, Pyro Soda, and Metol Hydroquinone, 1s 4d each.

TONING PLATES AND COMPRESSED TONING BATHS.

Gold and Sulphocyanide, and Gold and Phosphate, 1s 4d each.
Combined Toning and Fixing Compressed, 1s 4d.
Developing Dishes, Zylonite, strong $\frac{1}{2}$ -Plate, with spout, 8d each; $\frac{1}{2}$ -Plate, with spout and lifter, 1s each; 5 x 4 Plate, with spout, 10d each; $\frac{1}{2}$ -Plate, with spout, 1s each; 1-1-Plate, with spout, 1s 9d each.
Developing Baths for Films, the Waverley, 5s 8d each.
Developing Dishes, semi-Porcelain, 8 x 10, 3s 6d each; 12 $\frac{1}{2}$ x 10 $\frac{1}{2}$, 5s 6d each; 12 x 15, 10s 6d each.
Developing and Printing for Amateurs done at Lowest Rates, and with utmost promptitude.
Draining Racks, Wooden, for Plates, 9d each.
Draining Racks and Wash Tanks, combined, $\frac{1}{2}$ -Plates, 9d; $\frac{1}{2}$ -Plate, 1s 6d.
Enlargers, $\frac{1}{2}$ -Plate to 1-1-Plate.
Enlarging Lanterns, for using with Camera, 27s 6d; enlarges up to any size.
Exposure Meters, Imperial, 1s 4d each.
Exposure Meter Refills, 8d each.
Ferrottype Plates, for enamelling, 6d each.
Films, Kodak Roll, No. 1, Brownie, 10d; No. 2, Brownie, 1s 2d; 2 $\frac{1}{2}$ x 2 $\frac{1}{2}$, 2s 6d; 2 $\frac{1}{2}$ x 4 $\frac{1}{2}$, 3s 6d; 2 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 2s 6d; 3 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 3s 6d; 3 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 4s; 4 $\frac{1}{2}$ x 3 $\frac{1}{2}$, 4s; 3 $\frac{1}{2}$ x 5 $\frac{1}{2}$, 4s; 5 x 4, 4s 6d; 4 x 5, 4s 6d.

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

PAPERS.

Wellington Ward, P.O.P., in Mauve, Matt, White, and Special Mauve, in $\frac{1}{2}$ -plate, 5 x 4, Cabinet, $\frac{1}{2}$ -plate, and 1-1-plate size, 1s per packet; 12-Sheet Rolls, 7s each.
Wellington S.C.P. Gaslight, in Matt, Glossy, Porcelain and Art, White and Tinted, in $\frac{1}{2}$ -plate, 5 x 4, Cabinet, $\frac{1}{2}$ -plate, 1s per packet; 1-1-plate, 2s per packet.
WELLINGTON WARD, Platino, Matt, Ennammo, Bromide Papers, $\frac{1}{2}$ -plates, 5 x 4, Cabinet, and $\frac{1}{2}$ -plate, 1s per packet; 1-1-plate, 12 Sheet, 2s per packet; 8 x 10, 12 Sheet, 3s 3d per packet; 10 x 12, 12 Sheet, 4s 6d per packet; 12 $\frac{1}{2}$ x 15 $\frac{1}{2}$, 12 Sheet, 6s 6d per packet; 17 x 23, 6 Sheet, 6s 6d per packet.
Paget Prize Self Toning, Matt and Glossy, $\frac{1}{2}$ -plate, 5 x 4, Cabinet, and $\frac{1}{2}$ -plate, 1s per packet.
Post Cards (Self Toning), 1s per packet.
Imperial P.O.P., $\frac{1}{2}$ -plate, 5 x 4, and $\frac{1}{2}$ -plate, 1s per packet; 12-Sheet Rolls, 7s each.
Gaslight, $\frac{1}{2}$ -plate, 7d per packet; 5 x 4, 10d per packet; Cabinet and $\frac{1}{2}$ -plate, 1s per packet.
Ilford P.O.P., Matt, Carbon, White, and Mauve, $\frac{1}{2}$ -Plate, 5 x 4, Cabinet, $\frac{1}{2}$ -Plate, and 1-1-Plate, 1s per packet; 12 Sheet Rolls, 7s each.
Ilford Bromide Papers, in Rough and Smooth, Rapid and Slow, $\frac{1}{2}$ -Plate, 6d per packet; 5 x 4, 9d per packet; Cabinet, 11d per packet; and $\frac{1}{2}$ -Plate, 1s per packet.

SUNDRIES AND ACCESSORIES.

ALBUMS—A large assortment in all sizes, both slip and paste down and "Sunny Memories," from 1s each.
BALLS and TUBES—For Shutters, 1s 6d and 1s 9d each; for Thornton Pickard Shutters, 3s each.
BOOKS—Ilford Manual of Photography, 1s 4d. Photography in a Nutshell, 1s 6d.

BORDER NEGATIVES.

Paper, $\frac{1}{2}$ -Plate, 1s 6d per packet; Post Card size, 1s 6d packet.
Brushes, for dusting plates, etc., 4d, 8d, 9d, and 1s each.

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

ILFORD PLATONA PLATINUM PAPERS.

20-Sheet Tubes.
 $\frac{1}{2}$ -Plates, 1s 6d; 5 x 4 Plate, 2s 3d; Cabinet, 2s 9d; $\frac{1}{2}$ -Plate, 3s; 1-1-Plate, 5s 6d; 10 x 8 Plate, 7s 9d; 12 x 10 Plate, 6s (12 Sheet).
Post Cards, Ilford and Wellington, P.O.P., 7d packet.
Post Cards, Gaslight, Ilford, and Wellington, 1s.
Post Cards, Self-toning Paget, 1s.

PLATES (ILFORD).

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

IMPERIAL PLATES.

Ordinary, Sovereign, and Special Rapid, $\frac{1}{2}$ -Plate, 1s dozen; 5 x 4, 1s 9d dozen; $\frac{1}{2}$ -Plate, 2s 3d dozen; 1-1-Plate, 4s 6d dozen.
Imperial Flashlight, $\frac{1}{2}$ -Plate, 1s 9d dozen; $\frac{1}{2}$ -Plate, 4s 3d.
Plate Washers and Draining Racks, combined, to hold 18 $\frac{1}{2}$ -Plates, or 9 $\frac{1}{2}$ -Plates, 1s 6d.
Print or Mount Trimmers, 4s 6d and 7s 6d each.
Printing Frames, 3 $\frac{1}{2}$ x 2 $\frac{1}{2}$, 9d each.
Printing Frames, $\frac{1}{2}$ -Plates, 8d and 1s each.
Printing Frames, 5 x 4, 1s and 1s 3d each.
Printing Frames, $\frac{1}{2}$ -Plate, 1s 3d and 1s 6d each.
Printing Frames, 1-1-Plate, 2s and 3s each.
Print Cutters, circular, 4s; cuts 16 different sizes. Extra Knives for same, 1s 6d each.
Post Card Printing Frames, 1s 3d and 2s each.

Push Pins, Glass, 1s set.
Retouching Desks, 6s and 10s 6d each.
Retouching Sets, 1s 6d and 3s each.
Retouching Sets, Bromide, 1s 6d each.
Scales and Weights, 1s 9d and 3s 6d set.
Weights, Spare Set, 1s set.
Squeezes, Roller, 4in, 1s 6d.
Squeezes, Roller, 6in, 1s 3d.
Spirit Levels, 1s 3d each.
Tripods, Telescopic, 8 sects., 40-inch, 6s 6d.
Tripods, Telescopic, 4 sects., 47-inch, 8s 6d.
Tripods, Telescopic, 7 sects., 48-inch, 12s 6d.
Tripods, Wood, 8-fold, 12s 6d.
Tripods, Heads, 3s and 3s 9d each.
View Finders, Direct View, 2s 3d each.
View Finders, in Morocco Cases, extra quality, 7s each.
Vignettes, $\frac{1}{2}$ -Plate, Celluloid, 2s 3d set.
Vignettes, $\frac{1}{2}$ -Plate, Celluloid, 4s set.
Leviathan Colours, 2s 3d and 3s 6d.

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Triangle, Christchurch.

DEAR ME!

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

Science Siftings

By 'Volt'

An American Train.

The New York Central Railway Company's 'Twentieth Century Limited' express, which travels 960 miles in 18 hours, supplies the stock and market reports to its passengers. A shorthand writer is on the staff, which includes a barber, valet, and ladies' maid. Fresh and salt water baths are among the luxuries of this the fastest long-distance train in the world.

New Uses of Paper.

Paper bricks are used in Berlin for paving; many telegraph poles are now made of rolled sheets of paper; paper coffins are used in the United States. Some straw hats, into which enters not an atom of straw, consist of narrow paper strips dyed yellow. Artificial sponges can be made of paper pulp. There also exists a device for paper thread to be used in sewing shoes, and Chardonnet's artificial silk is made on a basis of paper pulp. In Norway there is a church, seating a thousand persons, built entirely of paper, belfry and all; while paper bullets may soon see the light.

A Large Flower.

7

Can you imagine a blossom as large as a carriage wheel? On the island of Mindano, one of the Philippine group, was found by some explorers such a flower. Far up on the mountain of Parag, 2000 feet above the sea level, some explorers were wandering when they came across great buds larger than a cabbage head. Greatly astonished they searched further, and presently discovered a full-grown blossom, five-petalled, and three feet in diameter. It was carried in low lying luxuriant vines. The natives call it bolo. It was found impossible to preserve it fresh. So they photographed it and kept several petals to press, and by improvised scales found that a single flower weighed twenty-two pounds. It was afterwards found to be a species of *Rafflesia*, first found in Sumatra, and named after Sir Stamford Raffles. The new flower was called *Rafflesia Schadenburgia*, in honor of its discoverer, Dr. Schadenburg.

Stored Acetylene.

Acetylene is now carefully purified, washed and dried and stored in cylinders in dissolved form, safety in using the compressed gas being thus ensured. Cylinders of any desired size are filled with such porous absorbent as asbestos or a special charcoal cement, making explosion in the cylinder impossible, and the porous material is then soaked with a fixed quantity of acetone, a volatile organic liquid having the peculiar property of absorbing 25 times its own volume of acetylene at atmospheric pressure and 60 degrees F., and a greater proportion at increased pressure. In practice, the acetone, is so regulated in quantity that the cylinders contain ten times their own volume of acetylene for every atmosphere of pressure. The compression being ten atmospheres, the cylinders contain 100 times their own volume of acetylene, or ten times more than when the undissolved gas is compressed in the ordinary way.

A Sound Deflector.

A device has recently been patented whose aim is to deflect the sound of the piano so as to prevent its diffusion toward the ceiling of a room or its muffling by the case of the instrument. The deflector is a very simple device of light construction, comprising two end boards connected by a curved back of such form as properly to direct the sound into the room. The end boards are formed with cushioned flanges adapted to rest on the side walls of the piano case, while the curved back is formed with cushioned extension, which fits between the side wall and thus prevents lateral displacement. In consequence, the deflector does not need to be fastened in place, but may be readily set in position or removed without operating any fastening means. By its use the full volume of sound passes in concentrated form into the room without being diffused.

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

Intercolonial

Additional stained glass windows, at a cost of £1000, for St. Patrick's Cathedral, will be delivered in Melbourne shortly.

This year will bring the age of Cardinal Moran to 77, and that of Dr. Murray, Bishop of Maitland, to 82; yet neither has occasion to use spectacles.

In the juvenile choir competition at the Eight Hours' celebration, Bendigo, the Marist Brothers' boys got first place, and St. Kilian's school (girls) second.

The Church of St. John the Baptist, Clifton Hill, Melbourne, was solemnly blessed and re-opened on Sunday, April 28, by his Grace the Archbishop of Melbourne. The cost of this fine church up to date is £32,000, of which sum Mr. Thomas E. Verga has contributed about £12,000.

The Bank of New South Wales celebrated its nineteenth anniversary last month. Three years after its foundation the cashier walked off with the whole of its capital without any word of adieu. This would be rather a difficult task nowadays.

The duplication of the railway line between Melbourne and Sydney has been mooted by Mr. Chapman. The telegraph line is to be duplicated at once between the two capitals. The convenience of two daily express trains would be greatly appreciated by the travelling public.

At a meeting in Melbourne recently, at which his Grace the Archbishop presided, it was decided to hold a bazaar in October next for the purpose of wiping off the debt on the Cathedral Hall, which now stands at £3700. A short time ago a generous benefactor made a gift of £1000 towards this object. His Grace the Archbishop is anxious to see the hall free of debt before his departure for Rome next year.

The prosperity of Victoria, no less than that of the sister States, was adverted to by the Acting-Prime Minister (Sir John Forrest), when opening a flower show at Footscray. Sir John said the total external trade for 1906, putting exports and imports together, amounted to £114,060,000, as against £95,000,000 the year before. The imports increased by £6,000,000, and the exports by £13,000,000. There were three items which swelled the exports last year—£3,250,000 worth of butter was turned out in addition to what was used locally; grain and flour, £6,000,000; and wool, £22,000,000.

Another of the pioneer priests has gone (says the Sydney 'Catholic Press'). One by one their ranks are thinning, until only a very few remain. This time a venerable man of 83 years has left us—Archdeacon D'Arcy, of Wellington, whose long term of useful and meritorious labor closed on April 17 at his presbytery. The end was not unexpected, as the Archdeacon had been in indifferent health for some time. Archdeacon D'Arcy was a native of Clonmel, County Tipperary, and came of a well-known family. He was a nephew of Archdeacon McIlhroe, the eminent pioneer priest of Queensland and New South Wales, who was instrumental in bringing him to Australia. He was ordained in Carlow College, and came to this State in 1859. He was engaged on the mission at Shoalhaven, Perth, Bathurst and Wellington, as well as being vice-president of St. John's College. He also labored for some years in Queensland. Archdeacon D'Arcy returned to the diocese of Bathurst, but was again in Queensland in 1882, having been invited by Bishop O'Quinn shortly before his death to preach the jubilee in the northern State. The Archdeacon took charge of Wellington in 1882 and since then the progress of the Church has been very rapid. Convent schools and churches have been built at Dripstone, Bodangora, Stuart Town, and Euchareena. The funeral of the late Archdeacon D'Arcy was the largest ever seen in the district. His Lordship Bishop Dunne, assisted by a large number of priests, officiated at the cemetery.

HOW TO PAINT A HOUSE CHEAP.

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

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TERMS: Day Classes, £3 3s (12 lessons).
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Sketching Class from £1 1s.

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DONN BROTHERS.

Better than Drugs.
D.C.L. WHISKY

No Bad After Effects.

The Family Circle

THE AUTUMN POET ANSWERED

'The sky is changed.' It must be, yes.
'And sere leaves fall.' They can't do less.
'The ripened corn is stacked.' Of course.
'And fruit to market gone.' Perforce.
'The scented hay is mown.' It is.
'And days grow short.' We've noticed this.
'The bracing air is keen.' Oh, true!
'And sportsmen take the field.' They do.
'Sweet singing birds are mute.' Agreed.
'And chestnuts rain.' Oh, yes; indeed!
'Majestic autumn broods.' That's so.
Now tell us something we don't know!

THE POWER OF DISCIPLINE

Frederick the Great of Prussia was at his palace at Potsdam, when some of his orders by their excessive severity caused great discontent among the Prussian troops; so the soldiers then in garrison resolved to avail themselves of that ease and facility with which Frederick could at all times be approached by them; and thus a deputation of Grenadiers of Ogilvie marched deliberately from their barracks across the great square which lies before the palace and halted at the porch.

An officer in waiting—afterwards the great Field-Marshal Keith, who was killed in battle by the Austrians at Hochkirchen—acquainted the King of their arrival, adding: 'Shall I order them back to barracks, sire, or place them under arrest?'

'Do neither; they have come to see me, and see me they shall. Good soldiers have nothing to fear from me, and the regiment of Ogilvie is one of the finest in Prussia. I shall try on them the power of discipline!'

Frederick hastily put on his shabby old uniform, his long jack-boots, which had never known blacking, his orders of knighthood, his cocked hat, sword and sash.

'Sire,' urged Keith, 'will there not be an inconvenience in all this?'

'To whom?'

'To you, sire.'

'How, comrade Keith—how?'

'Discussion will lead to other deputations, and every order your Majesty may issue will be dissected and cavilled at in turn in every guard-room and beer-shop in Prussia.'

'No matter, comrade; march the rascals in; I'll trust to the power of discipline.'

In they came accordingly, twenty tall and swinging fellows, all after Frederick's own heart, but the appearance of the King, dressed as if for parade, awed them into total silence. 'Achtung!'—(attention!) cried he, drawing his sword, 'to the right face—front! To the left face—front!' These commands the deputation, who were formed in line, obeyed in perfect silence, wondering what was to follow a reception so unexpected; and then Frederick cried suddenly, 'To the right about face, to your barracks, quick march!' Then, as he never gave the word 'halt,' they felt compelled to march on, and the old King and Marshal Keith laughed heartily as the baffled deputation disappeared within the barrack-yard, where their expectant comrades gathered round them to hear the report of how Frederick had received the complaint.

'We have never opened our lips,' said the oldest grenadier, with a very heavy, crestfallen expression.

'Der Teufel! did not you see the King?' cried they.

'We have just left him—'

'Blockheads! and why did you not follow your instructions?'

'It was impossible.'

'Impossible!—and why so?'

'Because when we saw old Father Frederick in his fighting-coat and dirty boots and heard his voice of command, our hearts failed us, and the power of discipline proved too great.'

UNPLEASANT TRUTHS

One of the most disagreeable of all persons to live with is the woman, who thinks it her duty to tell unpleasant truths.

Tell your friends all the nice things you hear about them, but withhold the unpleasant things.

Never give advice unless you are asked to, and even then don't be insulted if it is not followed.

To receive and pay a compliment prettily and graciously is quite an art.

When a person pays you a compliment show your pleasure frankly. And when you pay a compliment do so in an unaffected, sincere manner.

THE IRISHMAN'S DOG

The Irishman wanted to sell the dog, but the prospective buyer was suspicious, and finally decided not to buy. The man then told him why he was so anxious to sell. 'You see,' he said, 'I bought the dog and trained him myself. I got him so he'd bark all the time if a person stepped inside the gate, and I thought I was safe from burglars. Then my wife wanted me to train him to carry bundles, and I did. If I put a packet in his mouth, the dog would keep it there till some one took it away. Well, one night I woke up and heard some one in the next room. I got up and grabbed my gun. They were there—three of the scoundrels and the dog.'

'Didn't he bark?' interrupted the man.

'Sorry a bark; he was too busy.'

'Busy? What doing?'

'Carrying a lantern for the burglars.'

THE FATHER IN THE HOME

President Roosevelt (says the 'Sacred Heart Review') in a letter to a Syracuse woman, who had asked for suggestions for a convention of mothers to be held next autumn, says: 'For one of your topics how would it do to speak of the place of the Father in the home? Now and then people forget that exactly as the mother must help the breadwinner by being a good housewife, so the father in his turn, if he is worth his salt, must in every way back up the mother in helping to bring up the children. After all, the prime duties are elemental, and no amount of cultivation, no amount of business force and sagacity will make the average man a good citizen unless that average man is a good husband and father and unless he is a successful breadwinner, is tender and considerate with his wife, and both loving and wise (for to be loving and weak and foolish is utterly ruinous) in dealing with the children.'

KNEW WHERE IT WAS

A lady left her home for the annual visit to her mother. Before her departure she told her husband that if he wanted anything he could not easily find he was to write to her for directions. 'Don't turn the house upside down, as you generally do,' she said. 'I will answer at once, and tell you just where it is.'

Soon after his wife's departure a neighbor came in to borrow a pattern of a dress. The husband wrote, as he had been requested to do. This was the answer by return:—

'You will find it hanging on the wall by the garret stairs, or—in the box on top of the sewing-machine in Ellen's room—the green box, or the red one, I forget which. Perhaps, though, it is on the top shelf in the cupboard in our room—left-hand side, if I remember correctly, but look on the other side too. If not there it is in the bottom drawer of the bureau in the hall. That is where I keep my patterns, and don't untie all the bundles. It is among them somewhere. Perhaps it is in the second drawer. It is somewhere upstairs, any way, so don't rummage downstairs. P.S.—Now I come to think of it, I may have lent it to my sister Ann!'

'TELL IT TO THE MARINES'

'Ah, tell that to the marines!' is a quotation often used when an improbable story is told; but very few who employ the expression know its origin (says the 'Ave Maria').

Charles II. of England was one day strolling in his garden with Mr. Pepys, secretary to the Admiralty, who was anxious to entertain his Majesty.

'I had speech yestere'en,' said Mr. Pepys, 'with the captain of the 'Defiance,' who has just come from the Indies, and he told me the most wonderful thing I ever heard in my life.'

'And what was this extraordinary thing?' asked the King.

'Why your Majesty,' answered the amiable Mr. Pepys, 'he told me he had seen fish flying in the air!'

All Sorts

'You seem to cough with more difficulty to-day than yesterday,' the physician said. 'That is strange,' murmured the patient, 'for I was practising all last night.'

A stranger wishing to play golf at North Berwick saw some one in authority upon the matter.

'What name?' asked the dignified official in charge.

'De Neufeldt,' the stranger replied.

'Mon,' said the official in a tone of disgust, 'we canna fash oorsels wi' names like that at North Berwick. Ye'll stairt in the morn at ten fifteen to the name of Fergusson.'

Mr. John O'Connor, M.P., has elicited from the English Board of Agriculture some remarkable and even startling figures with regard to the increase in the importation of foreign agricultural produce into the Three Kingdoms. The value of foreign beef imported has jumped from £5,599,502, in 1895 to £10,245,550 in 1905; mutton from £4,100,120 to £7,236,135; butter from £12,802,379 to £20,665,316; and flax from £2,765,772 to £3,291,467.

An American, visiting Dublin, told some startling stories of the height of New York skyscrapers.

'Ye haven't seen our newest hotel, have ye?' asked an Irishman.

'No,' replied the Yankee.

'Well,' said the Irishman, 'it's so tall that we have to put the two top storeys on hinges.'

'What for?' asked the American.

'So that we can let 'em down while the moon goes by!'

The use of incubators in the hatching of eggs is not a new process. On the contrary, it dates back to the ancient Egyptians, who often hatched eggs of various fowls in clay ovens heated to the proper temperature. With the dying out of the Egyptians the science of incubation, like so many of their other arts, went with them, and it was thought that it was one of the lost arts until Reaumur regained it in the last century.

To call a man who sells small quantities of sugar and flour a 'grocer' is, strictly speaking, an error (says the 'Ave Maria'). There is really no such thing as a retail grocer; for the word was originally grosser, and meant one who sold in gross, or at wholesale. Our ancestors talked about 'grossers' of fish and 'grossers' of wine. In the days of Edward III., 'spicer' was the word for grocer. But it happened once that the Grossers' company sold so much spice that the terms became confused; hence our modern word 'grocer' for one who sells spices, and similar things.

In China physicians are treated in precisely an opposite fashion from the way we treat them. Each family has its physician, whose business it is to preserve the health of that family. As long as health reigns the physician receives a stated amount of pay, but from the hour a member falls ill the physician's pay ceases and is not resumed until the patient's health is restored. Massage is one of the principal forms of treatment in China. It is used especially in cases of pain. The greater the pain the more violent the treatment. Oftentimes the physicians, who are all athletes, by the way, will climb right up and kneel on the body of the patient and pull and haul and beat the sufferer until the cries for mercy exceed the groans from the malady.

The most ancient bound books in the library of the British Museum (says the 'Ave Maria') are the following four: the manuscript of St. Cuthbert's Gospels, written between 698-720; it is bound in velvet intermixed with silver, and has a broad silver border; both the centre and border are inlaid with gems.—A copy of the Latin Gospels, written in the beginning of the ninth century; the binding is coeval or nearly so; it consists of thick oaken covers plated in silver and set with gems; on one side is embossed the figure of our Saviour, with the symbols of the Evangelists in the corners, and on the other side is the Agnus Dei.—Another copy of the Latin Gospels of the tenth century, in ancient metallic binding, ornamented with crystals.—A Latin Psalter, with the canticles, litany and Office for the Dead, written and illuminated about the year 1140; the covers are of carved ivory, set with turquoises; on one side are represented some events in the life of David; on the other, illustrations of the Seven Works of Mercy.

ODDS AND ENDS

'Please excuse Mary from attending school this afternoon, as she has an illustrated throat, with glaciers on both sides,' was a note sent the other day to an Auckland school teacher.

Customer: 'So you sell these watches at a pound each? It must cost that to make them.' Jeweller: 'It does.' Customer: 'Then how do you make any money?' Jeweller: 'Repairing them.'

'Will you give me a kiss, Johnny?' asked a spinster of a five-year-old. 'No, indeed,' replied Johnny. 'Why not?' she asked. 'Cause if I did, the next thing you would be asking me to marry you,' was the unexpected reply.

A Canterbury schoolboy recently wrote the following essay on 'Friendship': 'A friend is one who knows all about you and likes you all the same.' If there is anything more to be said on the subject, we can't imagine what it may be.

FAMILY FUN

Take a river, a crook, and a tree of the east,
Write down in rotation and trace
A preposition and fluid congealed,
Which shows you the dear trysting place.
It is near the old ivied fort,
Still favored a haunt of the swallows,
In a beautiful little nook,
Nigh the lovely lake of shadows.

—Answer—Post office.

Why is a prudent man like a pin? His head prevents him from going too far.

If a short man married a widow, what will his friend's call him? A widow's mite.

When may a man be said to breakfast before he gets up? When he takes a roll in bed.

What is that which never asks any questions but requires so many answers? The door-bell.

Why does a Russian soldier wear brass buttons on his coat and a Japanese soldier wear steel ones? To keep his coat buttoned.

Why is a young lady like a sheaf of wheat? First, she is cradled, then thrashed, and finally becomes the flower of the family.

All wind instruments are made to give forth sounds by means of a current of air flowing through them, but in most of them our lungs are the motive power. Here, however, is a self-sounding instrument which is so simple that nobody would suspect anything peculiar about it—a lamp chimney. One that is in use is best adapted for the trick. It is made ready for emitting sounds by placing inside, at the place where the glass begins to bulge out, a round piece of wire netting. Then the air in the chimney is warmed over a spirit lamp.

After a while the instrument is taken away and held perpendicularly, when it will begin to sound; monotonously, it is true, but it tinkles plainly. If the sound stops, the cylinder is placed in a horizontal position. Then the cooler air, which, flowing from beneath, produced the sound by collision with the wire netting, can no longer act, and the music ceases.

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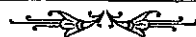
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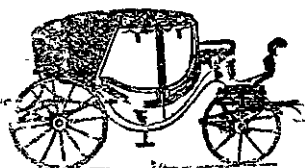
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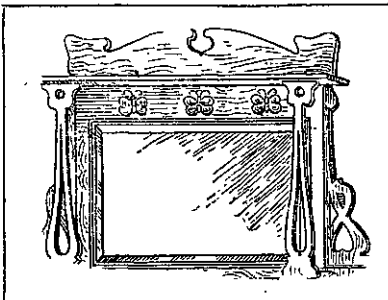
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