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DUNEDIN, THURSDAY, OCTOBER 31, 1907

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VOLUME
XXXV

No. 44

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CLEANINGS FOR NEXT WEEK'S CALENDAR

- November 3, Sunday.—Twenty-fourth Sunday after Pentecost. St. Malachy, Bishop and Confessor.
- „ 4, Monday.—St. Charles, Bishop and Confessor.
- „ 5, Tuesday.—Most Pure Heart of the Blessed Virgin Mary.
- „ 6, Wednesday.—St. John of Damascus, Confessor and Doctor.
- „ 7, Thursday.—St. Isidore, Bishop, Confessor, and Doctor.
- „ 8, Friday.—Octave of All Saints.
- „ 9, Saturday.—Dedication of the Lateran Basilica.

St. Malachy, Bishop and Confessor.

This saint was born in the North of Ireland, in Armagh, of which city he afterwards became Archbishop. Deputed by his colleagues in the episcopate to proceed to Rome on ecclesiastical business, St. Malachy made the acquaintance of the great St. Bernard, who thus writes of him: 'He seemed to live wholly to himself, yet so devoted to the service of his neighbors as if he lived wholly for them. If you saw him amidst the cares and functions of his pastoral charge, you would say he was born for others, not for himself. Yet if you considered him in his retirement, or observed his constant recollection, you would think that he lived only to God and himself.' St. Malachy died at St. Bernard's monastery of Clairvaux, at the age of 54, A.D. 1148.

Dedication of the Lateran Basilica.

This church is commonly known as the basilica of St. John Lateran. It is the Cathedral of Rome, and was the first of the great basilicas consecrated to Divine worship after the accession of Constantine had given peace to the Church.

GRAINS OF GOLD

THE GOLDEN DUST.

The yellow pollen, falling from a flower,
Like dust of gold from off a golden star,
The kindly breeze upbore and wafted far,
To let it drift in some propitious hour
On other bloom in finely filtered shower;
And if no hostile hand or tempest mar,
Or ruthless insect wage its hungry war,
That dust shall fruitful make another power.

So golden deeds from noble souls depart
In shining cloud, and, floating in the air,
Seek out a brother's breast and settle there,
And bring a bursting fruitage from the heart.
What blessedness those flower-like spirits hold
That shower on hearts this drifting dust of gold!
—'Ave Maria.'

Parents must interest themselves in all the concerns of their children, and the latter must give their confidence to their truest friends.—'Catholic Advance.'

There is nothing easier to acquire than a fretful, complaining spirit. It is a foolish habit to borrow trouble or meet it half-way. Cultivate a cheerful mind and heart, and much imaginary trouble can be avoided.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out brightly in the pattern of life.

It is a safeguard as well as a shortcoming of human intimacy that even our bosom friend cannot read our bosom secrets, or enter the adytum of our innermost heart—Love's last refuge—to measure our attachment as it really is, in all the strength of its weakness and the weakness of its strength.

Without love life is scarcely worth living; with it, the first blows of misfortune fall comparatively muffled and harmless. So long as we love and are beloved, we can bear the whips and stings with stoical equanimity. When love fails us, or the beloved is taken from us, then are our armor of pride, our defence, and safeguard gone.

The Storyteller

WHITE SOUL

We asked the Colonel how it was that he had left the army so young, considering that he himself had chosen a military career and had won promotion so quickly and brilliantly.

Promotion, indeed! . . . Yes, a fine thing it is, certainly, to be in authority, he replied bitterly. How many times I used to wish that it was my happy lot to obey someone else instead of giving orders myself—the responsibility was so terrible in some instances. If you want to know what caused me to leave the army I will tell you, for there is no reason for me to hide it. It was during the Commune, and on the 25th of May, 1871; I had just entered Paris with the Versailles army. There is no need to describe to you the frightful state of things with which our soldiers had to contend, and against what awful odds they had won the victory. We had had to walk over ground which was said to be undermined and we had been fired on from every window, whilst the horizon which loomed before us was the flaming fire of the public buildings of our beloved city.

We had nevertheless advanced, step by step, in the midst of horrible carnage, fire, and treachery. Our soldiers were wildly excited at the massacre of our hostages and beside themselves with exasperation against the insurgents. They were perfectly ferocious, not only in their fighting, but in their anxiety for the execution of all individuals taken with weapons. It is a dreadful thing to own, but it is nevertheless quite true that after certain combats, even if a man be fighting against his own brother, he arrives at that state when he can carry through the most ghastly tasks without a vestige of remorse.

Unfortunately for me I never could get intoxicated with wild excitement, the smoke of battle, and the sight of blood. I have always done my duty, and, as my past will prove, I have fought no matter what enemy without any scruples whatever, holding that in the gigantic duel which we call war each man must defend himself, and his one duty is to see his country's flag is honored.

When once the fight is over, though, and I see conquerors and conquered lying side by side in the tortures of the death struggle or already lifeless corpses, my heart sinks within me and there is nothing of the soldier left.

You can imagine, then, how horrible it was during those fearful days of May to preside at the court-martials and pass before me one at a time bands of criminals, monsters, or whatever you like to call them, but, all the same, human beings whom I had to condemn to death in cold blood.

Good Heavens! It seems to me that such a task as this ought to be performed by limbs of the law with whole rows of jurymen to ease their consciences for them. A military man does not like to condemn his fellow-creatures to death unless he is risking his own life to do it.

Well, on this famous 25th of May I had just come away from a military council we had improvised, and over which I had presided. My colleagues had soon dispersed, and I was leaving the chatelet which we had used as our military court. I felt as though I were in a nightmare, and all the faces I had just seen haunted me. Some of them were handsome and some hideous; men in the prime of life; young men who should have been thinking of their love affairs rather than of murder and of setting houses on fire with petroleum; women with disordered hair and blasphemous language, and all of them wild with excitement and hatred in deadly earnest, but also, it must be said to their credit, brave and sincere.

Suddenly I found myself face to face with a sergeant and his men bringing to the court a Communist they had just captured, and I knew that I must decide the wretched man's fate.

They pushed him on in front of me, and as I glanced at him I thought I recognised my son—Jean. He walked boldly on without attempting any resistance. His uniform was torn, and he evidently struggled hard for his liberty, but now that he was captured he appeared to be absolutely indifferent to all things.

My wife had died some years previously, and my son was all in all to me.

'We've had a tough job to take him, Colonel,' said the sergeant. 'He was just clearing out of the house we were searching, and I recognised him, for he'd been shooting at us all the morning from the window.'

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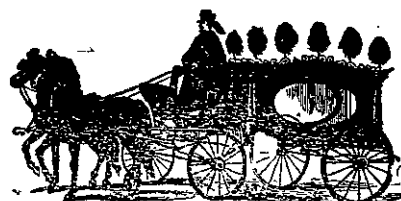
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BEDDING of ALL KINDS, Bachelors
reduced in number by giving me a call, as
those Bedsteads are sure to catch them.

His hands are black with the powder, and he's certainly earned the reward he'll get—this one has.

Making a desperate effort to control my feelings, I glanced once more at the prisoner, and to my intense joy I discovered that I had been mistaken. The resemblance was startling, but—this was not my son! I felt as though I had just awakened from some horrible dream, and as I gazed at the young man before me my heart was filled with an immense compassion. He was younger than Jean, and reminded me of my boy before his promotion as lieutenant.

What is your name and age? I asked, speaking as sternly as I could.

Leopold Fournier. I am nineteen, and I engaged as a volunteer when the war broke out.

Poor fellow, was my inward comment; a young, enthusiastic lad carried away by any wild doctrine, provided it were high-sounding and generous.

Were you this morning in the house in which you had just been arrested, and did you, as they tell me, fire on the army? I asked.

I was in the house this morning, Colonel, and I fired on the army.

I was hoping that he would have denied the charge brought against him, but his confession was clear and frank enough for anything, and he did not speak in a boasting way, either. I could not help thinking that my boy, in a similar danger, would have acted in just the same way.

Fortunately for me the prisoner's voice did not sound like Jean's, but it was clear and sympathetic. I did my utmost to find some extenuating circumstances.

Why have you revolved against the Government of your country? I asked.

He did not make any answer at all to this question.

Do you regret your mistake? I continued with a sympathetic glance, which I hoped might influence him. Were you threatened by your comrades, and did you join them in self-defence?

He threw back his head proudly at this question.

I am never afraid of anything, he answered, and then, laying great stress on his words, he continued:

If the Commune has been a mistake it has been a very fine mistake, and I am not ashamed to have had a hand in it.

What was I to do? The boy before me was acting up to his convictions—he was absolutely sincere and heroic. My men were listening to every word, thirsting for retribution. As for me, the longer I looked at the young prisoner, whose life was at stake, the more I saw in him the brother, the comrade of my own son.

The situation horrified me. I could not fail in my duty as colonel in the army for the sake of this boy's life. By handing him over to another judge I simply gave him up to certain death. In order to gain time I went on questioning the handsome lad before me. He looked so brave and noble, it seemed terrible that he had thus been led astray by vile, hateful politics.

I learned that he was the only son of a widow, and she, poor woman, simply lived for him.

I encouraged him to state his opinions, and tried to prove to him that he had been led away by his ideals and that he could not excuse the excesses of his party. He owned that much had been wrong, but that sheer desperation had been the cause of the evil.

Do you know, I said, coming very near to betraying my mortal anguish, that I shall have to condemn you to death?

Yes, I know that, he answered simply.

I was in utter despair, and went on talking, incoherently, as it seemed to me, for my lips refused to frame the death sentence. My one anxiety was to put off the fatal moment.

And so, I said, you do not regret this life; you do not care for anyone or anything? What about your poor mother who is waiting anxiously for your return, and who will discover to-morrow that her son is dead? She will hear that you have literally committed suicide, that you had no pity for her—because you know it is suicide, this death you had sought—

This time my arrow had struck home, and the young rebel could not, and did not even attempt to hide his emotion.

Poor mother! he said, his voice faltering in spite of himself. If only I could keep the news of my death from her. If only she could go on expecting to see me back home she would at least have that hope in her life, instead of despair.

A sudden inspiration came to me.

Well, I said, supposing I were to allow you to go to her and to make her think that you are obliged to leave France—

Oh—will you—will you really? he asked eagerly. Yes, if you will give me your word of honor that you will be back here to-night.

I give you my word of honor, Colonel, he said.

I immediately scribbled a few words which should serve as a passport for him, and I took no notice of the murmur of disapproval I heard around me.

He'll never come back, whispered the sergeant to one of the other men.

Ah, I only hoped that he would not. I hoped that in face of his mother's grief he might sink the proud heroism that he had maintained in my presence.

He did come back, though—at night he arrived tired and breathless, for he had been running in order to keep his word.

I am late, he said, but it was so hard to get away. My poor mother kept begging me to stay. It was as though she guessed the truth—

They led him away, and the sentence was pronounced by another judge. My incomprehensible weakness and indulgence had been blamed in high quarters.

He was, of course, condemned to death. I begged for mercy, but it was all in vain. An hour after the firing which had sent the brave boy into eternity I had sent in my resignation.

I had enough.

SOLDIERS OF THE CROSS

On the fifteenth of October, 1863, writes M. B. G. in an exchange, I received instructions to proceed at once to Richmond. I was furnished with the proper credentials to obtain from President Davis the necessary passport to the headquarters of General Bragg, then camped near Chattanooga. I was attached to a London daily, and was hastening to furnish my paper with the news of the capture of Rosecrans and Burnside. When I reached my destination, Bragg was in possession of the Missionary Ridge and Lookout Mountain. The Union forces were entrenched in Chattanooga Valley, but practically hemmed in by Bragg's forces. General Bragg remarked that I would have very little fighting to report, because the army of the Cumberland was defeated and was then actually starving—in a state of siege—and that its capitulation was but a matter of a few days' delay.

After a few days we learned that General Grant had arrived in Chattanooga, and had assumed command of the entire force. But Bragg heard the news with indifference, believing that reinforcements would hasten the capitulation, and by the strangest coincidence Grant shared the same opinion. I soon learned that Bragg was a great soldier, but that campaign furnished proof that Grant was both a great soldier and a great commander.

This was my first experience as correspondent within the Confederate lines, and I took advantage of Bragg's inactivity to study the character of his army. I was attached to Colonel John J. Sullivan's regiment, and, strange to say, though the blood of O'Sullivan Beare flowed through his veins, he was not a Catholic. And I may remark here that in the Southern army I met hundreds with purely Irish names, but they had all forsaken their faith. This is unaccountable. I met my countrymen in every condition in the North, in large cities, in the fastnesses of the pine forests, in the plains of Montana, in the depths of the mines, in the sunny slopes of the Pacific, in danger, in temptation, remote from the friendly counsel of co-religionists, away from the help and guidance of their priesthood, and yet in all, and through all, they clung with unshaken tenacity to the faith. Why have they become recreant in the Southland?

The camp fires of the Confederate army, as a rule, had no social quality. Perhaps the determination of the Southern army was too grim to permit them to be sociable; they were always quiet and cheerless when they were grouped together to rest, while from the camp fires of the northern soldiers the night breeze would bear the notes of sentimental songs about the absent lovers, homes, and mothers; the weird and passionate tones of 'Kathleen Mavourneen,' or the defiance breathed in the 'Star Spangled Banner.' On November 21, the Colonel informed me that the Catholic chaplain had just arrived, and desired to see me at his tent; that an esteemed friend of my father's was his guest.

The chaplain's orderly was in waiting to escort me. We soon arrived at the tent. Two men were seated inside on a rough bench. One was tall and gaunt, with classical features, and penetrating deep blue eyes, and his brown hair fell in profusion over his shoulders. He arose to greet me, and I grasped the hand of the poet-priest of the South—Father Ryan. His companion also arose; he was strong of

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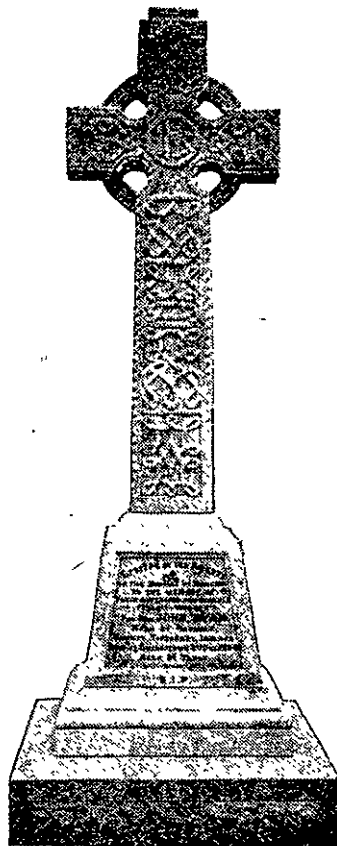
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stature, with eyes whose darkness could flash defiance, and on his lips' scorn had made permanent abode. It was John Mitchell, the Irish patriot. Father Ryan's name was on the lips of every soldier in Bragg's army, and it was always coupled with a benediction. Protestant, infidel, and Jew loved this benevolent Catholic priest. They knew, though he opposed the system of human slavery, he dearly loved the Southland. Mitchell was cold and reserved. He had just offered on the altar of the cause he espoused his son.

Dinner was announced, but our ears were stunned by the belching of heavy guns from the Federal lines. Father Ryan's orderly came running in with the news that the Union forces, led by Sheridan, were attacking. The mists that concealed the Federal troops were lifted, and Sheridan at the head of his regiment could be plainly seen advancing. The orderly, whose name was Miles Driscoll, had just been intrusted with important despatches, so he hurriedly grasped our hands, and knelt for a blessing from Father Ryan. Driscoll was not yet twenty-one. Six years before he came from the glen of Aherlow. He had earned the confidence of his colonel by his valor and his kindly nature. Sheridan's charge was irresistible. Bragg's defences melted before him. Neither the steep precipices nor the desperate courage, nor the withering fire from the Confederate breastworks could stop him.

All the afternoon the terrible battle raged. The thickets, the slopes, were covered with the dead and dying. At last God in His mercy let the curtain of night fall on this horrible scene. When the battle ceased our tent was within the Federal lines, and we narrowly escaped being captured. I learned that Colonel Sullivan was dangerously wounded. Everything was confusion. The Confederates' confusion approached paralysis. But soon they recovered from their shock. Their dead and wounded were within the Federal lines. Friend and foe commingled in death and helplessness. The blood of the grey and blue blended in the crimson pencilling of the southern sward.

From an ambulance squad I learned that Father Ryan was administering to the wounded in the battlefield. I found him. What a ministering angel he was; how well his labors gave testimony that the love the Southern soldiers bore for him was deserved! I approached and grasped his hand. He did not recognize me. He appeared as if he had lost the human, that the spiritual alone possessed him. 'Oh, Gracious God!', he exclaimed; 'will not this sacrifice satisfy Thy wrath? Look with pity on my erring people.'

The scene was appalling. But lo! the strangest of all appeared. Struggling up the crimson crags was a girlish form with a small lantern in one hand. The nun's garb in which she was attired was nigh torn to shreds, and the Crucifix, which was suspended from her girdle, was wet with the blood of the wounded, while she held the sacred emblem in her trembling hands, and asked forgiveness of Him whose blood was shed on Calvary for all. She hurriedly approached the priest and said: 'Oh, Father Ryan, come at once; there is a soldier in grey dying in yonder thicket, and he is craving to see you before he dies. Come, for mercy's sake.' The good priest beckoned me to assist her, and we soon reached the thicket. There lay Miles Driscoll, the orderly, his life-blood ebbing slowly. 'Father Ryan,' he muttered faintly, 'I was afraid you would not come. The doctor ordered the ambulance not to wait for me; that death would claim me soon. Father, send the news to my mother. May God comfort her. Send her this scapular; I got it from my sister Eileen from the convent in Baltimore.' He ceased talking. The good priest told me to make a note that Miles Driscoll of the glen of Aherlow was killed to-day.

As he repeated the name, the nun gave a scream and sprang forward, and looked into the wounded man's eyes and exclaimed: 'Oh, Miles, my brother, is it you?' and swooned away. The dying soldier raised on his elbow, and looked with a dazed and far-off stare at Father Ryan, and faintly said: 'What voice is that I heard? Whose eyes looked into mine? Answer me, Father Ryan, where is she?' The good priest was holding the swooned sister in his arms, the voice seemed to bring her back to consciousness, and she knelt by the side of the dying boy, and, kissing his pallid lips, she whispered: 'Miles, I am here.' A strange light came into his eyes, and eagerly he asked her: 'What, Eileen, are you soldiering too?' The effort was too much for him, and he sank back again and closed his eyes, while the tears of the anguished sister fell on his brow.

Again his strength seemed to return. Reaching out, he grasped her hand and said: 'Oh, Eileen, I am so glad you are come. Kiss me, darling, I see the clouds are falling over the Galtees. I hear the

birds singing in the woodland near the old home. Mother is waiting for me at the old Boreep, and little Willie, who has slept so many years in the old churchyard is with her, and they are beckoning for me to come. Pray for me, Eileen, kiss me, for I must go.' Resting his head on her bosom, his spirit passed away. Father Ryan could not speak for a time, then, raising his hands to Heaven, he exclaimed: 'Oh, Mother Ireland, how gloriously your fame is earned by these soldiers of the sword and of the Crucifix.'—Exchange.

Nine Great World Canals

There are nine great ship canals in the world, and all of these have been built within the last seventy-five years. They are the Suez, the Kronstadt and St. Petersburg, the Corinth, the Manchester ship, the Kaiser Wilhelm, the Elbe and Trave, the Welland, and the two canals connecting Lake Superior and Lake Huron between Canada and the United States.

In a single year a greater number of ships pass through the lake canals than through the Suez, though there is no doubt that the latter is by far the most important water link in the world. It is the longest, being 100 miles from entrance to exit, and it cost more than £10,000,000 to build. About four thousand ships pass through the Suez annually. It takes eighteen hours for a vessel to go the entire length of the canal. There are no locks, and a part of the route, about two-thirds of it, is made up of a series of shallow lakes.

The Kronstadt and St. Petersburg canal is altogether about sixteen miles, including the bay channel. It is an important commercial waterway and connects the capital of Russia with the Bay of Kronstadt. After the construction of the Corinth canal, which is only four miles long, a saving of 175 miles was made by ships sailing from Adriatic ports. A part of this canal was cut through solid rock and, short as it is, took nine years to build.

A direct route from Manchester to the Atlantic ocean was obtained by the digging of the Manchester canal. From Manchester ships now go through the artificial waterway to the Mersey river and from there to the open sea. This canal is fitted with hydraulic locks. In the United States are three great canals, all of them links between the Great lakes. The Welland connects Lake Ontario and Lake Erie on the Canadian side of the river. It is twenty-seven miles long and has twenty-five sets of locks.

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Current Topics

Railway Risks

The United States still maintains its reputation for doing things—even its railroad smashes—on a pretty big scale. A bulletin recently issued by the Inter-State Commission at Washington states that during the quarter that closed on March 31, of the present year the total number of casualties (including deaths and injuries) was 20,563. In the previous three months they totalled 20,944. The total number of deaths among passengers and employees of the railways was 421, and the number of injured 4920. There were 2076 collisions, and 1913 derailments, and the damage to cars, engines, and roadways is estimated at 3,536,110 dollars (over £700,000). The record of injuries to life and limb surpasses that of the 'biggest' battle of the South African war. The figures quoted above give a point to the Cincinnati paper's burlesque of the amiable weakness of the American for vaunting the supereminent excellence of his country in all things. 'Our rail-cars', says the author of the burlesque, 'are bigger, and run faster, and pitch off the track oftener, and kill more people than all other railways in this and every other country. Our steamboats carry bigger loads, and are longer and broader, burst their boilers oftener, and send up their passengers higher, and the captains swear harder than the steamboat captains in any other country'. And so on. Truth is sometimes told in parables. And a burlesque is a sort of parable trimmed or pulled out of shape here and there—as holies and laurustinuses are in a Dutch garden, or as an innocent hat of felt or straw is forced into contortionist poses by the fantastic art and craft of the modern mouste. But the plant remains a plant and the hat a hat—in a state of masquerade or caricature.

The 'Peace' Conference

After having confirmed or revised the rules of the game of war, from slitting a weazand to sinking a warship, the 'Peace' Conference has closed its sittings and dispersed. And the peace of the world seems, all things considered, to be in about as parlous a state as it was before these International War malavers started hum-hum-humming to the sleepy canals and the shady lime-trees of the Hague. A mild and tentative suggestion by Sir Edward Fry, tending towards the reduction of the vast armaments of the fighting nations, was interesting by reason of the glimpse that it gave of the enormous expenditure of some of the Great Powers upon preparations to safeguard themselves against attack or to 'get their blow in first'. Summarising his figures, an English contemporary says:—

'In 1898, the year immediately preceding the first Hague Conference, the total expenditure on warlike armaments in Europe, the United States, and Japan was above £251,000,000, and last year it amounted to no less than £320,000,000. In the interval between the two Conferences the annual military expenditure has increased by £89,000,000. "Such", said Sir Edward, "is the Christian peace of the civilised world in the twentieth century!" He might have added: "It is between the first and the present Conference there has been an increased expenditure of eighty-nine millions, what will be the increase by the time the next conference assembles?" We are pretty certain that some such thought must have been running in the minds of the delegates, however pacifically inclined. We are equally convinced that they were all of the opinion that, if armaments are to be reduced, the process will scarcely be accomplished by the mild British proposal that there should be an interchange of information between the Powers respecting their programmes of construction for new vessels of war. The speech gave information and pleasure to those who heard it, but beyond that its value did not extend.'

The diplomatists who assembled at the Hague to discuss war were probably actuated by a love of universal peace. But international jealousy and mistrust

are likely, for full many a day, to receive proposals for a real limitation of armaments with about as much seriousness as the Duke of Marlborough or the First Napoleon could have bestowed upon Bobadil's device of saving the expense of a standing army by enrolling as the nation's champions twenty trained fighters 'of a good spirit and able constitution'.

Bible-in-schools Again

The following Press Association message from Wellington appeared in last Monday's daily papers:—

'During the past twelve months the Citizens' Bible-in-Schools Committee sent out about 5000 circulars and letters, and placed itself in communication with the Education Department of every country in the world.

'The Hon. G. Fowlds will be one of the deputation that waits on the Premier on Monday to ask that the Bible be read as a classic in the schools of the Dominion.'

We rather think that the people of this Dominion would be vastly more interested in a statement as to the number of children (if any) in the State schools that the members of the Citizens' Committee instructed during the past twelve months in the teachings of the Sacred Volume. The same remark applies to the deputation that, with sundry discordant views, entreated the Prime Minister to have a sectarian version of the Holy Bible taught 'as a classic' in the public schools of New Zealand. An interesting report of the proceedings will be found in another column. Our views on this curious proposal have been placed before our readers eleven times. We are glad to find them supported by an eminent American educationist, who writes as follows:—

'Such a study' (of the Bible merely 'as a classic' in the schools) 'is, of course, practically useless from the religious point of view; moreover... it is wrong in principle and mischievous in its consequences. It is a deplorable degradation of the Sacred Volume to put it on a par with profane writings, be they even of the highest type, as the dramas of Shakespeare or the poems of Tennyson.' This scheme would tend to destroy entirely the reverence due to the Bible. Besides, no literary study is possible without explanation of the contents of the work studied; but it is absurd to attempt an explanation of the contents of the Bible without trespassing on religious ground. Rightly has the "Biblical World" observed that culture is not the chief end of man, nor the primary function of the Bible. The biblical books are indeed masterpieces of literature, but they have a much more important service to render to the world. The Bible is first of all for religious and moral instruction, a guide-book to religion and morality'.

'Religion', says Matthew Arnold, 'is the simplest thing in the world as far as the understanding is concerned; as regards doing, it is the hardest thing in the world'. To the half-hearted and the unwilling the doing may, indeed, be 'the hardest thing in the world'. It is ever, for instance, harder to drag one's cross than to carry it. But for those who have loved much, the yoke is sweet and the burden light—even when it is a question of the religious education of the young. They are doubtless well-meaning folk, according to their lights, who are intent upon forcing a Protestant version of the Bible as a text-book into our public schools. But they will never, we ween, seriously influence public sentiment until as a body they realise, much better than they have yet done, the connection that exists between faith and works, between sentiment and action.

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

Serious and sustained self-sacrifice, one school regularly visited, one group of children instructed in the Word of Life, would be worth more as a test of sincerity than barren transports of spiritual exaltation, or the issue of a barnful of circulars, or the holding of a deputation the tail of which would straggle out to the gates of the setting sun, or all the empty oratory of

the past thirty years, that (to use a Carlylean expression) has passed like a snowflake on the river of the foam of penny beer.

We entertain a high respect for those few earnest men and women who, in sundry parts of the Dominion, take advantage of the facilities afforded by the present Education Act for imparting biblical knowledge to the children of their various faiths in the public schools. Why do the Talking Leagues, Committees, etc., so commonly fail to seize these opportunities for putting their schemes into effect, so far as they legally and properly may? John Wesley exercised a deep and wholesome influence upon the children, as well as upon the adults, of his day. But where John Wesley built a meeting-house, he also built a school. He had enough hard sense to know that his revival of religion in England would produce no lasting impression unless its permanency was secured by educating the young generation day by day in his view of the Gospel; and he and the people called Methodists in his time had enough of earnestness and of the spirit of self-sacrifice to put their faith to the test of works. *O quam mutatus ab illo!* How different is the spirit that animates the bulk of our Bible-in-schools advocates nowadays! Like the captive squirrel in his cage, they get into a whirl now and then, but always end where they began. The end, like the beginning, of their movements is words, words, words. In Aesop's fable, the hunted fox was permitted to take shelter in the woodman's hut. Presently, up thundered the huntsman with his hounds. To his inquiry, the woodman replied that he had not seen the animal. But, as he spoke, he kept pointing to the hut where the fox lay hid. The huntsman took the woodman's words at par value, paid no heed to the pointing hand, and went his way. When hunter and hounds were out of sight, the fox scurried away without a word of thanks. To the indignant remonstrance of the woodman, he replied: 'Indeed, I should have thanked you fervently, if your deeds had been as good as your words, and if your hands had not been traitors to your speech'.

The bearings of this observation lays in the application on it'.

'Irish Outrages': XVI 'Faking' and Exaggeration(7)

The inscription on the first gate of Busyrane was: 'Be bold'; on the second: 'Be bold, be bold, and evermore be bold'; on the third: 'Be not too bold!' The frontier-line between journalistic boldness and the 'too-boldness' of criminal audacity was surely passed in a news paragraph which was supplied by a London correspondent to 'Le Journal', a Paris newspaper of enormous circulation. We take the translation from the 'Glasgow Observer' of September 13, 1907. The news item in question was headed: 'L'Agitation Agraire en Irlande' ('The Agrarian Agitation in Ireland'). A sub-heading, being interpreted, ran as follows: 'The Peasantry, in Order to Obtain the Lands and Pasturage, Mutilate the Cattle'. The paragraph ran as follows:—

'Agrarian troubles multiply themselves in Ireland, and it seems that the population follow to the letter the advice given them by the politicians in order to compel the Liberal Government to grant full Home Rule to the country. In the district of Great Wyrley no day passes without constant mutilation of cattle, and the police are never able to put their hands on the criminals. This morning at Walsall a valuable horse was found stretched on the ground with a terrible wound in its side. The animal had to be killed. The owner of the horse is a Unionist, and has recently received threatening letters.'

This whole story of 'Irish outrages' is, as the reader is aware, a highly-colored picture of the mysterious cattle-maiming sensations that took place at Great Wyrley and Walsall, in Staffordshire, England!

In a letter to his collaborator, Thiriot, Voltaire described conscious prevarication as 'a very great

virtue when it does good'. This sort of virtue seems to flourish exceedingly among those who undertake the unwholesome task of maligning the Irish people in order to serve the passing purposes of their political friends. Like the Cork cab-driver in 'Irish Life and Character', they appear to have 'a great dale more regard for truth than to be draggin' her out on every paltry occasion'. There are, according to Mark Twain, eight hundred and sixty-nine ways of conveying a false statement or impression. One of the boldest of these is, undoubtedly, the deepening of the criminal tints of one country by atrocities borrowed from another. The Irish outrage-mongers have had such long and assiduous practice in the ungentle art and craft of misrepresentation of the land of their birth, that there are apparently few of its myriad forms which they have failed to discover, and apply. Thus, in our investigation of the wiles and ways of the 'carrion crows', we have come across the unwarranted innuendo; the false suggestion of evil motive; the placing, misplacing, or displacing of important incidents; the deepening of shadows; the intrusion of some element which alters the whole drift and purport of a narrative; but, far more frequently, the coarse exaggeration which runs like the trail of a serpent through whole stories, and the outright inventions that, like dreams, are

'The children of an idle brain,
Begot of nothing but vain phantasy'.

It would lead us much further afield than we are prepared to go, if we were to set forth in detail the tenth part of the 'Irish outrages' that were clearly shown, on official and other evidence, to have been 'adapted', invented, or exaggerated during the Orange-Tory campaign of 1906-7. A few, picked more or less at random from the catalogue, will suffice to manifest the spirit and to disclose the methods of this deplorable party scheme for blackening the character of the most moral and law-abiding people of the British Isles. It is, indeed, a bankrupt cause that, with Machiavelli, finds the secret of power in the secret of lying.

The real crime records of the country were, as we shall see at the proper time, a distinct disappointment, so far as the purpose of the Orange-Tory-Unionist campaigners and their allies was concerned. Hence their resort to the ungentle arts described in the second last paragraph above. Most of the real or alleged outrages on which they depended were given to the world through the medium of questions in the House of Commons as well as through the columns of the periodical publications of the Irish Unionist Alliance and the Union Defence League. Questions were even put by them regarding cases which were at the time sub judice, although it was pointed out by the Chief Secretary for Ireland that such a proceeding was calculated to interfere with the course of justice. On June 19, 1907, the following question was put to the Chief Secretary, after it had occupied a prominent place for several days on the notice paper:—

'Capt. Faber.—To ask the Chief Secretary whether his attention has been drawn to the offer of a £2 reward for the discovery of persons who laid poison all over Mr. MacTernan's land at Lyonstown, with the effect that all his dogs, some cats, and ducks, were killed; whether the police have reported any reason for this outrage; and whether any persons have been arrested in connection therewith.

'Mr. Birrell replied.—The hon. member is misinformed. No reward has been publicly offered in this case. Capt. MacTernan recently poisoned his lands, which are used for sporting purposes, and gave the usual statutory notice of the fact. Certain domestic animals belonging to persons in the locality were poisoned on the land, but none of them belonged to Capt. MacTernan. No outrage was committed, so, consequently, no arrest has been made.'

In connection with the alleged agrarian outrage at Lord Ashtown's shooting lodge at Glenaheiry, Mr.

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James O'Kelly asked the following question (we quote from the 'Glasgow Observer' of September 7, 1907):—

'Mr. James O'Kelly—To ask the Chief Secretary to the Lord Lieutenant of Ireland if the principal police officers who inquired into the alleged outrage at Drumdoe have been recently rewarded by the police authorities for their exertions in this case; whether they proved that the outrage was committed by somebody within the house; and whether he can see his way to recommend the appointment of these same officers to inquire into and report on the recent occurrence at Lord Ashtown's house in County Tipperary.'

'Mr. Birrell', says the 'Observer', 'professed himself unable to give any further answer than he had previously given on the subject.' Mr. Birrell's previous answer stated that the police investigation revealed the fact that the shots at Drumdoe were fired, not into, but out of, the house that was the scene of the alleged outrage. A sensational report of the incident was cabled to the daily press of Australasia. The results of the investigation were, however, never made the subject of a cable message.

Here is another question (this time by a Nationalist member) regarding an 'agrarian outrage' which was reported by the Dublin 'Daily Express' of May 20, 1907, and laid by that journal to the charge of the Abbeylax branch of the United Irish League (we quote from the 'Weekly Freeman' of August 10, 1907):—

In the House of Commons on Wednesday, Mr. Meehan asked the Chief Secretary whether his attention had been called to the report of an outrage at Abbeylax, Queen's County, in which it was stated that a two-year-old filly was disembowelled and left to die in agony; whether a claim for malicious injury was made by the owner of the animal; and, if the claim was investigated by the County Court Judge on the 20th June last, could he say what was the result of the investigation.

'Mr. Birrell—The alleged malicious injury referred to in the question was investigated by the local police, who formed the opinion that the injury had probably resulted from an accident. The owner made a claim for compensation for malicious injury, but the County Court Judge disallowed it, as he, too, came to the conclusion that the horse was accidentally killed.'

In reply to a supplementary question, Mr. Birrell (Chief Secretary for Ireland) expressed the hope that the 'Express' would give the same publicity to his denial as it had given to the story of the alleged outrage.

On March 20, 1907, Captain Craig (one of the Irish Orange members who took the leading part in the outrage campaign both in and out of the House) had the following question upon the notice paper:—

'To ask the Chief Secretary to the Lord Lieutenant of Ireland, whether the Royal Irish Constabulary authorities have yet ascertained if a dynamite outrage was recently perpetrated near Cloghroe, in the Parliamentary Division of Mid-Cork.'

When the question was put, Mr. Birrell replied: 'The police authorities have not yet completed their investigation of the matter.' The question was repeated by Captain Craig on April 17. Mr. Birrell replied:—

'The police authorities have carefully investigated this case and have come to the conclusion that no explosion by dynamite or any other agency took place.'

On June 3, 1907, the following question stood on the order paper of the House of Commons, in the name of Captain Craig:—

'To ask the Prime Minister whether his attention had been directed to the statement of Mr. Justice Curran at the opening of the Quarter Sessions for King's County on the 29th of May, that though officially reported as peaceable, it was his emphatic declaration that the King's County was never in a worse state of disorder and disruption than at present; and whether the Government will withdraw their recent

official instruction to the Royal Irish Constabulary authorities limiting prosecutions to such cases of outrage as were witnessed by independent persons; or will the Prime Minister inform the House what course the Cabinet intend to pursue to vindicate justice in the South and west of Ireland.'

(County Court Judge Curran was erroneously styled 'Mr. Justice Curran' in the question). Before Captain Craig had put the question, however, Judge Curran, although a strong Tory placeman, had declared the statement attributed to him a fabrication. We quote in point the following paragraph which went the rounds of the Irish press early in June, 1907:—

'At the Birr Quarter Sessions, County Court Judge Curran repudiated as wholly untrue the reports of a speech by him, in which he was represented as speaking of the prevalence of crime in King's County. His Honor's repudiation was endorsed by the county Crown and sessional solicitors, and applauded by a crowded court. The judge said it was clear that there was some underhand work in the matter.'

An article by Mr. William J. Flynn in the 'Weekly Freeman' of June 29, 1907, records the fate of the question put by Captain Craig:—

'Captain Craig, like the gallant soldier he is, executed a strategic movement to the rear by not putting the question when the time came for doing so. This foul libel on the King's County, and its inhabitants, and, indeed, upon the learned judge, was freely circulated to members of the House of Commons, and to the members of the Press, and even to the visitors to the Galleries of the House, on the 3rd of June; but no word of explanation or apology was ever made. The Attorney-General for Ireland was ready with an answer. The question, however, not having been formally put, his mouth was shut. But the matter did not rest there, for actually the very next day, in the debate raised in the House of Lords by Lord Londonderry, Lord Dunboyne repeated the exactly same libel.'

The cabled story of Judge Curran's fabled pronouncement appeared in the daily papers of Australia and New Zealand on May 31, 1907. But, true to its customary policy, the Press Association never announced, or even hinted at, the strong denial that was made a few days later at Birr.

In our next issue we will deal with a further 'charming variety' of other 'Irish outrages' that were 'discovered', 'adapted', or invented by the Orange-Tory ascendancy party.

CHURCH AND STATE IN FRANCE

LECTURE BY THE COADJUTOR - BISHOP OF HOBART

(Continued from last week.)

The Government promptly adopted this Delpech's motion, and the erstwhile authorised teaching Orders were now involved in the general destruction. As it would cost the Treasury £2,400,000 to provide school accommodation for the children thus evicted with their teachers and £320,000 a year in salaries to additional lay teachers, Parliament thoughtfully allowed the Government a period of ten years to get rid of the congregations in question. M. Combes had little scruples on the score of national economy. Personally, he evicted the religious from over 13,000 establishments. His last official act was to sign the order for the suppression of a batch of 400. Indeed, last January M. Piau stated publicly at Lyons that 16,000 religious establishments had then been closed. What has become of

Those Religious and of Their Property?

They were thrust into the public street utterly unprovided. A Government liquidator put their houses and all contained therein under seal. If any of the expelled proprietors dared to enter in, or take any of the goods or chattels, he was liable to imprisonment for any period from six days to twelve months. If a kind-hearted Catholic sheltered the expelled religious, he was liable to the same penalty—he was guilty of encouraging an 'unlawful association.' Two nuns accepted their father's in-

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vitiation to come and stay in his home. The police officer called upon them to disperse, because even there they constituted an 'unlawful association.' If a member of an Order had brought a dowry into the common stock, he had an action at law against the liquidator—that is, the Government—for its recovery. If any member had no means of support, he had a right to some meagre dole from the proceeds of the sale. It is not hard to appreciate the irony of the position when the Government first despoils you of every shilling, then casts you adrift to that extent that you no longer have even the support of your former fellow-religious, and then tells you that you may institute legal proceedings. But, in fact, it would be futile to do so, even if they were able. The liquidators are mostly legal members of the Ministerial side of the House, and up to the present have been so hard worked that the sale of the properties has not realised enough to cover their bills of costs. More than a year and a-half ago advances from the Treasury to the amount of £230,000 had to be made for those legal costs. I believe that up to this moment, after from three to four years' operations, the liquidation of hardly a single establishment has resulted in any aid to the State or to the former owners. It is now seen that the valuation set on the property of the religious Orders

Was Outrageous and Exaggerated

for political ends. And properties are sacrificed in the sale. You will come across cases in which they are sold at an eighth of their real value, and at a twentieth of the value once put on them by the Government. A property at Treguier—worth £16,000—was knocked down for £2,000. At Limoges a convent was sold for 5,320 francs; the law costs ran up to 5,307, leaving a net balance for somebody of 13 francs! One reads of questions to the Minister, calling attention to the utter destitution of the ex-religious, and asking why they do not receive some pittance from the sale of their former property. The invariable reply is that so far no money is available. He sends a circular to the liquidators, telling them to hurry up, but they know well they need not. Even that violent anti-Catholic sheet, the 'Action,' jeers at the fiasco. 'The liquidators,' it says, 'are receiving considerable remittances. It is they alone who so far have reaped the clearest gain from the operations resulting from the Law of July 1, 1901; and it is only natural that they should do everything they can to draw out their pleasure as long as possible.'

The Separation Law.

Nothing succeeds like success. Early in 1904 M. Combes and his friends had resolved on the utter extinction of education by religious; 'the serried majority' would not fail to see them through. So they felt that they might and ought at once face the final act in the drama, the rupture of diplomatic relations with Rome and the utter spoliation of the Church. The important thing at first was to put the Pope in a difficulty. Nothing was easier. The King of Italy was invited to Paris, which was quite proper, and arrangements made for a return visit by President Loubet, which would have been equally proper were it to any place in Italy but Rome. Rome, however, was just the one place intended. We Catholics, of whatever nation, have the deepest interest in the perfect independence of our spiritual sovereign. Pius VII. was imprisoned by Bonaparte because he refused to close his ports against nations—including England—then at war with France; the Pope was at war with no nation, and desired to remain at peace with all. The despot imprisoned him for not becoming his partisan. The Pope's territorial independence is the one great safeguard of his untrammelled administration. Under a world-empire the conditions would be different; in a Christendom of independent nationalities he must be the subject of none. Hence, in protesting against the usurpation of his capital he is really fighting our common battle. If he withdrew even tacitly that protest, he would thereby acquiesce in subjection, which would most certainly have most serious consequences. In 1904 the French nation was represented at the Vatican by an Ambassador, the Pope at Paris by his Nuncio. Both Powers were closely related by the Concordat. In virtue of that agreement the President claimed the right, as the Catholic Head of the French Republic, to nominate persons for vacant sees, and several other rights and privileges besides. Now, since 1870 the most striking form of Papal protest against the usurpation of the House of Savoy has consisted in the Pope's refusal to abide by the visit of any Catholic ruler to the representative of that usurpation in Rome itself. To show the necessity of such an attitude, let me quote the words of the London 'Daily News' a year after President Loubet's visit, when a false report got abroad to

the effect that the Emperor of Austria was likewise about to come to Rome. 'This means,' said the Nonconformist organ, 'that the Papacy for good and all abandons its claims to the ancient temporal sovereignty of the Church; it means that the Pope accepts the fait accompli of thirty-five years ago of the consolidation of the Kingdom of Italy with Rome—the Rome of the Popes—as its capital.'—(May 5, 1905.) You will see that the Pope could not but protest against the affront which President Loubet's visit implied; for it was more than a personal matter; it would have compromised the imprescriptible rights of the Holy See had it been suffered to pass off in silence. Still, it was not the Pope's wish to embitter relations which were already but too painful. He merely lodged through his representatives a formal protest with the various Powers, including France. The matter got into the Press. This was not done with the consent or connivance of the Vatican. France—M. Combes's France—worked itself into a paroxysm of national indignation. M. Nisard, the Ambassador to the Vatican, was instructed to call for an explanation. That old gentleman was told by Cardinal Merry del Val that he should have a full explanation in half an hour if he put his demand in writing; but for some reason known but to himself he did not. He was directed to return on an indefinite leave of absence, and it was now clear that more must follow.

M. Combes Had Another Trump

besides the President's Roman visit, which he played with little regard to the rules of the game. Vacancies in French sees were filled according to the terms of the Concordat, the President nominating suitable persons, whom the Holy See then canonically instituted. Such joint action in a matter of so grave a nature presupposed, of course, that President and Pope were at one as to the fitness of the subjects proposed. Now, the Pope is bound to be morally certain that persons so appointed are fit for the episcopal office. This is an obligation of which he could not divest himself, even if he would. And generally he had little difficulty in approving of the subjects nominated ever till M. Combes came on the scene. He took care here again to put the Pope in a difficulty. His Holiness was unable to accept at least one or two nominations. M. Combes would not budge, and in course of time a dozen sees were still vacant, M. Combes insisting that none should be appointed unless all his selections were approved. Finally a letter sent by the Nuncio to the Bishop of Dijon, requesting that prelate to desist from conferring orders on candidates for the priesthood until certain troubles were cleared up, brought M. Combes to the full measure of his wrath. The Nuncio was handed his passport, and diplomatic relations were suspended. This was in the middle of 1904.

A Parliamentary Commission was hard at work preparing a bill of separation, and matters might have come to a head a little earlier than they did but for M. Villeneuve's sudden exposure of General Andre's spy system. That individual, on succeeding the Marquis de Gallifet as Minister of War, obtained from Parliament the abolition of the Promotion Board—a military but non-political body, which until then examined into the merits of the various officers and decided their promotion. Andre transferred this power to the political head of the army. He had now been using it for four years, and it was well known that promotion under the new system went far less on the score of professional desert than political complexion. But it was one thing to be certain of what was going on; it was quite another thing to be able to show it up. This was what M. Villeneuve did in Parliament. He came armed with hundreds of documents which showed that the War Office was becoming

An Annexe of that Masonic Head Centre;

that the Minister, through his secretary, requested the Grand Orient to give him information as to the behaviour of his officers all over France; and it came out clear as noonday that a system of spying unheard of till then was practised by the occult power of which he was a mere tool. If an officer went to Mass, even if his wife did, if his children attended a Catholic school, his name was entered on the black list. He was not for promotion. I need not go further into a subject which is too recent to be yet forgotten. Even Masonic members of the Chamber were, or affected to be, stunned. Andre escaped formal censure for the moment, but the blow had gone home. The Grand Orient was wroth at the temporary faint-heartedness of its creatures in the Chamber, and issued a manifesto, which for audacity is unique. It boldly admitted the spying, and attempted its justification. 'Brother Bidegain,'

who had given the documents away, 'has absconded as a malefactor. We point him out to all the Masons of the world, and, pending the punishment of his crime, the Council of the Order arraigns him before the tribunal of Masonry. And now, in the name of Freemasonry, altogether we will declare aloud that the Grand Orient of France, in furnishing to the Ministry of War information regarding the Republic's faithful servants and regarding those who by their hostile attitude may give grounds for the most legitimate uneasiness, claims not only to have exercised a legitimate right, but to have fulfilled its most strict duty. The Republic belongs to us, one and all. We have secured it at a great cost, and Masons more than any others may claim the honor of having brought about its triumph.' Then follows a string of accusations against Nationalists and Reactionaries. 'And it is in the face of the cries of dismayed shame,' it goes on, 'from that set that so many Republicans in Parliament, so many of whom were Masons, were for a moment influenced; so much so that none of them at the opportune moment were able to say the right word or seize the occasion to glorify Masonry when it was assailed by its everlasting foes, and to proclaim in the face of all that it had deserved well of the Republic. We call the attention at all events of our lodges and of all Masons present and future to the faint-hearted, timid, cowardly vote of a certain number of Republicans who, at the moment when they ought to have consolidated against the reactionary attack, went and joined their votes to those of our bitterest foes. In spite of them, the Republic has once more scored a victory. Many, we hope, will thus have the time to become themselves again. Meanwhile our workshops will keep an eye on them.' This manifesto is signed by J. Lafferre, president of the Council of the Order (he is also a member of the Legislature); by Sincholla J. B. Morin, vice-president; and Bonley, secretary. The crack of the whip brought the pack to heel again. Andre might go, and, later on, Combes as well, but the Grand Orient continued to rule through others. None but a Mason may hold a portfolio, none but a Mason may be President of France. They make no vain boast in saying that the Republic is theirs. It was in their workshops that every tool was forged for the destruction, first, of the Congregations, and now, if that were possible, for the destruction of the Church in its bishops and secular clergy. The Separation Law was promulgated in December, 1905. Like the Associations Law, it may be regarded as hinging on one chief contrivance of mischief—

(To be concluded next week.)

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

WELLINGTON.

(Continued from last week.)

Kaikourā.

Kaikoura is a Maori word which signifies 'crawfish-food,' as this species of fish is abundant there. The scenic beauties of Kaikoura are greatly and justly admired. The towering Kaikoura peaks constitute some of the most picturesque mountain scenery in New Zealand. The extensive bay, with the jutting peninsula protecting it on the south, is bordered by a very fertile flat and sloping piece of country. In 1858 Mr Joseph Ward, member of the Nelson Provincial Council, happening to visit Kaikoura, and being an expert surveyor, judged the place suitable for close settlement. He laid his views before the Council, which adopted them, and soon after commissioned him to make a survey of the district. This led to the final settlement of Kaikoura, which was then a mere wilderness, but which is now one of the most prosperous districts in New Zealand. Mr Ward's judgment has been fully confirmed.

Kaikoura is situated in the Marlborough Province, and in the Arch diocese of Wellington. The Rev. Father Augustine Garin, S.M., was the first priest to visit the new settlement. This visit was made on March 9, 1861. Father Garin was accompanied from Blenheim, some ninety-five miles distant, by Mr Joseph Ward and his son Austin, as we gather from a letter by the Rev. Father himself to Mr W. Smith, of Ludstone, Kaikoura. He also informs us that he celebrated Mass on Sunday, March 10, in Mr Fife's residence; that half a dozen Catholics and some non-Catholics filled the room; that he baptised a child on

the 11th, visited the Maori pa on the 12th, and returned to Wairau immediately after. He also paid a visit in 1862.

The Second Priest

who came to the little flock at Kaikoura was Father Tresallet, S.M., whose visit occurred in 1863 or 1864. A flying visit was made by Father M'Caughy in 1865, and another in the same year by Father Tresallet, who, on this occasion, collected £20 for the Bishop's residence in Wellington.

In 1865 there arrived at Kaikoura the Rev. Father Sauzeau, S.M., from Blenheim. It would appear that Father Sauzeau's appointment to Blenheim eventuated in 1864. This Father paid two annual visits up to 1868, subsequent to which he came more frequently, as the settlement was growing in population and importance. Father Sauzeau's connection with Kaikoura ceased in March, 1876. At the time in question the track to Blenheim was full of dangers for the wayfarers. It was very rough and dangerous in many places, leading sometimes along the sides of steep precipices, over rapid and rugged rivers, and again through ill-defined ways. Many were lost on this long and dreary journey. So much for the difficulties besetting pioneer travellers. Now for a brief account of Father Sauzeau's labors at Kaikoura. In 1868 he raised a fund by subscription, which enabled him to make a purchase of twenty acres of suburban land by the Kowhai River, and one acre in the township of Kaikoura, vesting the titles in trustees. With the same unflagging zeal, in the same year, with money also raised by subscription, he caused a church and vestry to be erected, which he opened on the feast of St. Michael, to whom it was dedicated. Mr Walter Hailes, an early pioneer, exerted himself with great zeal and success in collecting the subscriptions. Father Sauzeau also provided a chalice, vestments, and other church requisites. The net amount realised for expenditure was some £100, a considerable sum for a few Catholics when money was very scarce. The new church was small and a mere shell at first, but yet it was a great boon. The dedication took place on September 29, 1868, Father Sauzeau, in the midst of a joyful congregation, performing the first ceremony of the kind at Kaikoura.

During Father Sauzeau's connection with Kaikoura, and in the year 1873, a bishop's first visitation cheered and consoled the little community. The Right Rev. Dr Moran, Bishop of Dunedin and Administrator of Wellington, arrived from Waiapu on horseback. An escort met His Lordship at Waiapu, some sixty miles distant, and conveyed him over exceedingly rough and pathless ways to Kaikoura. His arrival was on September 25. Father Sauzeau was unable to come for the occasion. Dr Moran's visit was the grateful response to a petition addressed to him by the Catholics of Kaikoura, writes Mr W. Smith in notes which we have already quoted, and which form the basis of this article.

The Catholic Community

turned out en masse to meet and greet Dr Moran. They presented him with a very enthusiastic address, for which His Lordship thanked them most cordially, and spoke words of encouragement and consolation. He examined the candidates for Confirmation and administered the Sacrament to nineteen persons, chiefly adults. Dr Moran remained five days in the district, hearing confessions and doing the ordinary duties of a missionary. The old settlers still mention his kindness and goodness of heart in coming to Kaikoura when access to it was so laborious and when he had so extensive a field for duties. But Dr Moran's zeal was very conspicuous, and he had had many years' experience in South Africa before his translation to Dunedin as its first bishop. On his return journey he was escorted back as far as Waiapu by the same company that met him on his coming.

In 1876-77 an addition of 16ft was made to the length of the church, the whole building was improved by lining and painting, and the sanctuary was varnished. Chairs, carpets, furniture, and altar requisites were provided. The road to the church was also improved, and the cemetery was levelled and set in order. In 1878-79 a further expenditure of £20 was made on altar furniture, and a bell, Stations of the Cross, etc., were secured at an outlay of £12. And so, up to the close of the seventies, Church interests were advanced by priest and people with unflagging vigor.

The Second Visitation of a Bishop

was made on February 24, 1876, by Dr Redwood, who arrived on horseback from Blenheim. His Lordship was accompanied by Father Sauzeau and Mr Gilbert Ward, and remained at Kaikoura over two Sundays. Meantime he administered Confirmation to a few candidates (six), relieved Father Sauzeau of

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the charge of Kaikoura, and provided that henceforth the district should be visited from Wellington. This was a great relief to the good and zealous Father, whose duties at Blenheim alone were quite sufficient for him.

Dr Redwood was met by the Catholics at Maungamaunu, beyond the rapid and dangerous Hapuka, about seven miles from Kaikoura. His Lordship received a most enthusiastic welcome and address from the congregation. In his reply he exhorted the faithful to establish a school, which they did as soon as possible, and he promised a resident priest at the earliest opportunity. By the same long and wearisome route he returned on horseback to Blenheim, accompanied by Father Sauzeau. From that time forward began the quarterly visits, as promised by Dr Redwood, of the Rev. Francis Yardin, S.M., at that time stationed at the Hutt, near Wellington. His first arrival was in October, 1876, and his visits continued until 1882. In Mr W. Smith's interesting notes we find the following eulogy of this devoted priest: 'This good and zealous pastor, during the five years of his administration, managed the affairs of the parish with wisdom, prudence, and success.' It was during his able administration that the various improvements already detailed for the years 1877-78 were effected. In addition to the improvements noted under 1879 a new bell and Stations of the Cross were provided at a cost of £12. In 1880 there was an expenditure of £50 for various improvements—Sanctuary lamp, new seats for the church, and a priest's room were provided. It is quite worthy of record here, an omission whereof would be culpable, that a most generous member of the congregation made to the church the handsome and welcome donation of a new organ, with a gallery for its reception. This gift was worth £30, and it enabled the congregation to have henceforward the benefit of music at Mass and evening devotions.

It was during Father Yardin's administration that Mr O'Donnell made a gift of 2½ acres as a more central and suitable site for church, school, and presbytery. It was then also that Mr Patrick Peoples made a similar gift for a convent site. Those generous benefactors were moved to this noble action by an important letter of Father Yardin's, detailing the many inconveniences of the old site. In 1882 the church was removed to its new and more central situation, at a cost of £118, an iron roof replacing the old shingle one. This important work was finished on June 30, and on October 13 a contract was signed for the erection of a presbytery. In June of the next year (1883) the Rev. Father Lampella arrived as first resident priest, shortly after Dr Redwood's second visit, and when the congregation had pledged themselves to provide a Catholic school at the earliest possible moment. This pledge was faithfully kept, for in July of the same year a contract was signed for the erection of a school, and Father Lampella procured Miss Hollis, 'a young lady of great attainments, from the convent, Nelson, to conduct the school for him.' Owing to many heavy items of expenditure within a few years the church debt amounted to £224 at the close of 1883, but excellent work had been done as a foundation for the future.

This narrative has extended somewhat beyond the seventies with the view to show the condition of the mission and the spirit of the congregation when the first resident priest settled at Kaikoura. The narrative is based on the notes kindly and thoughtfully kept from early days by Mr W. Smith, of Ludstone. Much could be written on the parish from 1883 to the present date, but the seventies are our present limits. All the visiting priests up to 1882 used to stay at Ludstone House, where they enjoyed the warmest welcome and the most abundant hospitality. This the compiler has gathered from some of the earliest settlers.

List of the Early Catholic Settlers at Kaikoura.

The founders of a Catholic mission are well worthy of a record. A priest is sometimes called the 'founder,' but strictly speaking he is only the organiser of the Catholics he has found before him. Moreover, the success of the mission he organises and builds up depends very materially on the quality of the early Catholic settlers. Now, the earliest Catholic settlers of Kaikoura have impressed their mark for good on the mission for ever. Hence the fitness of recording their names in connection with the above summary of early events. Many of them have already been called to their eternal reward. As far as the writer has been able to ascertain the following were the pioneers of the Catholic Church of Kaikoura:—Mr and Mrs Walter Hailes, Mr and Mrs James O'Donnell, Mr and Mrs Joseph Garrett, Mr and Mrs Dublin Smith, Mr and Mrs John

Harnett and family, Mr and Mrs Geo. Chapman, Mr and Mrs Patrick Peoples. A few years later came Mr and Mrs John O'Donnell, Mr and Mrs Denis Sweeney, Mr and Mrs James Gallagher, Mr and Mrs Wm. Braughan, Mr and Mrs Jeremiah Curtin, Mr Michael Dee, Mr and Mrs William Smith (of Ludstone), Mr John Peoples, Mr and Mrs Patrick Keenan, Mr and Mrs Geo. Eaton, Mr and Mrs Jesse Redwood, Mr and Mrs James Kerr, Mr and Mrs Michael K. Hill, Mr and Mrs Patrick Maguire. Of the above the following are gathered to their fathers in the faith:—James O'Donnell, John O'Donnell, John and Mrs Harnett, Walter Hailes, Wm. Dublin Smith, Patrick Peoples, Jeremiah Curtin, Mrs Smith (of Ludstone), James and Mrs Gallagher, Michael Dee, Mrs Joseph Garrett.

(To be continued.)

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

Oct. 26.

An organ recital is to be given to-morrow evening in the Sacred Heart Basilica.

The Very Rev. Dean Regnault passed through the city during the week on his way to Meaneer.

The solemn ceremonies of a Triduum are to begin in the Buckle Street Church to-morrow morning.

The Rev. Father Bowden, S.M., quite restored to health by his visit to the Islands, resumed the duties of assistant priest in the Thorndon parish yesterday.

During the week, we have had a visit from the Rev. Father Schaefer, of Otaki. The Rev. Father was on business connected with the erection of a presbytery in Foxton, in aid of which a bazaar is being promoted.

It is pleasing to note that during the recent discussion by members of the City Council with respect to free passes on the trams, reference was made to the right to consideration in this regard to the Sisters of Compassion.

On Wednesday evening, members of the local Young Men's Club paid a visit to the Petone Club, and spent with them, a very pleasant hour or so. Advantage of the occasion was taken by the President of the Federated Societies to present Mr. H. F. Jackson, of the Petone Club, with a diploma of merit, awarded in respect of the recent essay competition.

A social evening, under the auspices of the Catholic Seamen's Mission, was given to the seamen in port on Wednesday evening in St. Patrick's Hall. A very enjoyable time was spent. The ladies kindly dispensed refreshments, and a concert programme was provided, to which items were contributed by Misses Reichel, A. and M. Cashman, L. Strickland, and Messrs. Pfaff, Boyd, Albert, McDonald, Bragge, Farrell, Delaney and Foote.

The Shakespeare Club is offering prizes for the best reading of selected passages from Shakespeare to pupils of the State schools. Your correspondent endeavoured to have the pupils attending the Catholic schools included, but was informed that it was too late this year to arrange for the adoption of such a course. I understand, however, that next year the necessary extension will be made in the direction sought.

The Rev. Father Holley concluded his canvass of the Thorndon parish, this week. As a result of his efforts the Catholic Fund has benefited to the extent of £250. In Wellington South, where the Very Rev. Dean James McKenna, of New Plymouth, undertook the canvass, it is expected that the sum of £100 will be realised. The Rev. Father Ainsworth also had a successful result in New Plymouth. He returned to the city on Tuesday evening.

Pahiatua

(From an occasional correspondent.)

The Catholic social held in the Drill Hall last Wednesday evening was an unqualified success. Notwithstanding the inclement weather, there was a large and representative gathering. Very Rev. Dean McKenna, of Masterton, and Rev. T. McKenna, our pastor, were present during the evening. During the evening, songs were contributed by Mrs. Tremain, Misses Dunning, Greenhill, and Mexted, and Messrs. W. H. Hawkins, and Tremain. The contributions of the various performers were received with hearty applause, Miss East-

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wood, and Miss McKenny were the accompanists, and their playing left nothing to be desired. The ladies' committee worked earnestly, and contributed in no small measure, to the success of the gathering. Others who assisted were Messrs. T. Quirk, E. Sullivan, R. Dooley, J. P. Beech, J. Igo, and J. A. Walsh, (secretary).

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

October 28.

On Sunday last, the feast of the Holy Relics, the relics of saints (martyrs, confessors, etc.) possessed by his Lordship the Bishop were exposed to the veneration of the faithful on the altar of the chapel set apart in the Cathedral. The central reliquary was the one containing the relic lately presented to the Cathedral by our Holy Father the Pope.

The tennis court at St. Mary's, Manchester street, is to be formally opened for the season this week. The event is occasioning pleasurable anticipations among the numerous votaries of the exhilarating pastime in the northern parish.

The Rev. Father Hoare entertains St. Mary's boys' club with lantern views and incidental descriptive lecture on this (Monday) evening. Opportunity will be taken of the occasion to start the members on a literary and debating programme.

At all the Masses and at Vespers in the Cathedral on Sunday next appeals will be made in aid of the funds of the Cathedral Conference of the Society of St. Vincent de Paul. A special charity sermon will be preached at the eleven o'clock Mass. The annual report for the last twelve months (the publication of which was delayed owing to intervening circumstances) appears in the present issue of the "Tablet."

Trafalgar Day was observed in Christchurch with a fair amount of expressed patriotism. Outward appreciation of the Empire's greatness was exemplified by the display of the National and Dominion ensigns from numerous buildings, including the Marist Brothers' schools. His Lordship Bishop Grimes, as one of the selected speakers at the public demonstration in Victoria Square, delivered the following address:—

The patriotic words uttered by the great Admiral whose bravery we commemorate to-day, 'England expects that every man will do his duty!' give the key note to the life and actions of the hero of Trafalgar. He was a patriotic hero in the true and full sense of the word. Right well and meet, then, is it that we should cherish his memory and the deeds which made his life so memorable. Right well and meet is it that we gather in such goodly numbers in a truly patriotic spirit, too. But what, let me ask, is 'true patriotism?' The bare word denotes the idea, 'love of country.' But the idea is something more. Is it not also the love of the blood that flows in our veins? Is there not between the land of our birth and the blood flowing in our veins a secret harmony which the Almighty would have us treasure and preserve? If I love my native land, it is not merely the land with its rugged or smiling shores, its storm-tossed or tranquil seas, its lofty hills, or fertile plains, it is above all the blood flowing in the veins of myself and my fellow-countrymen; the blood flowing in the veins of the race planted in that beloved land, the land of our predilection. Three or four elements go to the moulding of the true patriot, (1) His native soil; (2) his native blood; (3) his national genius; (4) the God of his fathers. There is no true race or people without God, as there is no true society without religion, nor a single race without religious worship. This is no less true of ancient than of modern nations. If we study the history of Asia, ancient Greece, or Rome, we invariably find that besides the soil which the patriot dearly loved, besides the blood flowing in their veins, or their national genius for the arts and sciences or that of ruling, there was an element which these races put far above the rest—that of their gods. Never did they undertake any great enterprise, never did they return from victory without paying what they deemed the sacred rites at the altars of their religious shrines. The hero of Trafalgar was a patriot who, as was well put in an interesting article in one of our local to-day, might aptly be styled, 'the embodiment of duty'; 'God and my country' was his motto during life; 'God and my country' were his dying words. The genius of our race is amongst others that of ruling the waves, and successfully colonising the remotest lands on the earth, and to those lands is carried the genius of liberty

and independence. Does it not behove us to do all in our power to keep up this genius? Should we not be enthusiastic in this endeavor? Surely we should, for true patriotism is a very passion as well as a virtue. It is a very passion, a sort of magnetic fluid which flows through our inmost being. This passion was wonderfully displayed of late by the Japanese, with whom patriotism and religion are synonymous.

Was not the passionate patriotism the secret of their marvellous success on sea and on land? Every time our native land, our common blood, our national genius, the God of our fathers, are attacked, at the critical moment of outrage or danger, do we not feel an indescribable something stirring our inmost soul, whilst our patriotism is roused to a feverish degree? But patriotism is a virtue as well as a sentiment. It is a virtue whenever it calls for the sacrifice of self—a sacrifice not blindly and impetuously made, but with a calmness and vigor the outcome of deliberate reflection, as the rights and obligations binding us to the land of our sires. A true patriot will ever be forgetful of self in the interests of his country or of his fellow countrymen. Ulysses of old preferred, from a true spirit of patriotism, the bare and barren Ithaca, his native land, to the flower-clad and luxurious isle of Calypso. Seeing one of his brethren slain by an Egyptian, the patriotic spirit of Moses was roused like a very lion. Rushing to the desert, he exclaimed, 'I will be the saviour of my people!'. Forty years later, he returned and summoned Pharaoh to let his people depart. Pharaoh refused. But Moses had a Divine power at his command. He let loose the ten plagues upon Pharaoh and his kingdom, and he led his 600,000 Hebrews across the Red Sea into the burning desert. What cared they for the flesh pots of Egypt, or the tables of the Pharaohs. They had their wives and their children, but their chains were broken. In smiling Egypt they were slaves, in the desert they are free. Let me recall one beautiful, the most beautiful of all patriotic examples, beautiful because Divine, that of Jesus of Nazareth. Who has not felt his patriotism aroused at the recollection of the Saviour of mankind weeping over the doomed city of Jerusalem. Of all the nations in the world England has the most need of a splendidly equipped navy. No nation has more to dread from an incompetent one. Hence: no efforts should be left undone to secure such a navy, the wooden walls, as they are called, of old England; and above all patriotic men to guard and defend them. Does it become my cloth to encourage such steps? Should I not go out of my way to preach peace? Most certainly. But is not the surest way of securing peace to be prepared for war. 'Si vis pacem para bellum' is as true to-day as when uttered long centuries ago. If we wish for peace, let us be prepared for every emergency. No matter our rank or profession, let us always cherish the patriotic spirit that roused the great Nelson, and every other true patriot, the sentiment that has fired every other patriot since, and that will cease to resound only when the last patriot expires. Let our battle cry be that prompted by a deep sense of patriotic duty—'Pro aris et focis.' For our altars and our hearths, for religion, for God, and our country!

(From an occasional correspondent.)

October 27.

A large and enthusiastic meeting of the Christchurch Catholic Club was held on Friday evening last, Mr. Eric Harper presiding. It was unanimously decided to form an amateur athletic club, under the title of the Christchurch Catholic Amateur Athletic Club, and to affiliate to the N.Z. Amateur Athletic Association. The subscription was fixed at 5s per annum for members of the Catholic Club, and 7s 6d for non-members. The colors of the club will be pale blue and white. The following officers were elected: Patron, Sir George Clifford; captain, Mr. J. R. Hayward; vice-captains, Messrs. D. F. Dennehy and J. L. Leydon; vice-patrons, Messrs. D. Edmonds, J. Devonport, E. T. Harper, J. Power, W. Hoban, W. Hayward, Dr. O'Brien, and Dr. Gribbin; committee, Messrs. P. McNamara, D. McIntosh, G. Gill, P. Crooke, and J. McNamara; hon. secretary and treasurer, Mr. J. L. Leydon; delegate to Centre, Mr. J. L. Leydon.

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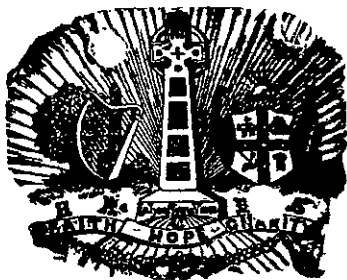
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Commercial

PRODUCE

Messrs. Donald Reid and Co., report as follows:—

We held our weekly auction sale of grain and produce at our stores on Monday. There was a large attendance of local buyers, and as most of these were intent on business we had little difficulty in clearing our catalogue at very satisfactory prices. Values ruled as under:—

Oats.—There is strong demand both locally and for export, but only moderate quantities are offering, and therefore little business can be reported. For all good to prime lines there is strong competition. Prime milling sells at 3s 9d; good to best, 3s 7d to 3s 8d; medium to good, 3s 4d to 3s 6d per bushel (sacks extra).

Wheat.—The market continues to be in an excited state, and all qualities are saleable at prices which constitute a record for many years. Millers are not readily disposed to purchase except for immediate requirements, and holders are firm in asking an advance on late prices. Prime milling quality may be quoted at 5s 11d to 6s; and at our auction sale to-day whole fowl wheat was readily taken at 5s 9d to 5s 11d; medium, broken, and damaged, 5s 3d to 5s 8d per bushel (sacks extra).

Potatoes.—The market is in an excited state, and during the past few days the rise in prices has been a record one. Three weeks ago sales were very difficult to effect at £2 5s to £2 15s, while at to-day's sale all sound, good-sized potatoes were readily snapped up at £10. The demand is almost entirely for good to prime quality, inferior and small potatoes having comparatively little attention. The sudden rise has brought forward many unexpected lines, but the keenest buyers are decided in their opinion that values have not yet reached the top. We quote: Prime Derwents and Up-to-dates, £9 to £10; medium, £6 to £8; small, £4 to £5 10s; inferior, £2 to £3 per ton (bags included).

Chaff.—Moderate supplies have been coming forward, and all good to prime quality has ready sale at prices fully equal to late values. Medium and inferior sorts have not the same demand. We quote: Prime oatens sheaf, £6 to £6 5s; medium to good, £5 10s to £5 17s 6d; light and discolored, £4 5s to £5 per ton (bags extra).

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

Wheat.—The market continues very strong, and prices have now reached a point when millers will not buy except for immediate requirements. Those who are fortunate enough to hold wheat, however, are not prepared to give way, and in fact are holding on the expectation of the market going higher. Quotations: Prime milling, 5s 11d to 6s; medium do, 5s 9d to 5s 10½d; best whole fowl wheat, 5s 8d to 5s 10d; medium and broken, 5s 3d to 5s 8d.

Oats.—The demand continues for this cereal, and all coming forward is readily taken at the increased prices ruling. Quotations: Prime milling, 3s 8d to 3s 9d; good to best feed, 3s 7d to 3s 8d; medium do, 3s 4d to 3s 6½d; inferior, 3s to 3s 3d.

Potatoes.—The past week has been a most exciting one, prices going as high as £10 for special lines. Present quotations are: Prime, £9 to £9 10s; medium, £6 to £8; small, £4 10s to £5 15s; inferior, £2 to £3 5s.

Chaff.—The market continues steady for good qual-

ity, but medium is harder to place. Prime oatens sheaf is worth £6 to £6 5s; medium to good, £5 10s to £5 17s 6d; light and discolored, £4 to £5 per ton. Pressed Straw.—Oatens, £2 15s to £3; wheaten, £2 2s 6d to £2 7s 6d.

WOOL

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

Rabbitskins.—We held our weekly sale on Monday, when we submitted a smaller catalogue than usual. Prices taken all round were on a par with late quotations, but buyers are not so keen as they were to do business.

Sheepskins.—We offered a large catalogue at our sale on Tuesday, when prices were rather easier. Best half-bred skins made up to 10d per lb; best crossbred to 9½d, and others in proportion.

Tallow and Fat.—The demand is keen for all coming forward, and consignments are readily placed at late quotations.

LIVE STOCK

DUNEDIN HORSE SALEYARDS.

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

For Saturday's sale there was a rather poor entry of horses both in respect to numbers and quality. Good, young, upstanding spring-cart and spring-van horses are also scarce. The demand for first-class light harness sorts has improved of late. We quote: Superior young draught geldings, at from £45 to £50; extra good do (prize-winners), at from £50 to £55; superior young draught mares, at from £50 to £60; medium draught mares and geldings, £30 to £40; aged do, £15 to £20; well-matched carriage pairs, £70 to £100; strong spring-van horses, £25 to £30; milk-cart and butchers' order-cart horses, £18 to £25; light hacks, £8 to £13; extra good hacks and harness horses, £13 to £25; weedy and aged do, £5 to £7.

OBITUARY

MR. WILLIAM HICKLAND, RANGIORA.

(From an occasional correspondent.)

There passed away after a long and painful illness on October 24 one of the oldest residents in the North Canterbury district in the person of Mr. William Hickland, of Fernside, Rangiora. The deceased was born in Glenavy, County Antrim, in 1840, and came to Auckland in 1862. He spent some time on the Coromandel diggings, and later on was engaged driving the escort during the Maori war. He then came to Canterbury, where he was engaged by the late Mr. H. Blackett, of Rangiora, driving a goods waggon between Rangiora and Christchurch before the north railway was opened, and afterwards the mail coach between Rangiora and Oxford. In 1869 he married Miss M. A. Keating, and then commenced farming in the Fernside district, where he had resided until his death. He was attended in his last illness by Rev. Father MacManus. Deceased leaves a wife and family of seven, four sons and three daughters. Two of the latter are professed nuns in the Order of Our Lady of the Missions—Mother M. St. Rosalie, of Stratford, and Sister M. St. Priscilla, of Nelson. Mr. Thomas H. Hickland, of Kaponga, Taranaki, is the second son. Messrs. W. R., & J. Hickland and Miss E. Hickland, of Fernside, are the other members of the family. The funeral, which was attended by a large number of friends and residents of the surrounding district, took place at the Rangiora Catholic cemetery, Rev. Father MacManus officiating at the graveside.—R.I.P.

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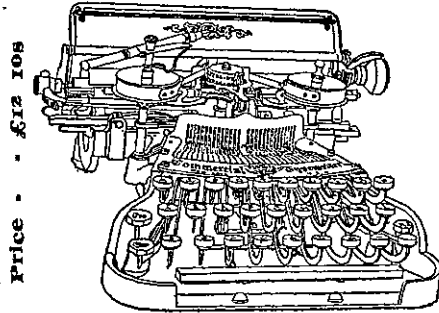
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THE MARIST BROTHERS

THE NEW SUPERIOR

News by cable announces the election of the new Superior-General of the Marist Brothers. On the demise of the late General, a General Chapter was convoked at Grugliasco, Italy. This met on the 13th inst., and chose the Rev. Brother Stratonique to be the new Superior of the Order.

The newly chosen General is a man of great energy, resource, and capacity. His age is 61. For years he was a professor of mathematics and then Director in the College of Valbenoite, St. Etienne, an institution whose scholastic results placed it, previous to the suppression and dispersion of the teaching Orders, in the front rank of collegiate establishments in France. In 1883 he was appointed Assistant, succeeding Brother Theophane, a former Director of Valbenoite, whom he now succeeds as General.

As Assistant, before the days of persecution and expatriation set in, the Province over which he had control numbered 1400 Brothers. The duties he had to discharge were many and onerous, involving long and frequent journeys, and a voluminous correspondence, to keep abreast of which needed long vigils at night and early risings at morning.

He was entrusted with the Province of the United States and Canada; and feeling the need and utility of a knowledge of English for the work he had to do he began its study at 40 with the zeal and buoyancy of a boy. In order to acquire a true accent and a facility in conversation, he went to London, and took up his residence with the Brothers who were doing parochial work in Regent Square. There he employed his time teaching a primer class by day, and attending to the duties of his distant Province by night. He is fond of telling of his experiences in the big metropolis and of narrating incidents of his class work.

The English mode of pronunciation, difficult at all times to foreigners, is made still more embarrassing by the Cockney accent. As he advanced in his studies, he thought he ought to set about remedying this lingual defect; so on one occasion he made a laudable but futile effort to correct his young charges. His success may be imagined from the fact that he was promptly told by a precocious urchin: 'You cannot speak English properly yourself.' By persevering effort, however, he succeeded in obtaining such a mastery of the language as enables him to write forcibly and to converse fluently. His tongue, for all that, is not a too willing handmaid, and failing to utter his thoughts as rapidly as his mind conceives them, he is often tempted to end in flowing French what he begins in hesitating English.

During the past four years he has had many exciting experiences. Anxious to keep in touch with his Brothers, who, faithful to their trust and obligations, have, in the guise of secular teachers, been conducting schools in many parts of France, he has made many journeys through the country disguised in many ways. Through his correspondence being 'grahamised,' and through his suspected movements, he has been frequently arrested and arraigned before the tribunals of justice; but he has either succeeded in baffling the minions of the law or escaped with small fines.

Last year he, as a delegate of the late Superior-General, made a visit to New Zealand, and attended the annual retreat at Auckland, where his genial and ardent nature gained the confidence, esteem, and affection of the Brothers.

New Books

'Cerise and Blue,' the annual issued by the old boys of St. Joseph's College, Hunter's Hill, Sydney, is a very creditable production, and gives evidence of the interest which the ex-students take in their alma mater. The second number of the magazine, which is to hand, shows that there is plenty of talent among the past students to keep the annual up to a high literary level, and the editors are confident that even better results will be attained in time to come. Many of the contributions in prose and poetry reach a high standard, whilst the illustrations are also very good. The annual should prove very acceptable not alone to all ex-students but also to the many friends and well-wishers of the college.

The current issue of 'The Catholic Magazine,' the organ of the Federated Catholic Societies of New Zealand, contains a good deal of varied and highly interesting reading. The following list will give an idea of

the variety of subjects dealt with: 'Panegyric on the late Very Rev. Father Lewis,' 'The drunkard's sermon,' 'The shortness of time,' 'The Brehon Laws,' 'Charles Stewart Parnell,' 'Some reminiscences,' 'Cameo,' 'A glimpse at Colombo.' In addition there are several pages of club notes, poetry, etc. The editor, Mr. A. H. Casey, is to be complimented on the excellence of the number before us.

'Moments with Heaven' is a new manual of prayers recently issued by James Duffy and Co., Ltd., 15 Wellington Quay, Dublin. The compiler has given ample scope to the old yet ever new devotions of the faithful, but he has also contrived to throw into the new manual of piety a quantity of carefully selected and useful matter that is not usually found in books of the sort. He has, for instance, gathered together, and interspersed here and there in the manual, a number of short and pithy considerations from the works of Fathers de Ravignan, Dignam Nouet, Gallwey, Archbishop Fenelon, Cardinal Wiseman, Grignon de Montfort, a Kempis, and others. He has also enriched the book with the beautiful prayer known as 'the breastplate of St. Patrick,' and with numerous hymns, etc. (Cloth, gilt, 1s. 6d.).

Interprovincial

In the list of successful dental students this year in the North-Western University of Chicago, the first name is that of Mr. T. E. Butler, of Wellington (says the 'New Zealand Times'). There were 170 candidates for examination, and in each of his fourteen subjects Mr. Butler scored over 90 per cent. of the maximum of marks. Mr. Butler was complimented by the Dean, Dr. G. V. Black, and offered a position on the latter's staff. Mr. Butler is a brother of Mr. J. E. Butler, Dentist, Wellington.

There is a possibility (says the 'Dominion') that the Nursing Sisters of the Little Company of Mary, which has its headquarters at Rome, may open an establishment in Wellington. The Sisterhood consists of efficient trained nurses, who carry on hospitals, mental and otherwise. They have a very fine hospital at Lewisham, Sydney, and a mental hospital at Hyde, near the same city. The Lady Superior at Lewisham, with another Sister, was in Wellington last week on a health visit, and it is understood that the possible opening of an establishment in this city was mooted during their stay.

The following is a list of successful candidates sent up by the Sisters of the Missions, Opunake, for the examinations held recently under the auspices of Trinity College of Music:—Junior pass (pianoforte)—Alice Clarke, Isabel Stevenson. Preparatory pass (violin)—Alan Brennan. Preparatory pass (pianoforte)—May T. Read, Adeline Cantle, Annie O'Sullivan, Sylvia Hodgson, Vernon Hickey. Royal Academy:—Advanced grade (harmony)—Helen Middleton, 100. Advanced grade (pianoforte)—Maude Middleton, 105. Higher division (harmony)—Bertha Harwood, 129. Rudiments of music—Annie O'Sullivan, 86. Primary theory—Zillah Harwood, 96; May T. Read, 93; May O'Sullivan, 86. Primary pianoforte—Ruby Read, 117; Vera Cantle, 113; Dorothy Jeffries, 110. Pitman's shorthand certificates (theory) were gained by Kate MacReynolds, Bertha Harwood, F. McDavitt, P. O'Sullivan.

The Invercargill manager of the New Zealand Insurance Company (says an exchange) recently received £100 conscience money through the Catholic Church. Some months ago a similar payment was made.

There is a marked increase in the number of motor cars (says the 'Press'). The Christchurch City Council has on its register 440 cars and motor cycles, and the Selwyn County Council 124. Importers have many orders on hand. A feature of the trade is the increasing number of British-made cars ordered.

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IN MEMORIAM

BROSAN.—In ever-loving memory of Maurice Brosnan, who died at Bluespur, November 2nd, 1906.

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, OCTOBER 31, 1907.

SOCIALISM



N a work which appeared three years ago, modern socialism is well described by Cathrein as 'a permanent phenomenon, to be met with in all civilised countries, wherever industry is highly developed'. It is thus clearly not 'a merely external appearance produced artificially by popular agitators and demagogues', but 'a phenomenon rooted in, and nourished by, the soil of modern social conditions'. The same learned writer says:—

'The roots of modern socialism are to be found first of all in the great development of industry and the consequent modification of social conditions dating from the latter part of the eighteenth century. Since the French Revolution the unhampered development of industrial forces in unrestricted competition has undoubtedly brought about astounding results in the field of technical discoveries and their application to industry and commerce. But one of these results was also the great division of society into two hostile classes—a small number of wealthy capitalists, and an immense multitude of laborers—which classes are usually designated respectively as "capital" and "labor". But above all, the "proletariat"—that homeless, floating population of our great cities, which has already assumed gigantic proportions—is the almost inevitable result of modern industry, in as far as by its machinery it practically precludes the existence of independent

tradesmen, and promotes the concentration of great masses of factory laborers'.

The evils of the situation are enormously aggravated by the decline of religious faith among the proletariat; by the vicious, noisome, and unwholesome lives of countless denizens of the slums in the world's great cities; by the increased craving for enjoyment among the masses; while the cleavage between the extremes of the social scale has been enormously widened by the oppressions, the exactions, and the unfeeling pride of large classes of capitalists, and the senseless luxury and ostentation of many of the upstart nabobs of industry and commerce. Conditions such as these helped to precipitate a revolution in the eighteenth century; they have created the anarchism of the nineteenth and the twentieth.

The modern socialist orator can make out a strong case when acting as the destructive critic of modern pagan capitalism. There is no need to trick out his denunciations of industrial evils with the frills of fancy and imagination. It was, we think, a tactical mistake as well as a moral error on the part of a visitor now touring New Zealand to eke out his case for socialism by frequent and palpable exaggerations. His school of oratory, like Bernini's school of art, seems to have arisen in a high wind. Here are a few samples of his stormy utterances in Dunedin: The opponents of socialism are described as 'fools and rogues'—likewise numskulls; 'the editors of the daily press are flunkies and slaves to the capitalist'; 'the parson is also a slave to the capitalist'; 'if the capitalists got all the money and sat on it, they could not lay an egg or make a cup of coffee out of it, and if they took the whole boiling lot of it where they are going, it would not stand the heat'. And so on. The wide difference that exists between European socialism and the advanced democracy which sometimes passes under that generic name in Australia and New Zealand, was recognised—and pounded—by the speaker in hot-shot terms. He deplored the 'lack of the proper revolutionary spirit' as 'the curse of their Labor Parties' in Australasia, and 'he was tired of the smug content of the average New Zealand workman with his existing position'. The constructive side of socialism was not touched upon. Neither did the speaker, as reported, favor his audience with a statement as to which of the many protean forms of socialism he advocated. Judging, however, by sundry casual references in his Dunedin speech, it would appear that he favors some or other of the many contending varieties that look to Karl Marx as their prophet. But whether it be the European or American variants of the socialist doctrine—that of the orthodox, or the revisionists, or the possibilists, or the Blanquists, or the Braussists, or the Allemanists, or the de Leonists, or the rest—we are not told. Our Auckland correspondent in this issue shows that our socialist visitor knows enough of history to recognise the beneficent function which the Catholic Church in old England exercised upon the condition of the working classes. But it must not be forgotten that the whole Marxian system, which he seems to advocate, is founded upon what is called 'the materialistic conception of history'; it denies any dualism of spirit and matter; and it is essentially hostile to religion. Some time ago the Archbishop of Wellington luminously demonstrated in our columns the hopeless impracticability of the Marxian theories. And we have more than once pointed out the dismal failures that have been the shadow of every effort made to found socialist Utopias on such lines, from the days of Owen to the present time. The true socialism, the real solution of the difficult and pressing industrial problem, are to be found, not in the theories of Karl Marx or of Louis Blanc or Frederick Engels or any of their schools; but in the principles set forth in those two great documents, the Encyclicals of Pope Leo XIII. 'On the Condition of Labor' and 'On Christian Democracy'.

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Notes

God in the School

Says a French (atheistic) educational organ quoted by the 'Catholic Times': 'We have already the school without God; at length we shall have the Republic without God'. French atheists know what they are about. Politicians in these countries are playing a somewhat similar game, yet hope, or profess to hope, for wholly dissimilar and better ultimate results. German, Canadian, Belgian, and many other statesmen are wiser in their generation. A religious people will grow on a non-religious school system when figs will grow on thistles and pine-apples on the Queensland burr.

'The Catholic Encyclopedia'

Judging by its first volume, the 'Catholic Encyclopedia' will (as the 'Literary Digest' remarks), 'long remain a classic work of reference'. We are pleased to learn, through a note from the publishers, that this long-needed Catholic work is finding its way into a great number of American and European public libraries. A type-written copy of a letter from Dr. Ballantyne, Professor of Church History in Knox College (Presbyterian), Toronto, gives a pleasing estimate of the new work from the pen of a Protestant divine. He says:—

'The first volume of "The Catholic Encyclopedia" has been received in the library of Knox College. I have spent some time in examining the articles of this volume, and say without reserve, as a professor in a Protestant school of Theology, that we are greatly indebted to those who have promoted the publication of this important work.

'While many books of divinity from Roman Catholic authors are to be found in Protestant libraries, it has always been difficult for Protestant students to form a true estimate of the authority with which such works are to be regarded.

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We hope that steps will be taken to place this valuable Catholic work of reference, wherever possible, in the public libraries of Australia and New Zealand.

Gladstone a 'Catholic'?

At least two New Zealand secular papers have recently been hosing with ridicule the story 'set afloat', as one of them states, 'by Roman Catholics to the effect that the late Mr. W. E. Gladstone died in the communion of the See of Rome'. An editorial paragraph in the 'Catholic Times' of September 13 puts a new complexion on the story. We quote the paragraph in full:—

'We remarked last week that we did not know how the idea arose that Mr. Gladstone died in communion with the Holy See. Thanks to a letter we have received from Mr. Owen Waters, of Seven Kings, Ilford, we are now better informed. No such statement as Mr. Herbert Gladstone contradicted was ever made by a Catholic. The explanation is this. The Anglican vicar of St. John's, Seven Kings, declared that Anglicans are Catholics, and that he is a Catholic priest. Mr. Owen Waters—not Miss Waters, as the name was given in the "Daily News"—determined to put the matter to the test. A letter was addressed and posted to "The Catholic Priest, Catholic Church, Seven Kings." The postal authorities labor under the universal delusion that Anglicans are simply Protestants, and the letter found its way, not to the Anglican vicar, but to the Catholic priest who has spiritual charge of the district, although Seven Kings does not possess a Catholic church. Mr. Waters went further. As a reductio ad absurdum of the vicar's claim, he declared that "according to the latest authority, Mr. W. E. Gladstone died a Catholic." Apparently even the vicar himself forgets at times his theory that Anglicans are Catholics and takes the same view as the postman, for he appears to have assumed that when Mr. Waters spoke of the deceased statesman as having died a Catholic he meant that when he passed away he was in com-

munion with Rome. Truly a singular champion of the Catholicity of Anglicanism!'

We commend the paragraph to the attention of all those whom it may concern. When found, we hope that they will follow Captain Cuttle's advice and 'make a note on it'.

A School Question

Thus far, Catholics have been permitted to hold a practical monopoly of religious education in the Dominion. It is always a pleasure to us to see some of our separated brethren rising to the level of effort and sacrifice which, in the present circumstances of our country, religious education demands. A Commission was some time ago appointed by the Anglican Bishop of Christchurch to consider the question of establishing a Diocesan Girls' High School. Their report was presented at the annual synod a few days ago. The Commission deplors the manner in which the system followed in secondary schools has 'pushed into the background that training which is requisite for women, if the moral, spiritual, and home lives of our people are to be considered'. The 'Press' summary of their report continues in part as follows:—

'A school which would fill both those requirements was a desideratum many parents were vainly looking for in Canterbury. It was well known that the need of some such school which would impart to girls a thoroughly good intellectual, religious, moral, and domestic training, and ensure that oversight and control which were necessary for the proper formation of conduct and character, had led many parents who did not belong to the Roman Communion, to entrust their girls to the care of those devoted women who were doing so much good work in the various convents in New Zealand; but it was evident, if the Church could supply that need, a great difficulty, and one which must hamper both teacher and scholar in the convents, would be removed. . . . Provision had been made for a boys' college, but nothing had been done for the girls. "Now, whether we believe or not in the advantages of religious education," continued the Bishop, "many parents do, and, finding no help from the Church of their own diocese, send their daughters to the Convent Schools, or to Church of England schools in other parts of the province. More than two years ago the committee of our Deaconess Institution took the matter into consideration, made many enquiries, and obtained much valuable information. Finding that they could go no further, they left the business in my hands.'

If our Anglican friends take heart of grace and follow to any considerable extent the example of Catholics, open primary as well as secondary schools through the length and breadth of the Dominion, and throw the benefits of religious education open to the children of those who cannot pay, as well as to those who can, the education difficulty will be near a solution on right lines.

DIOCESE OF DUNEDIN

A number of the members of St. Joseph's Ladies' Club received Holy Communion at the 7.30 o'clock Mass at St. Joseph's Cathedral on Sunday morning, and afterwards attended at St. Joseph's Hall, where the annual breakfast was held.

A three weeks' mission, to be conducted by the Redemptorist Fathers, will be opened at the eleven o'clock Mass at St. Joseph's Cathedral on Sunday. Speaking at the nine o'clock Mass on Sunday the Rev. Father Coffey, Adm., expressed the hope that, not only all present would attend the mission regularly, but would make it their business to induce lukewarm and indifferent Catholics, with whom they were acquainted, to take advantage of that time of grace.

The missions conducted in the Palmerston parish by Father Lowham, C.S.S.R., came to a close on Wednesday evening of this week. The religious exercises began in Middlemarch from Sunday, the 6th, and ended on the following Thursday; in Hyde they were continued from the 10th to the 14th; in Macraes from the 14th to the 19th; in Palmerston from Sunday, the 21st, till the following Friday. The mission opened in Hampden on last Sunday and closed, as stated above, on Wednesday evening. Throughout, the various exercises were very well attended, and the mission has been a conspicuous success.

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The Redemptorist Fathers opened a mission at the Bluff on Monday last, and will be engaged in other parts of the Invercargill parish during the next three weeks. A mission opens in Waikouaiti on Friday, at Port Chalmers on Sunday, and at St. Leonards on Monday. The South Dunedin mission opens on Sunday, November 10, and closes on November 24.

The pupils of St. Joseph's Convent School, Port Chalmers, gave a dramatic entertainment before a packed audience in the Foresters' Hall on Friday evening. Many intending patrons of the entertainment were, we understand, unable to secure admission. The children did remarkably well, and their performance was highly creditable to the good Sisters, who must have devoted considerable time and attention to their training. The Rev. Father Hearn, who presided, thanked the audience for their attendance and the pupils for their successful performance.

Oamaru

(From our own correspondent.)

October 28.

The following pupils of Rosary Convent, Oamaru, were successful at the examinations held on Saturday, October 26, by Mr. Edwards, examiner for Trinity College, London (full marks 100, honors 80, pass 60).—Intermediate grade—Florence Reid, 82, honors (singing); Mollie Dore, 80, honors (piano). Junior grade—Annie Lynch, 96, honors; Ailis, Molloy, 92, honors; Maggie Ardagh, 80, honors; Julia O'Meara, 77. Preparatory grade—Kitty Ardagh, 95; Lily Grant, 89; Isabella McCone, 85.

The pupils of our two Catholic teachers, were very successful at the recent examinations held by Mr. Edwards. The pupils of Miss Cartwright, A.T.C.L., were:—Intermediate—H. Cartwright, 84 (honors). Junior Division—E. Cartwright, 97 (honors). Preparatory Division—A. Archibald, 106 (honors), M. Cartwright, 93 (honors), J. Glynn, 90 (honors). Miss Falconer's pupils who secured honors in Preparatory were:—Master J. Stevens, 93, K. Murray, 92.

The members of the local branch of the H.A.C.B. Society received Holy Communion in a body at the 8.30 o'clock Mass on Sunday. There was a very large muster of members, who, in full regalia, marched from St. Patrick's Hall to the Basilica. At the same Mass the Children of Mary Confraternity also approached the Holy Table in full strength of members. It was a most edifying sight to see these large bodies of mostly young people showing their devotion and faith in such a worthy manner, and the Rev. Father MacDermott congratulated the societies on their splendid musters, and the edification they gave.

The oratorical competition for a diploma of merit, conferred by the executive of the Federated Catholic Clubs, was held in the rooms of the local club on Friday evening last. Owing to the mission, the number of competitors was not large, but some excellent speeches were delivered. Mr. J. Wallace presided, and the Rev. Father O'Neill acted as judge. After hearing the speakers, the Rev. Father announced his decision in favor of Mr. Frank Cooney, a young and promising speaker, who gave a highly creditable address on 'Robert Emmet.' The result was received with loud applause.

The mission, conducted by the Redemptorist Fathers at St. Patrick's Basilica, which has been continued for over two weeks, was brought to a close on Sunday last by the Rev. Father MacDermott. The attendances at the Masses and evening devotions during the mission had been very large, but on the closing night the largest congregation probably that has filled the Basilica was present. The Rev. Father MacDermott preached a most impressive sermon, in which he exhorted the congregation to persevere, and remember their resolutions of the mission. He bade an affectionate farewell on behalf of the very Rev. Father Clune and himself, and paid a tribute to the unflinching kindness and help received from the local clergy, and the assistance from the Dominican Sisters, Altar Society, and choir. The Rev. Fathers are at present conducting missions in the country districts.

Wanganui

(From our own correspondent.)

October 25.

Two earthquake shocks were experienced on Tuesday afternoon.

The members of the Confraternity of the Children of Mary approached the Holy Table last Sunday at the early Mass at St. Mary's Church.

Another of our old parishioners in the person of Mr. Michael Cunningham passed away at the Hospital on Monday, at the age of 79.—R.I.P.

At the annual general meeting of the Wanganui Arts and Crafts Society it was resolved that the exhibition be held in the first week in December. Mrs. A. L. Kitchen was elected on the committee.

Our member, Mr. J. T. Hogan, M.H.R., made a speech in the House of Representatives on the Public Service Reform Bill, which aims at freeing the Railway employee and the civil servant from the Administration for the time being and putting them under some body or Board or under an Arbitration Act.

On Tuesday Mr. Martin T. Hearn, of Waverley, was united in the bonds of Matrimony to Miss A. B. Fisher, of Waitara. The ceremony took place at St. Joseph's Church, New Plymouth, the Rev. Father McManus officiating. The bridegroom was a member of St. Mary's Catholic Club, the members of which wish him all happiness.

Rimu

(From an occasional correspondent.)

A wedding which created no small amount of interest was celebrated at St. Mary's Church, Rimu, on Oct. 23. The contracting parties were Miss Annie Connolly, daughter of Mr. Patrick Connolly, of Rimu, and Mr. John Houlahan, son of the late Mr. Thomas Houlahan, of Stafford. The bride, who was given away by her father, looked charming in a gown of moire antique, trimmed with Maltese lace, and cream chiffon. She wore the usual wreath and veil, and carried a unique bouquet of azaleas and forget-me-nots. The bridesmaids were Misses Kate Connolly and M. Stephens, and Mr. Jeremiah Minehan was best man. The Rev. Father O'Connor performed the ceremony, and afterwards celebrated the Nuptial Mass. As the bridal party left the church, Miss Lizzie Knowles played the Wedding March. The wedding party then drove to the residence of the bride's parents. The bridegroom's present to the bride was a gold bangle, and that of the bride to bridegroom was a gold and greenstone pendant. The wedding presents were numerous and costly, which bore evidence to the popularity of the young couple. The happy pair are spending a short time in Ross before proceeding to the North Island. They carry with them, the good wishes of a large circle of friends.

DIOCESE OF AUCKLAND

(From our own correspondent.)

October 25.

The newly-established St. Vincent de Paul Conference at St. Benedict's is doing excellent work in the parish.

A league of cricketers in connection with the young men of the city and suburban churches has been formed, and the greatest enthusiasm is manifested, and some good games are anticipated.

The Rev. Father Bradley arrived last Sunday afternoon from Sydney. He gave Benediction at the Cathedral on Sunday evening. He will take up his duties at St. Benedict's parish.

Mr. C. Little, well known in Hibernian circles and in connection with the work of St. Vincent de Paul Conferences in Auckland, is, I regret to say, unwell, and is now in Cambridge by the order of his medical adviser. His many friends hope for his speedy recovery.

The balance sheets of last St. Patrick's Day celebration, the winter socials, and 'Maritana' performances were read to a large meeting in St. Patrick's Convent School, Hobson street, last Tuesday evening, Rev. Father Holbrook being in the chair. There were also present Rev. Fathers Furlong, Murphy, Farthing, and Bradley. On the motion of Mr. P. J. Nerheny, J.P., it was decided to appoint Mr. F. J. O'Meara and Mr. C. Thorne auditors for St. Patrick's Day accounts, and Mr. W. Kane and Mr. D. Flynn for the 'Maritana' accounts. On completion of the audits the statements will be again submitted to a general meeting.

The work in connection with the forthcoming bazaar is going steadily ahead. Another important work has been inaugurated in the Cathedral parish, which has been divided into districts. Two canvassers, after locating the Catholic residents therein, will call once in every month, and collect from them their subscription to the Cathedral building fund. A goodly sum is anticipated by this means. In Melbourne this proved to be the case. In connection with the scheme if it is proposed to issue a monthly magazine,

after the style of the 'Australian Messenger,' in which the names of the subscribers will appear.

Mr. Ben Tillett, the well known English labor leader, was invited by the local Anglican authorities to address a men's meeting in the Choral Hall. His Worship the Mayor presided. Mr. Tillett spoke on the 'Relations of the Church to the Masses.' In the course of his speech he delivered himself of the following: 'There was a time in the history of England when the Church did certainly identify itself with the great masses of the people. At the monasteries the laborer was always welcomed. He was sure of work in them whenever he failed elsewhere. The wayfarer was always sure of a meal, and many indeed availed themselves of the hospitality and kindness of the monks. But Henry VIII., in all the hideousness of his lust, when baulked in his desires, took upon himself to found a Church, and that Church from its foundation to the present day has been allied not to the masses but to the classes.' His Lordship Bishop Neligan thus briefly referred to the foregoing portion of Mr. Tillett's address: 'I certainly do admire the candor of Mr. Tillett's address, but I do not go much upon his Church history.' It goes without saying that the impartial historian would in this instance pin his faith not to the Church dignitary, but to the London dockers' champion.

Ashburton

(From our own correspondent.)

October 25.

The newly elected officers of the Ashburton Catholic Club were installed on October 15.

The Rev. Father O'Connell, of Christchurch, who has been in Ashburton for the past fortnight on behalf of the Cathedral fund, is well pleased with his progress.

The St. Patrick's Day Sports' Association and the Cash Cycling Club have decided to abandon their sports' meetings.

BIBLE-IN-SCHOOLS

A DEPUTATION GETS A DISCOURAGING REPLY

In last Tuesday's morning papers, there appeared the following Press Association report of a Bible-in-schools deputation which had waited on the Prime Minister on Monday:—

About thirty gentlemen representing the New Zealand Citizens' Bible In State Schools League interviewed the Prime Minister to-day upon the providing of Bible lessons in the State schools of the Dominion. The Hon. George Fowlds (Minister of Education) was also present. Mr. Aitken (M.H.R.), in introducing the deputation said it represented various school committees throughout the Dominion. They wished to hear a definite statement from the Prime Minister on the subject of Bible reading in schools.

Mr. J. P. Burley (president) said the League wished to see legislation brought forward to reintroduce the Bible into the State schools. The impression had prevailed that the clerics had been responsible for the agitation, but the League indicated that a considerable body of laymen was interested in promoting the movement. The League claimed that it was right for some form of religious instruction to be in the elementary schools. It wished to see the Bible introduced into the schools, and read as a classic, and that the only explanations given should be only geographical. A conscience clause should be included in the legislation, enabling either scholars or teachers to be excluded from the lessons if it was their wish. If lessons were given on these lines, experience in Ireland had shown that there could be no sectarian strife, and that it would be to the benefit of the Dominion.

Other speakers were Mr. R. C. Harding, representing various school committees, Mr. Spearson, secretary of the League, Mr. F. A. Vaughan, a member of the South Wellington School Committee, Messrs Rutherford, Malcolm, James Allen, T. Mackenzie, Mander and Buddo (M. H. R.'s), and the Hon. G. Fowlds, (Minister of Education).

Mr. Fowlds, upon the Prime Minister's suggestion, gave his views upon the subject before, Sir Joseph Ward replied. The Minister of Education remarked that the divergent views expressed by one or two of the speakers were characteristic of the divergent views held, not only among members of the House, but throughout the country upon the question. Speaking from his own personal point of view, he believed that, if it was possible to

have the Bible read simply as a classic, he would say it was desirable but he felt so certain, from his own experience of the workings of the Education Act, that it was not possible without a good deal more following in its train that he could not see his way to support it. Mr. Fowlds pointed out, that Roman Catholics were all contributing to the national system of education, and it would be a wrong thing to institute something which would inevitably drift into a system of religious instruction. They were on safe lines now. He was in England last year, and was a good deal interested in the controversy going on there, in reference to the Education question, and he had no hesitation in saying that amongst the best people, leaders of religious thought, there was a growing feeling that the only way to settle it was by the State undertaking the secular teaching of the children, leaving the religious instruction to the denomination to which the children's parents belonged. He was willing to give both time and money to secure the benefits of religious instruction to the children, but he was also strongly satisfied that the State had no right to say what that religion should be. That was his own view of the matter, but, so far as the question of legislation was concerned, the Prime Minister would state the views of the Government on that point. He saw very great difficulty in doing what the deputation asked without very materially undermining the foundations of our national system of education.

Sir Joseph Ward said he would like to state, in the first instance, in reference to a request made by Mr. Aitken that the deputation was anxious for a definite reply from him as to whether the Government would introduce legislation to give effect to the deputation's desires, that the Government had fully considered this matter upon more than one occasion. In view of the fact that he was to be interviewed by the deputation. This matter was again considered by the Government, from the point of view that was now being urged. The Government had decided that it could not see its way to introduce such legislation for the reason that, if it did so, it meant that the Government itself was favourable to the proposal made. As the Government was not favourable, as a Government it could not introduce legislation to give effect to what was asked. The Government took up the stand that it was in charge of a free, secular, and compulsory system of education, and if a change was desired, it was for the people themselves to give an indication. This important question was before the country at the last general elections, and an examination into the results showed that a considerable majority of members of the present House was not favourable to the proposal. He wanted, therefore, to give the deputation a plain reply that the Government could not see its way to introduce legislation of this nature.

As to whether facilities would be given by the Government to a private member introducing legislation, no obstacle had ever been put in the way of a private member bringing in a bill in order to test the feelings of the House. He did not wish to go into the general aspects of this matter, except to say that personally he had always been in favour of religious instruction for all denominations of children. That was essential to their future lives, and in the interests of the country. The difficulty surrounding the matter had been put forward by the Minister of Education. Whatever the motives were in the past, the Bible was excluded from the school, but they would recognise that it was only the people themselves that could settle a matter of this sort where there were so many diverse opinions. So long as the people confirmed the present system of allowing nothing in the shape of religious instruction in the schools, then the Government must give effect to the mandate of the people. That was what the Government was doing at the present moment.

Messrs Ballantyne and Co., Christchurch, bring under the notice of our lady readers three very attractive items. They are the firm's guinea toques, shirt blouses at 3s. 11d., and washing frocks at 23s. 6d....

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Irish News

CAVAN—Sound Advice

A letter brimful of sound advice from the Most Rev. Dr. Boylan, C.S.S.R., Bishop of Kilmore, was read at a Nationalist meeting in Ballyjamesduff. After pointing out that there was in reality very little disunion in the country, he asserted that if only a fair opportunity of striking a blow for the national cause offered all would be promptly at work once more. It was generally admitted, wrote his Lordship, that the English people enjoyed the best laws in Europe. They had themselves to thank for it, not the House of Lords nor the House of Commons. Let them read the history of the Reform Laws, the Corn Law, the Chartist troubles, and they would see how the people of England fought for their natural rights and extorted just laws from a hostile House of Lords and from the hostile Tories in the House of Commons. They got their excellent laws, not by lying down under the heel of the oppressors, but by manfully facing these oppressors. They suffered much in the contest, and made heroic sacrifices. By their courage and bulldog tenacity they brought their enemies to their knees, and extorted from them those just laws that ensured the prosperity of their country. In concluding Dr. Boylan referred to the victories against cruel and unjust laws won at much cost and sacrifice during the last forty years, and said there were many other triumphs awaiting them if only they were united, active, and prepared to do and suffer.

CORK—A Centenarian

A laborer named Mahony died on September 6 at the advanced age of 106 years. A resident of Clonakilty, he led a temperate life, and was an early riser until within a few years ago.

Home-built Carriages

The committee of management of the Schull and Skibbereen Tramway (says the 'Freeman's Journal') are to be congratulated on their enterprise in constructing, under the supervision of their own staff, the waggons and carriages to be used on the line. Hitherto the carriages and goods-waggons were imported from manufacturing concerns across the Channel. Recently the suggestion was made that the work might be done at home, and accordingly a test was made, and a half-dozen carriages were constructed in the yard at Skibbereen. On comparison with prices previously paid to English firms and quotations received, it was found that the work was done much more cheaply, while a great deal of local employment was given. The money which hitherto went to foreign centres was kept at home, and the carriages were built more solidly, and are giving more satisfaction. Such a success has the enterprise been that the committee, at the last meeting, decided to build an additional half-dozen carriages on their Skibbereen premises.

DOWN—Death of a Priest

The Right Rev. Mgr. O'Brien, P.P., Banbridge, passed away on September 5, at the patriarchal age of 85. Throughout life he was distinguished for great charity and for energy in the discharge of his priestly duties. His kindly nature and gentleness won him hosts of friends even amongst those who professed other creeds, and amongst politicians who differed widely from him, as evidenced by the generous reference made to him by Lord Arthur Hill at a meeting held in Banbridge.

DUBLIN—A Curious Strike

A strike of grave-diggers has occurred at Glasnevin Cemetery, twenty-four men being out.

Temperance Progress

The great display in support of temperance which took place in the metropolis on Sunday, September 8 (writes a Dublin correspondent), must have gladdened the hearts of many life-long workers in that noble cause. Magnificent weather favored the fine gathering, which was organised by a committee of workmen. The size of the procession, which mustered near the Father Mathew Hall, and the orderly demeanor of those who took part in it, as well as that of thousands of sympathising onlookers, showed clearly the mighty advance of temperance in Ireland in recent years. The Capuchin Fathers led the grand parade which marched across Grattan Bridge, to Dame Street, College Green, Westmoreland street, and O'Connell street, to the Father Mathew statue, round which a

vast mass of people assembled to hear the speeches. The evils of intemperance, and the tyranny of the drink curse were described in vivid language. The organisers are to be heartily congratulated on the brilliant success of Sunday's inspiring procession.

An Appointment

It is with much pleasure (says the 'Freeman's Journal') we announce the appointment of Mr. P. J. Lennox, B.A., to the position of Professor of English Language and Literature in the Catholic University of America. Monsignor O'Connell, Rector of that University, recently came to these countries for the express purpose of selecting a suitable gentleman for this important post, and after much anxious thought and in consultation with some of the leading educational authorities, he decided to offer the appointment to Mr. Lennox. The vacancy was caused by the resignation of the former holder, Dr. Maurice F. Egan, consequent on his nomination by President Roosevelt to be United States Minister at the Court of Denmark. Up to the date of his appointment, Mr. Lennox held with great distinction the Professorship of English and of History in the University College, Blackrock, and was also senior lecturer in those subjects in the Intermediate department of the same famous institution. He also lectured with conspicuous success in the evening classes in University College, Dublin.

GALWAY—Queen's College

The number of new students who entered Queen's College, Galway, for the session 1906-7 was forty-one. Fifteen of them are Catholics.

Artizans' Dwellings

The foundation stone of a big scheme of Artizans' Dwellings and Laborers' Cottages for Galway Urban Council was laid on September 5 by Mr. H. M. A. Murphy, vice-chairman, who was presented with a silver trowel by the builder, Mr. Francis Lyden, Galway.

KILKENNY—Death of a well known Priest

Readers who are familiar with the poems of the Rev. William Dollard will regret to learn that he has died of pneumonia at St. Teresa's presbytery, South Brewer, Maine, after four days' illness. He was born in Mooncoin, County Kilkenny, and was a brother of the Rev. James B. Dollard, of Uptergrove, Ontario.

LONGFORD—Parliamentary Representation

Mr. John Phillips has been returned without opposition as member for South Longford in succession to the Hon. E. Blake.

A New Church

The Most Rev. Dr. Hoare, Bishop of Ardagh, opened a bazaar in aid of the new Church of St. Matthew, Ballymahon, County Longford, early in September. His Lordship said that, thanks to the beneficence of Thomas and Winifred Kennedy, who had left a sum of £8000 to assist in the erection of a suitable place of worship, and the energy of Rev. Father Cahill and his people, the new church stood completely equipped and £2000 only remained due on it.

QUEEN'S COUNTY—Estate sold to Tenants

The tenants on the estate of the late Col. Patton, at Aughavoe, Queen's County, have agreed to 22½ years' purchase, all arrears to be wiped out.

Fatal Accident

The Rev. B. M'Mahon, B.A., a distinguished student of Maynooth, who had just finished his ecclesiastical course and would, had he lived, have been ordained shortly, has died from injuries received through a bicycle accident. He was attending a mission conducted by the Vincentian Fathers at Abbeyleix, and while cycling home at night after one of the services dashed into a car which contained some of his own relatives. His injuries were terrible, and he only lived long enough to receive the last rites of the Church. Much sympathy is felt for his father, Mr. James M'Mahon, J.P., who is well known and esteemed in the Queen's County, and for the other members of his family.

WATERFORD—Centennial Celebration

The celebration of the first centenary of the Congregation of the Brothers of Charity, St. Patrick's Institution, Belmont Park, Waterford, began on Sunday, September 1, and was continued during the week. A Triduum of prayer and thanksgiving was solemnly observed by the good Brothers and the patients under their care.

A Forgotten Industry

Waterford glass was world-famous a hundred years ago. The celebrated Waterford Glass Factory was the

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last of the great Irish glass houses. It made a desperate fight for existence, but the duties succeeded in killing it in 1851. Waterford glass is distinguished by a slight bluish tinge in the metal. The finest specimen of it now remaining is the very beautiful chandelier in the Waterford Council Chamber. Ruskin waged war on cut glass. But in Ireland his frenzy went unregarded. In the houses of the nobility and gentry Irish cut glass is still jealously preserved, though British families despise such heirlooms. After the Union Ireland's glass industry was crushed by law, because it rivalled that of England. The latter has since suffered death through the competition of Germany. At the Cork Exhibition a model furnace was kept working, the sand coming from Muckish Mountain, County Donegal. But the artistic skill which made Irish decorative glass so famous has been handed down. In Dublin—once a centre of artistic glass designing—there is only one glass-cutter to be found to-day.

WEXFORD—An American Visitor

Mr. Ryan, of Philadelphia, a large employer of labor and a generous benefactor of Catholic projects, was on a visit to Wexford during September, when he inspected various historic spots.

Another Irish 'Outrage'

'The number of reports of "lawlessness" in Ireland having recently increased, it is only fair to put your readers on their guard by two quotations (writes a correspondent of the 'Manchester Guardian'). The first is the following paragraph, which appeared last week in the English press and in Irish Unionist papers: "Protestant Rectory Attacked.—An outrage is reported from Gorey, County Wexford, where a few nights ago the Protestant rectory was attacked, the windows being wrecked and a bicycle, the property of the rector (Rev. S. Ridgeway), being smashed to pieces. The occurrence was reported to the police, who effected the arrest of Henry Higginbotham. At the local petty sessions he was sentenced to six months' imprisonment." The real facts of this so-called Irish outrage show that it was neither political nor sectarian in its motive. Quoting from the 'Wexford People,' the correspondent of the 'Manchester Guardian' points out that the attack on the Protestant rectory was made by an ex-soldier, who was under the influence of drink at the time. He also happens to be of the same belief as the rector. "What wonder, sir," concludes the correspondent, "if Irishmen are sometimes indignant?—This is but a sample of misrepresentation, and when the truth of the Ashtown explosion is known there will be yet another."

GENERAL

Reduction of Licenses

Since 1902 the number of public-house licenses in Ireland has been reduced by 265, and the total number of licenses by 1417.

Proposed Presentation

Sir Horace Plunkett is to be presented with £10,000 by admirers in recognition of his services to Ireland. The money will be used to establish the Plunkett Bureau of Social Economy.

Too many Boards

Apropos of Lord Brassey's advocacy of State railways, especially for Ireland, there are in Ireland nearly 4500 miles of track, including sidings—that is to say, from 200 to about 1300 miles less than are owned by each of the four great English companies. To manage the Irish system there are at least twenty-six boards of directors and 17 principal companies. The rolling stock is grotesquely inadequate, freight rates for merchandise are more than a third higher than in England, and are positively on the increase, passenger fares are still more excessive, the whole system is ill-connected and unenterprising, and the preferential through rates and the strangling of canal competition have made the Irish railways as much the enemies as the friends of Irish progress. A commission is now inquiring into them, and will probably recommend their purchase by the State.

Forestry Improvement

Mr. T. W. Russell, M.P., Vice-President of the Department of Agriculture for Ireland, has appointed a committee to inquire into certain matters relating to the improvement of forestry in Ireland. The committee consists of Mr. P. Gill (chairman), Lord Castle-town, Mr. William Redmond, M.P., the Bishop of Ross, Mr. Hugh de Fallenburg Montgomery, Mr. Commissioner Bailey, Mr. William Rogers Fisher, and Professor John R. Campbell.

People We Hear About

Astronomical science, (says the 'Ave Maria') has suffered a loss, that will be widely felt by the death of Father Karl Bauer, the founder of the observatory at Kalocsa, in Hungary, and the inventor of a number of valuable meteorological instruments. He was a member of the Society of Jesus.

Mr. Owen Phelim O'Connor, eldest son of the O'Connor Don, arrived in Wellington last week, and expects to remain in New Zealand for about six months. It is strange (wrote a correspondent of the 'Freeman's Journal' at the time of the death of our visitor's grandfather in June of last year) that the title of the late O'Connor Don was almost invariably written as 'The O'Connor Don,' whereas the correct form should be 'O'Connor Don.' The error arose from a confusion of ideas as to the affix 'Don,' several eminent scholars holding that it was the distinguishing adjective of one branch of the O'Connor family as opposed to 'Roe.' Certainly Turlough Ruaadh O'Connor, grandson of King Felim O'Connor, was called 'O'Connor Roe,' from the color of his hair, but in the case of his rival and namesake, Turlough, the affix 'Don' had no such significance. In 1385 we meet with the name 'O'Connor Don' for the first time, and ever since the head of the family has uniformly been styled 'O'Connor Don.' Alexander O'Connor Don, died in 1820, and with him ended the descent in the male line of Hugh Og O'Connor of Castlereagh. The headship of the family then devolved on Owen O'Connor of Belanagare, who had previously acquired the Clonalis estate, and whose death occurred in June, 1831. Denis O'Connor Don died in 1847, and was succeeded in the title and estates by his eldest son, Charles Owen, the late O'Connor Don.

By common consent, Mr. John Redmond is the finest orator in the British House of Commons at the present time, (says the London 'Onlooker'). He possesses to the full, all the poetic eloquence of his race. In his soft, rich brogue, which, if not so pronounced as that of some of his followers, is at least, more pleasant to the ear. I have heard Mr. Redmond deliver more than one speech, that is quite worthy to rank with anything that the House has ever listened to. As he warms to his subject, he assumes a dignity of bearing, and a restraint of language, that becomes him well, and even the most casual observer realizes that he fully believes in every word he is uttering; that he is exerting himself to the utmost, to convince his auditors of the justice of the cause for which he pleads. It may be said, that Mr. Redmond never resumes his seat, without having done something to advance the well-being of his beloved country. To hear him emphasizing the disadvantages under which Ireland labors, to paint her woes, and to picture her wrongs, would move the most inveterate Unionist who never waved a pocket handkerchief at a Primrose League Demonstration. In all parts of the House, Mr. Redmond is popular, even with his hereditary foes—the Irish Unionist members. And speaking of this, I recall a remark made to me by the late Col. Sanderson, only a short time before his death: 'If there were many more Irishmen possessed of the eloquence and ability of John Redmond, it would not be long before Great Britain was won over to the side of Home Rule.'

Bishop LeFevre of Detroit, the predecessor of Bishop Borgess, was a good, holy man, and dearly loved by his people. He had a most amiable disposition, and carried sunshine and gladness, wherever he went. The Bishop was a fine conversationalist, and told many good stories full of wit and humor. When a young man, he was very thin and delicate looking but after he turned 40, he fell into flesh very much, which he found uncomfortable, for he was always a man of austere and abstemious habits. In his early days in Detroit, he formed the acquaintance of a tall, raw-boned Yankee, who was in the lumber business, Sam Jenkins by name. Sam failed, and shifted elsewhere, returning to Detroit, after an absence of twelve years. The Bishop met him on the street one day, and stopped, extending his hand cordially to his old friend with the salutation:

'Why Sam, my old friend, how do you do?'

Sam shied a little, and muttered:

'Stranger, you seem to have the advantage of me.'

'Good gracious Sam, don't you know your old acquaintance, Bishop LeFevre?'

'You Bishop LeFevre?' asked Sam in astonishment. 'Why, Bishop, how in the name of sense did you get so fat? I would surely never know you.'

'All the effect of a good conscience,' said the Bishop laughing heartily.

'Wal you must excuse me, Bishop,' retorted Sam, 'but you must have had a confounded bad conscience when I knew you fust.'

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SOCIETY OF ST. VINCENT DE PAUL

CATHEDRAL CONFERENCE, CHRISTCHURCH.

Patron, Right Rev. J. J. Grimes, S.M., D.D., Bishop of Christchurch; spiritual director, Venerable Arch-priest Le Menant des Chesnais, S.M., succeeded by Rev. Father O'Hare; president, Bro. E. O'Connor, J.P.; vice-presidents, Bros. J. M'Cormack and G. C. Hayward; secretary, Bro. E. Shanley; treasurer, Bro. P. O'Connell; wardrobe keepers, Bros. F. O'Connell and G. Gill; librarian, Bro. J. Hendron.

Report and Balance-sheet for Year Ended July 19, 1907 :— In presenting our twentieth annual report and balance-sheet of the Cathedral Conference it is our pleasing duty to once again thank most sincerely our beloved chief pastor, His Lordship the Bishop, and his devoted clergy, notably our late spiritual director, the Ven. Arch-priest Le Menant des Chesnais, S.M., for many acts of kindly interest and encouragement. To the Rev. Father M'Dermott, C.S.S.R., who so eloquently and effectively pleaded the cause of the poor and distressed on the occasion of the last annual appeal, we are deeply indebted. To all who, on that occasion and since, have generously subscribed to the funds of the Conference and have given donations in kind, we return heartfelt thanks on behalf of our numerous deserving clients. Briefly summarised hereunder is an account of the year's work :—A full number of weekly meetings were held during the year, with a fair average attendance. Thirty-seven visits of the Brothers were made to the hospital, and thirty-five to the Consumptive Camp, at each of which a great deal of good Catholic literature was distributed. Regular visits were made to the various charitable institutions, and the wants of the Catholic inmates within the scope of the society supplied. Relief in food, clothing, fuel, etc., was granted wherever need existed. In several deserving cases monetary help was given, and in seven cases travelling expenses were granted to enable recipients to go to employment. Twenty-two needy cases were given temporary board and lodging, and employment was found for four persons. With the assistance of the Conference Catholic inmates of the Jubilee Home were enabled to attend Mass regularly, and, until relieved by the Woolston Conference, the Sisters teaching in the school there were kept supplied with travelling expenses. The Brothers of the Conference assist in the Christian doctrine classes in the Cathedral and at Addington, and also interest themselves in the Boys' Club, under the direction of Rev. Father O'Dwyer. The efforts of the Conference are unrelaxing in regard to neglected children, and, mainly through its endeavors, children have been admitted during the year into the Sacred Heart Orphanage, Stoke Industrial School, and Mother Aubert's Home of Compassion, and necessary expenses were provided through the Conference for the burial of a poor friendless person. The Conference suffered a severe loss during the year owing to the removal to another sphere of duty of our beloved and deeply-devoted spiritual director, the Ven. Arch-priest Le Menant des Chesnais. In his successor, the Rev. Father O'Hare, we welcomed one who has taken a keen and active interest in the work of the society. We feel this report would not be complete unless grateful reference was made to Nazareth House, and the splendid work being done in our midst by the devoted Sisters of Nazareth. We warmly recommend their noble mission to the charitable consideration of all classes. Like our own society, no distinction is made in creed or nationality. Sufficient that need exists, and benefactions to the full limit of resources are extended to deserving applicants. Our Conference, in common with others, had the honor of welcoming during the year the Hon. L. F. Heydon, M.L.C., president of the Superior Council of Australasia, whose address, given under the auspices of the society, greatly edified and strengthened the work of members.

BALANCE SHEET.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
To Cash balance forward ...	5 8 7½	By Donation to Ladies of Charity ...	5 5 0
„ Collections at weekly meetings ...	9 15 5½	„ Clothing, books, blankets, etc. ...	2 15 0
„ Special collection on occasion of last annual appeal ...	20 3 6	„ Coals, groceries, etc. ...	1 13 6
„ Donations ...	2 10 0	„ Funeral expenses ...	7 4 0
„ Interest on deposit in P.O. Savings Bank ...	0 4 10	„ Tram fares (inmates of institutions and Teaching Sisters) ...	4 17 6
„ Subscriptions towards funeral expenses ...	7 4 0	„ Board and lodging casuals ...	4 6 0
		„ Schoolbooks, literature for Hospital, etc. ...	7 14 0
		„ Assisted passages ...	2 5 0
		„ Printing report, donation to Particular Council, and sundries ...	4 10 3
		„ Cash and balance in hand ...	4 16 2
	£45 6 5		£45 6 5

LADIES OF CHARITY OF ST. VINCENT DE PAUL.

President, Mrs W. Holland; vice-president, Mrs Green; secretary, Miss Murray; treasurer, Miss Nelson; wardrobe keeper, Miss Walley; librarian, Miss Holland.

Report and Balance-sheet for Year Ended July 19, 1907 :— We beg to submit for the information of our many friends and kind helpers the following summarised report of the society's operations for the year ended July 19, and in doing so express our sincere gratitude for the generous assistance extended. We desire to make a most earnest appeal for an increase of membership, there being ample opportunity for a great deal more to be done by visiting. We feel deeply grateful for much kind sympathy and encouragement extended to us by His Lordship the Bishop and parochial clergy. In an especial manner we have reason to express gratitude towards our late spiritual director, the Ven. Arch-priest Le Menant des Chesnais, for the constant interest he always manifested in our behalf. Forty-five meetings were held during the year, 202 visits were made to families, 150 visits to the hospital, 42 visits to the Jubilee Memorial Home, 18 visits to the Samaritan Home, 40 visits to the Female Refuge, 10 visits to the Salvation Army Home. Visits were also made to the Convalescent Home, and attendances at the Charitable Aid Board, the Police Court in the interests of children, and to the Mayoral Coal and Blanket Fund Committee, from which our deserving poor received a fair share. Seven infants were taken to the Cathedral for Baptism. The members made and distributed 200 garments, together with 10 pairs of boots, 24 yards of new material, and over 90 parcels, comprising many articles of second-hand clothing.

BALANCE SHEET.

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
To Collections at weekly meetings ...	6 0 1	By Debit balance forward ...	1 13 7½
„ Proceeds of entertainment by H.A.C.B.S. ...	19 2 6	„ Drapery ...	21 3 5
„ Part result of annual appeal ...	5 5 0	„ Boots ...	2 12 0
„ Private donations ...	11 16 0	„ Groceries ...	4 1 9
„ Honorary members' subscriptions ...	0 13 0	„ Meat ...	1 13 8
„ Discounts ...	2 11 10	„ Coal and wood ...	1 13 6
„ Debit balance ...	0 7 5½	„ Milk ...	1 8 11
		„ Books (set C.T.S.) ...	3 0 0
		„ Invalid chair and funeral expenses ...	5 14 6
		„ Spectacles ...	0 15 0
		„ Cash relief ...	1 8 0
		„ Sundries ...	0 11 6
	£45 15 10½		£45 15 10½

WEDDING BELLS

CAHILL-CLARK.

A pretty wedding took place in St. Joseph's Cathedral, Dunedin, on October 16, when Mr. T. H. Cahill, third son of Mr. P. Cahill, of Cromwell, and proprietor of the 'Alexandra Herald,' was married to Miss Freda Clark, eldest daughter of the late Archibald Clark, of Roxburgh. The ceremony was performed by the Rev. Father O'Reilly in the presence of a large circle of friends and relatives of the contracting parties. The bride, who was given away by her uncle, Mr. F. Buchanan, was attended by four bridesmaids—Miss Ethel Clark (sister of the bride), Miss Christina Horn, and the little misses Rita and Ruth Biggins (cousins of the bride), whilst Mr. D. A. Cahill (brother of the bridegroom) acted as best man, and Mr. J. M'Ginnis of Carnsleugh, filled the role of groomsmen. The bride was attired in a handsome cream-lace robe over glaze silk, she wore the usual wreath and veil, and carried a shower bouquet. The wedding breakfast was held in the Carlton Cafe, where a large number of friends assembled. An appropriate toast list was gone through, and a musical afternoon was enjoyably spent. The happy couple left by the south express en route for the Lakes district on their honeymoon. The newly-wedded pair were the recipients of numerous and costly presents.

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The Catholic World

ENGLAND—Resignation of a Canon

The Very Rev. Canon Waterton has resigned his position as rector of Our Lady and St. Joseph's Church, Carlisle, and also his seat on the Cathedral Chapter. His recent illness has left him not equal to the responsibilities of parochial work. The Canon, who must be one of the oldest priests in England, is a man of distinguished lineage, tracing his descent back to no less renowned a person than the blessed Thomas More. The eminent naturalist, Waterton, was also of the same family, and the Canon was closely connected with Sir Richard Burton, the famous and fearless Asiatic traveller.

Golden Jubilee

On Sunday, September 8, the Very Rev. Father Thomas Brown, S.J., rector of the Church of the Holy Name, Manchester, celebrated the golden jubilee (fifty years) of his entry into the Society of Jesus, and the occasion was made one of great rejoicing, and provoked general enthusiasm. The ceremonies of Sunday and again of Monday night, attended as they were by immense numbers, and the great enthusiasm that prevailed, showed more clearly than anything else could the love and esteem in which Father Brown is held.

Cardinal Manning's Memorial

Designs have been prepared by the architects of Westminster Cathedral for the proposed memorial to the late Cardinal Manning. As is now well known, the tomb of the 'People's Cardinal' occupies a recess in St. Peter's crypt, beneath the high altar. At present all that marks the spot is a block of cement, so that an incongruous contrast exists between this tomb and that of Cardinal Wiseman in the opposite recess, which is covered by the white marble monument which formerly stood at Kensal Green. Over Cardinal Manning's remains it is proposed to place a bronze effigy, representing him as an Archbishop vested in complete pontificals. The inscription will be graven on the central panel of the base, and on each side of this will be carved the armorial bearings of the Cardinal and those of the See of Westminster.

Eucharistic Congress

Catholics in every part of England (says the 'Catholic Times') will rejoice at the announcement made by the Archbishop of Westminster that next year's International Eucharistic Congress will be held in the cathedral and city of Westminster. Years ago the late Mr. Clifford Millage, then the Paris representative of the 'Daily Chronicle,' suggested in a letter to the 'Catholic Times' that the Congress should be invited to meet in the British Metropolis, urging that no better means could be adopted to further the movement for the conversion of England. The holding of the Congress in London would have decidedly benefited the Church here at that time, but even greater advantages will result from it next year. Large numbers of Anglicans are drawn towards us by the doctrine of the Real Presence, and it may be confidently hoped that the Congress, which will be attended by bishops and priests from the Continent and from many of the English-speaking countries, will bring a considerable percentage of them into the fold. It will, in the Archbishop's words, mean much to the building up of the Church in this country, and the members of the Catholic body will feel proud to have any share in making preparations for it.

Catholic Truth Society

The annual Conference of the Catholic Truth Society was opened at Preston on September 9, when the Archbishop of Westminster delivered the opening address before a large attendance of clerical and lay members, in the Public Hall. The Bishop of Liverpool (Dr. Whiteside) presided, and, in welcoming the members, declared that Preston was the most Catholic town in the length and breadth of England. The Archbishop of Westminster took for his subject 'The Maintenance of Religion in the School.' In the course of an impressive address, he said:—It is time, I think, to leave for a moment the engrossing, but still comparatively petty details which are absorbing our thoughts in the great struggle for educational freedom in England. These details compel our attention, but if they are dwelt upon exclusively they obscure the ultimate issue, and may lead us to forget that in fighting for the existence of our Catholic schools we are also and necessarily withstanding those agencies which, unconsciously or wilfully, are working for the destruction of all religion in the country. For it

the taskmasters that govern our present Parliamentary rulers have their way, the religion of the nation will receive a blow from which it can, humanly speaking, never recover.

FRANCE—Joan of Arc

The cause of Beatification of Joan of Arc is at present engaging the attention of the Congregation of Rites. It is known (says the Roman correspondent of the 'Eclair') that the Holy Father attaches the greatest importance to the proceedings, and that in the event of Beatification he will order special fetes.

GERMANY—The Kaiser and the Catholic University

A despatch from Berlin states that with appropriate ceremonies at the Catholic University, Munster, on August 29, the Prussian Minister of Public Instruction, Dr. Ludwig Nolle, read an Imperial decree by which Emperor William conferred his name upon the University, which hereafter will be known as the 'Westphalian William University.' The institution, formerly a theological seminary, was raised by Emperor William in 1902 to the rank of a University.

JAPAN—Serious loss by fire

According to news received in Rome from Catholic missionaries in Japan the church at Hakodate, the Bishop's house, and a novitiate were burned down during the recent great fire which left thousands of people homeless.

ROME—Suppression of Pilgrimages

His Holiness Pope Pius X. has, it is stated, added to his recent suppression of the September and October foreign pilgrimages a further veto on those fixed to arrive during November.

UNITED STATES—The Little Sisters of the Poor

The Little Sisters of the Poor have opened a home in Oakland, Cal., a piece of property valued at \$2000 having been given them by Mrs. Mary Cannon. This is the 51st house of the Little Sisters of the Poor in the United States.

New York Cathedral

St. Patrick's Cathedral, New York, is to be remodelled in its interior, and with the splendid new altars and other gifts which are being made by wealthy Catholics, \$100,000 will have been expended before the transformation is complete. It has been the gift of the Lady Chapel by the Kelly family, which cost more than \$150,000, which has stimulated the archdiocese to an effort to clear off the small remaining debt on the Cathedral and to place it in perfect condition before its formal consecration. The movement for the erection of a Cathedral was begun fifty years ago, and plans are being made to have the formal ceremony of consecration as near as possible to the nature of a semi-centennial jubilee.

Not doing their duty

At the commencement exercises of St. Ignatius' College, Chicago, Archbishop Quigley said: 'Our wealthy Catholics have millions for their pleasure and for other purposes, but not one cent. for Catholic education.' He pleaded for the establishment of a great Catholic University at Chicago, and a University that would rival other denominational institutions of learning.

A Benefactor of the Church

Word has been received by Monsignor Falconio, the Apostolic Delegate at Washington, that his Holiness Pope Pius X. has created Mrs. Thomas F. Ryan, of New York, a Papal Countess in recognition of her many gifts to Catholic churches and Catholic charities in the United States. Mrs. Ryan has taken a deep interest in the work of the Church in many dioceses of the United States. It is said she gives away \$200,000 a year in charities. Her gifts to the Church alone in the past four or five years are estimated at more than \$1,000,000. Mrs. Ryan has built the Cathedral of St. Peter at Richmond, Va., at a cost of nearly \$200,000; school of the Sacred Heart and a wing to the hospital of the Sisters of Charity, Richmond, Va.; St. Thomas' Church, Plymouth, Va.; St. Michael's Church, Danville, Va.; St. Agnes' Church, Falls Church, Va.; convent and chapel of the Perpetual Adoration, Washington, D.C.; a church for the Jesuit Fathers at St. Andrews-on-the-Hudson; hospital of the Sisters of Charity, Suffern, N.Y., and chapel at Tucson, Arizona. At least a dozen churches and chapels throughout the South-west have been re-established by her and are dependent on her.

GENERAL

Missions in Patagonia

In Northern and Central Patagonia, within a few years, 45 churches and chapels, 2 seminaries with 42 students, 45 colleges and schools, and 7 hospitals have

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SEASON 1907.

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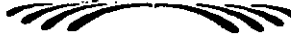
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been built. Fifty Salesian missionaries, assisted by 50 catechists, attended to 115,000 Catholics. But a few years back, Patagonia was a savage land.

Peter's Pence

His Grace Archbishop Ireland, of St. Paul, Minnesota, in addition to the ordinary collections for the Holy Father in the churches of his diocese, proposes that the clergy make up annually, by their own personal offerings, a 'Clerical Papal Fund,' to be forwarded each year to the Holy Father, as a special tribute of filial affection from the priesthood of the diocese. This proposal has been submitted to the counsellors of the diocese, and they have assured him that it will be acted upon by the whole clergy with joyous alacrity.

Concert in Queenstown

There was a full house at the concert given by the pupils of the Dominican nuns in the Garrison Hall, Queenstown, on Thursday evening, October 17. The performance (says the 'Lake Wakatipu Mail'), or at least that part contributed by the younger pupils, was even of a higher order than anything yet attempted. The dance and song by the Kindergarten children and the dance and song by the fairies were items worth going a long way to see. When the other musical items—vocal and instrumental—were all more or less highly pleasing. We again repeat here that infinite credit is due to the Dominican nuns for the excellent training that is given the pupils from youngest to oldest. It was wonderful to see the clever way in which the little ones carried out their allotted parts, and if the nuns could only see the genuine pleasure that it gave the audience it would amply repay them for the great amount of patience and perseverance that they must exercise. The first item on the programme was a chorus by the school children, the number being very well rendered. An orchestral selection followed, and was contributed by Misses N. Burgess and B. Laffey (1st violins), Masters J. McCarthy and J. McNeil (2nd violins), Master P. Richards (cornet), and Misses M. Lee and M. McCarthy (piano). The same combination contributed another selection in the second part of the programme, both of which were duly appreciated. A vocal solo, with violin obligato, by Miss G. Constable, was encored. The dance and song by the Kindergarten children was one of the most popular items of the evening. The elocutionary ability of Miss J. Duhig, a mere child, was amply revealed in a musical monologue. The recitations of this youthful performer have always been much appreciated in the past, and her last effort was even more meritorious. Miss N. Burgess contributed a violin solo, and Miss Monica McBride delighted the audience with her singing of 'The gift,' for which she was recalled. Two pianoforte duets by Misses M. McCarthy and R. McNeil were cleverly played. Miss M. Robertson gave a good rendering of the song, 'Irish lullaby,' and received well-merited applause. The last item in the first part was a vocal waltz, 'Fairy voices,' given by eight little girls, who were supported by the whole of the school children in the chorus. Besides the orchestral item already referred to, the second part consisted of a vocal solo by Mr. J. C. McBride, the approval of whose singing was shown in unstinted applause. A pianoforte solo by Miss Mary Lee was very pleasingly played, and Miss D. Keay was encored for her song. A comedy occupied the remainder of the evening. The parts in this were all well sustained by the following: Masters Cecil McBride, D. McMullan, J. McChesney, J. Mullaly, T. Kelly, T. Richards, and D. McBride, and Miss Richards. Miss Gudgeon acted as accompanist.

Mr. M. J. Gavin came forward on the stage at the interval and, on behalf of the Dominican nuns, expressed thanks for the very large audience which had attended their efforts. He was sure that they would all agree that it was a high-class entertainment. The nuns had been at no small amount of expense, time, and labor in getting it up; the Kindergarten performance, he thought, would do credit to any school in the Dominion. It must, therefore, be very gratifying to the people of Queenstown that their children could be trained to such perfection.

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

Domestic

By 'Maureen'

Uses for Salt.

Here are several uses for salt:—Put a pinch in the eggs you are beating, and they will be light in a much shorter time. Sprinkle it on the fire and you will gain the blue flame so much desired for broiling steaks or chops. Sprinkle it in the bottom of the oven and your cakes will not burn. Pour it quickly on spilled claret or ink and it will absorb most of the liquid before it has time to stain. Salt makes an excellent toothpowder, but it is not advisable to use it daily, as it will spoil the enamel if used too frequently. Still an occasional brushing with it is recommended. Sprinkle it on the coals, and shake your damp, uncured ostrich feathers over the fumes, and the tendrils will curl up smartly. Bathe your tired eyes in salt and water and you will be astonished at the strength it gives them. A pinch of salt improves cakes, candies, and almost everything that is cooked.

About Washing Blankets.

The thrifty housewife will now be thinking of washing her blankets, and it is far cheaper to do so at home than to send them to a laundry. Besides if one goes the right way about it, the amount of labor involved is really not so great, particularly if one has a wringer. But there is a right and a wrong way, and the wrong way invariably ends in dusty, bad-colored, hard, thick blankets, which proclaim bad management. Choose a rather windy day for the operation, putting off the blanket-washing until you find a day that suits it. The weather must be dry and warm, and if a nice breeze is blowing so much the better. While the water is heating, take the blankets outside, and shake them well—they are laden with minute particles of cuticle which are invisible to the naked eye, but which fly off in a white dust when shaken. Look over the blankets, and if there are any spots wash them out in a small bath of water, using soap jelly for the purpose. Stains are more easily seen when the blankets are dry, and the soiled part can be more easily manipulated alone.

Have plenty of soap jelly made of $\frac{1}{4}$ lb of yellow soap and $\frac{1}{4}$ lb of soft soap boiled in three pints of water. Prepare a tubful of hot soapsuds, using two parts hot to one of cold, and into this put soap jelly till stirring it raises a fine bubbling lather. Put the blankets into this lather, and leave for a quarter of an hour before proceeding. Souse up and down thoroughly using the hands or a dolly, then when clean pass through a wringer. Put into a second tub of hot water with less soap, then wring again. Put a little blue in the rinsing water, as this helps to keep them from turning yellow. Now fold lengthwise, and pass again through the wringer as smoothly as you can. Next take your nearly dry blankets outside, shake thoroughly, and hang up to dry in a windy, shady place, if possible. Do not fix the pegs in at the corners, rather fold in two, and stretch the double thick end on the line. If pegs are used, change their position when the blankets are half dry, to prevent puckering. While still damp, take them down once or twice and shake thoroughly. This raises the nap, and makes them look thick and fluffy. If a blanket must be washed on a day when it is not possible to dry off, out of doors, hang on a clothes-horse before the kitchen fire, but not too close. Turn occasionally till aired. If done in this way the blankets will be soft and fluffy, and they will look beautifully clean.

Quilts, shawls, and eiderdowns are done in the same way as blankets. Eiderdowns, however, require much attention in the drying, as, if washed, hung out, and never looked at again, the down will be lumpy. They must be taken down and shaken thoroughly, and often in the drying process, which fluffs up the down to its pristine conditions.

Maureen

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Concerning the Ocean

The oceans occupy three-fourths of the surface of the earth. A mile down the sea, the water has a pressure of a ton to every square inch. If a box 6ft. deep was filled with sea water, which was then allowed to evaporate, there would be 2in. of salt, left in the bottom of the box. Taking the average depth of the ocean to be three miles there would be a layer of salt, 440ft. thick covering the bottom, in case all the water should evaporate. In many places, especially in the Far North, the water freezes from the bottom upward. Waves are deceptive things. To look at them, one would gather the impression, that the whole water travelled. This, however is not so. The water stays in the same place, but the motion goes on. In great storms waves are sometimes 40ft. high, and their crests travel fifty miles an hour. The base of a wave (the distance from valley to valley) is usually considered as being fifteen times the height of the wave. Therefore a wave 25ft. high, would have a base extending 375ft. The force of waves breaking on the shore is seventeen tons to the square foot.

Air-ships

Rudolph Martin, Imperial Councillor of Germany, has recently made an interesting statement on aeronautics. 'Within ten years (he says) trans-Atlantic passages through the air, will have become a regular and normal method of journeying between Europe and America. The air voyages will be made in four days at a cost of fifty dollars for a first-class ticket. This is not the statement of an enthusiast, but is a sober statement based on scientific deductions. Only those directly interested know what giant strides have been made in the past few years in air-ships. The principle of air navigation has been solved, and the world is on the point of seeing the principal put into practical operation. The type of air-ship that will be employed for travelling between America and Europe, will undoubtedly be based on the aluminum vessel of Count Zeppelin. It will have a cubic measurement of about 1,000,000 feet, will be from 600 to 700 feet long, and will be able to carry about thirty passengers. It will be able to make the distance between Hamburg and New York in 100 hours. Such an air-ship will cost about £75,000. to build. I may say that inventors are already figuring on the construction of such air-ships, and that how they will be navigated and successfully carried from shore to shore is already known to man. The air-ship, in my judgment has passed the experimental stage, and is now entering that of practical usage'.

Trees that yield good soap

Consul General Guenther of Frankfort, reports the following interesting item: Mr. S. Bertrand, chairman of the Algerian Agricultural society at L'Arba near Algiers, has succeeded, after numerous experiments, in cultivating a large plantation of soap trees. From it are taken thousand tons of berries annually. The soap tree resembles an apple tree of medium growth. The fresh fruit is green, the interior of which, besides the kernel, contains a yellowish gelatinous, sticky substance. The fruit used for making soap contains three times as much soap as the 'panama' wood. It seems destined to be of great service to the cloth and linen manufacturers, and, above all, for domestic purposes, as it can be used to clean linen and silken fabrics and colored embroideries. The colors are in this way renovated, whereas, the use of ordinary soap makes them run together.

Big Concrete Bridge Span

What is likely to be for some time, the longest concrete bridge span in the world, is that in a structure in Philadelphia, now being erected. The main span is to be 233 feet long, and 120 feet high, and, with four other spans, this bridge will have a length of 520 feet. Its breadth is 60 feet. In parts of the structure reinforced, concrete will be used, but most of it, will consist of plain concrete, without any steel in it. The cost is to be over £50,000, and the work will be completed in about a year. For the purpose of comparison, it is interesting to note that arches of masonry (not concrete) exist in Washington, having a length of 219 feet; in Luxembourg, Germany, 275 feet long, and in Plauen, Germany, 295 feet long.

Money and friends are often synonymous.
The worst of all faults is to have none.

Intercolonial

The death is reported of the Rev. M. Hanley, of Molong. By the death of Father Hanley the Bathurst diocese loses a worthy pastor. Father Hanley had been ill of late. He was very popular in Molong, and his death has evoked expressions of sincere regret from townspeople of every persuasion.

News has privately reached Melbourne that Amy Castles is shortly coming on a professional tour to Australia under the aegis of J. C. Williamson. She will lead a strong, selected company of singers. A chorus is already being organised in Melbourne, and trained to support her.

Lectures are being delivered in Melbourne and Adelaide in aid of the testimonial to Mrs. O'Doherty ('Eva'). In Adelaide Senator O'Loughlin, and in Melbourne Mr. Hugh Mahon, M.I.R., are actively interesting themselves in the movement. A meeting has been held for the same purpose in Sydney, and in West Australia Mr. P. Whelan, of Kalgoorlie, is promoting the testimonial.

A neatly printed booklet, giving the list of subscribers (14,000) to the Archbishop's jubilee testimonial fund, has been published (writes the Melbourne correspondent of the 'Freeman's Journal'). The brochure is enclosed with an artistic and appropriate cover. The publication was turned out from the 'Advocate' office, and, like the other issues from that publishing house, has given much satisfaction.

The 'Advocate' reports the death of a highly respected resident of Richmond in the person of Mr. William Stephen Cleary. The deceased had the consolation of the presence at his deathbed of three of his daughters, who are Sisters of Charity. The late Mr. Cleary, who was born in Dungarvan 75 years ago, was a brother of the Most Rev. Dr. James Vincent Cleary, Archbishop of Kingston, Canada.

The recent additions to St. Vincent de Paul's Church, Ashfield, mark the completion of the main body of the church, including the west front, baptistry, portion of the tower, and three confessionals. The foundation stone of the church was laid by his Eminence Cardinal Moran thirteen years ago, and on Sunday, October 13, in the presence of a large gathering of the faithful, he solemnly blessed and opened the sacred edifice.

The Rev. J. Fleming, recently promoted from assistant priest at Wagga to the charge of the Ganmain parish, was on October 9 presented with an address and a purse of sovereigns from the parishioners of St. Michael's Church, Wagga, as a token of their esteem and regard. The ceremony took place in St. Joseph's Hall, and was presided over by Mr. P. J. McAlister. Amongst those present were: Monsignor Buckley, V.G., Rev. E. Laide, and the leading laymen of the parish.

By the 'Orontes,' which reached Adelaide on October 14, the Very Rev. Provincial Comtee of the Irish Province of the Jesuit Fathers was a passenger. Father Comtee was accompanied by the following members of the Order:—Rev. Fathers Baker, S. Foster, Davis, Morris, and Mackay. The party was welcomed at the Semaphore by the Very Rev. John Ryan, Superior in Australia.

His Grace the Archbishop of Hobart celebrated on Sunday, October 13, the 61st anniversary of his episcopal consecration. He is the oldest Bishop in the Church, the doyen of the episcopate in years and in length of episcopal reign. He is, too, probably, the oldest priest in the world. 'He is still hale and hearty,' says the 'Monitor.' 'Considering his years—ninety-three—he is marvellously so. His flock and many outside it will join with us in a fervent prayer that he may be still longer preserved to us.' His Grace was consecrated Bishop of Philadelphia and Vicar Apostolic of Hyderabad, India, in Kinsale, Ireland, on October 11, 1846.

The will of the late Mr. J. A. Chalk, of Ballarat, has been valued for probate purposes at £20,000. He bequeathed £850 to Catholic charities, as follows:—Convent of Mercy, Ballarat East, £50; Brigidine Convent, Echuca, £400; Nazareth House, Ballarat, £200; the Convent of Mercy, Echuca, £200; the Brigidine Convent, Rochester, £100; the Presentation Convent, Windsor, £100. Mr. Chalk, in his will, also directed that £20 should be expended in the purchase of tobacco for 'the poor old inmates of the Ballarat Benevolent Asylum.' Deceased was by religion a Quaker. His daughter, who died in the convent at Echuca about eight years ago, was a nun of the Brigidine Order.

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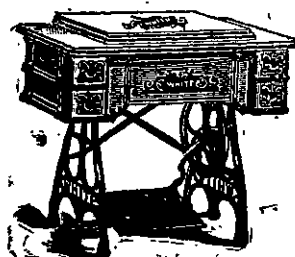
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Laugh it off.
Are you cheated of your right?
Laugh it off.
Don't make tragedy of trifles,
Don't shoot butterflies with rifles—
Laugh it off.
- Does your work get into kinks?
Laugh it off.
Are you near all sorts of brinks?
Laugh it off.
If it's sanity you're after,
There's no recipe like laughter—
Laugh it off.

—'Century.'

MOLLIE'S TERROR BY NIGHT

Carrie was coming to stay all night with Sue, and little Mollie was as happy as Sue herself. Carrie and Sue were big girls. They wore long dresses and did their hair high; but, to tell the truth, they were not quite used to their long dresses yet. To five-year-old Mollie, however, they were very old indeed—almost as old as grandma. She looked up at them with admiring eyes, and was happy if they spoke to her.

Mollie slept in the little room next to Sue's. Sue's was a charming room, with but one drawback, the walls were so made that every little sound in Sue's room could be heard in the other chambers. Mollie thought that this was the most delightful thing about it. It was only a little while since she had been promoted to a room of her own. She was very proud to think of it in the daytime, but at night it was a different story. She did not like to own that she was afraid, but she did feel as if she could not have stood it if she had not been able to hear Sue's breathing all the time.

Carrie and Sue had a great deal to say to each other. What girl friends ever failed to have, particularly in the middle of the night? When Mollie went to sleep they were talking, and when she woke up they were still talking. Not that it was morning. Mollie did not sleep well that night. Perhaps she had eaten too much pastry.

The clock was just striking eleven. It sounded very loud in the quiet of the night. When the strokes ceased it was altogether quiet except for the big girls' muffled voices. No, it was not quiet. What a lot of noises there were! Could those be mice scampering behind the walls with that dreadful scratching? Was it the frost that made the roof give that awful crack, or was it a gun? Carrie and Sue did not hear it. They were too much absorbed in their conversation. Their voices had unconsciously grown louder. Mollie could hear every word they said. Carrie was telling an interesting story when Sue's voice broke in. 'Hush!' she said in that ghastly whisper that carries farther than any spoken word. 'We mustn't talk so loud. Remember the acoustics in this room.'

The voices softened and grew drowsy. Carrie and Sue had talked themselves to sleep.

But they had talked Mollie wide awake. She lay with eyes staring into the blackness, fairly shivering with terror. Acoustics! What strange kind of an animal was this? It sounded like a cow! Mollie was desperately afraid of cows. But it could not be a cow because Sue's voice had sounded as if she were afraid of it too, and Sue was not afraid of cows. It must be something still more dreadful.

Mollie lay and shivered until her trembling fairly shook the bed. She wanted to call mamma, but mamma had been sick, and they were all very careful not to make any noise that would disturb her. A sudden shock might hurt her very much, the doctor said. She did call Sue, but it was in such a choky little voice and Sue was so sound asleep that she did not hear it.

It seemed to her that she lay there for hours, growing more terrified every minute. Suppose, Oh, suppose an acoustic, that dreadful creature, should be standing over her! Mollie could endure it no longer. She climbed out of bed—softly, so that the acoustic should not hear—and slipped down the stairs. But she was no sooner there than she wished herself back again. The dark and the terror were worse in the unfamiliar hall than in her own room.

How she longed for her bed! But she dared not go back, for acoustics were in the room. Sue had said so, and there was only a door between them. But there was also a door between her room and the hall. The acoustics might at any minute come down the stairs. Crouching on the lowest step in the dark, in her thin little nightdress, cold and terrified, Mollie was probably the most miserable child in the world at that minute.

But someone heard her sob. Someone rose instantly from his warm bed and came out into the cold hall. Someone picked Mollie up like a baby. Oh, the comfort of running into that somebody's arms!

He carried her into the warm sitting-room and stirred the smouldering fire. He wrapped her in his own fur coat and the pretty silk quilt that mamma kept downstairs and never gave to anybody but company. He carried her to the couch, where she could see his bed through the open door, and tucked her up. He lit the soft night lamp and sat beside her till she was fast asleep. To the day of her death Mollie will remember how the night of terror was turned into a night of uttermost comfort by her father's touch.

He thought she had had a dream. It was not till the next day that Mollie's frightened inquiries to Carrie and Sue brought the explanation.

How her brothers and sisters laughed at her! But her father did not laugh. In her time of mortification, as in her time of trouble, he was her stand-by.

For a long time Mollie was much mortified at the occurrence, and often pondered over it, but as the years went by it became the dearest of her memories. For there is one thing that turns the most dreadful childish fears and the most heartbreaking of childish sorrows into a blessing forever; and that is the unspeakable preciousness of a father's comforting.—Exchange.

A COW'S PEDIGREE

Bill Nye once had a cow to sell, and he advertised her as follows:—

'Owing to my ill-health, I will sell, at my residence in township 19, range 18, according to the government's survey, one plush raspberry cow, aged 8 years. She is of undoubted courage and gives milk frequently. To a man who does not fear death in any form she would be a great boon. She is very much attached to her present home with a stay chain, but she will be sold to any one who will agree to treat her right. She is one-fourth shorthorn and three-quarters hyena. I will also throw in a double-barrel shotgun, which goes with her. In May she usually goes away for a week or two and returns with a tall red calf with a wobbly legs. Her name is Rose. I would rather sell to a non-resident.'

NOTHING ELSE

An artist of some repute amuses his friends by occasionally narrating his experiences, of which the following is a good example.

An old soldier was his model and general servant. Bill, as the veteran was called, had a high estimation of himself, and a correspondingly low idea of his master's work.

One day a lady called. The artist was absent, and she was received in the studio by Bill. She turned her attention to an unfinished picture resting on an easel.

'Dear me!' she exclaimed, as she glanced first at the canvas and then at Bill. 'I declare! This picture is extremely like you!'

'It is me, madam,' answered Bill decisively. 'I sits for all his old men. That's what he is specially good at.'

The lady smiled.

'You must be a very useful person to your master,' she observed. 'And you think he is specially good at old men?'

'Yes,' replied Bill. 'But why not? 'Cos he's got nothink to do. I orders his frames, washes his brushes, sets his palettes, mixes his colors, and then sits here for him to look at. How can he help being good? He's got nothink else to do but to plaster on the paint!'

AN OLD STORY

It is an old story, but it is a good one. A father told his son that whenever he did wrong he should drive a nail into the door of the woodshed. The door began to fill up very fast, and a great many nails were being used—heaps of them, in fact. The boy and

not like the appearance of the nail-studded door, and told his father so. 'Well,' said his father, 'now every time you are obedient or speak a kind word I'll draw one of the nails out.' So it went on for some time, till at last the son, with a glad heart, called his father to draw the last nail. Out it came. 'Oh, I am so glad, father!' said the boy; and then, the pitted-looking door catching his eye, he added a little sadly: 'But the marks are there!' 'Yes,' said his father, 'and so it is with our evil deeds; they leave marks that linger long upon our characters and lives. We ought to try to escape not only the wounds, but the scars that are left after the wounds have healed; and the only way to do this is to avoid the wounds.'

GOOD MANNERS

Writing upon good manners, Emerson remarked: 'Manners are the happy ways of doing things, each one a stroke of genius or of love, now repeated and hardened into usage, they form at last a rich varnish with which the routine of life is washed and its details adorned. If they are superficial, so are the dewdrops which give such a depth to the morning meadows. Manners are very communicable; men catch them from each other. No man can resist their influence. There are certain manners which are learned in good society of that force that if a person have them he or she must be considered and is everywhere welcome, though without beauty or wealth or genius. Give a boy address and accomplishments, and you give him the mastery of palaces and fortunes where he goes. He has not the trouble of earning or of owning them; they solicit him to enter and possess.'

ODDS AND ENDS

'Willie,' said the teacher, 'form a sentence in which you use the first person.'
'Adam lived in the Garden of Eden,' replied Willie, promptly.

When a small boy refuses a second piece of cake it's a sign there is something wrong with him—or with the cake.

'Yes,' said the girl who makes collections, 'it is one of the best autographs I have in my collection.'
'But are you sure it is genuine?'
'Positive. I cut it from a telegram that his wife received from him.'

FAMILY FUN

My mouth is bigger than my head,
And I am always in my bed.
Now, that is where the mystery lies,
For I have oft been known to rise;
And though in bed I am not still,
But always moving down the hill;
And though I never leave my place,
I sometimes run in a race.
Though this may seem plain contradiction,
Yet I assert it is no fiction.

Answer—River.

An ancient judge, for strength renowned,
An ancient father must be found;
An ancient hero, wise and sage,
An ancient prophet next engage;
An ancient priest must then be told,
An ancient Spartan brave and bold,
An ancient Jew you'll lastly bring—
A wise and understanding king.
The initials gained will then unfold
What oft were worn in days of old.

Answer—Sandals. The famous men of old were Samson, Adam, Noah, Daniel, Aaron, Leonidas, and Solomon.

My first when read from back to front
Remains the same 'tis true,
And through my first, my second should,
Be easily found by you.
My first without my second would
But prey upon your mind,
And my second would without my first
Be very hard to find.
Both parts when joined together prove
A treasure to mankind.

Answer—Eye-sight.

All Sorts

A railway engine may roughly be said to be equal in strength to 900 horses.

In their native countries bananas are seldom eaten before the skin is discolored and the pulp is of so soft a consistence that it can be scooped out with a spoon.

The trees of Finland are the money bags of the people. A peasant even makes his shoes from birch bark and thatches his roof from shavings. He virtually lives on wood.

'Please, mum, there's a gentleman downstairs.'
'Very well, Jane. Show him up to the drawing-room.'

'But he's come to sweep the chimney, mum.'

'Very well, then; show him up the chimney.'

The most expensive Parliament in Europe is that of France, which costs £300,000 a year. The French people are very well represented. There are 300 Senators and 584 Deputies. Each receives a salary of £360 a year.

Teacher—Do you know what 'imbibe' means.

Lucy—Yes, ma'am; to take in.

Teacher—That's right. Suppose you give a sentence, using that word.

Lucy—My mother imbibes boarders.

Very high prices are being paid for original manuscripts of famous poems just now. The other day the manuscript of Tennyson's well-known poem 'The Brook' was sold for £300. It consisted of eight pages. The original manuscript of Pope's 'Essay on Man' was sold for £895.

During the course of a geography lesson recently the teacher asked the following question:

'Who can tell me what useful article we get from the whale?'

'Whalebone,' promptly replied a boy.

'Right. Now, who knows what we get from the seal?'

'Sealing wax!' shouted a little girl.

The orange is the longest lived fruit tree. It begins to bear the third year after budding, and for one hundred years it will yield abundant crops. Orange trees have been known to attain the ripe age of three hundred years. The orange requires less care and attention than any other fruit tree. Its early growth is rapid. In the first two years it grows more than it will in the next fifty. This refers, of course, to its height and breadth alone—its fruit stems and consequently its crops increase more rapidly after the first ten years.

A curious and very interesting fete was celebrated on September 8 at Braine le Comte, in Belgium. On that day fifteen couples living in the locality celebrated their golden weddings. It would be interesting to know the opinion of the fifteen couples on the question of wedlock, of which they have certainly had considerable experience. La Rochefoucauld declared: 'The most perfect marriages are the least imperfect; the most pacific are the least stormy.' There is a Russian proverb which says: 'When one travels on land one says a prayer; when one travels on sea one says two; when one marries one must say three.'

Some remarkable statistics as to the rush to Canada have been supplied by the Government Departments concerned with the Colonies. Ten years ago the number of British passengers from the United Kingdom to the Dominion was only 15,571. There was then little increase until 1902, when they numbered 26,000. The total then rose with rapidity to 59,000 in 1903, to 69,000 in 1904, to 82,000 in 1905, and to nearly 115,000 in 1906, while in the first seven months of one current year they already total 107,000. During the latter period the emigration from Great Britain and Ireland to Canada has exceeded that to all the other British colonies and possessions combined.

In the two villages of Luceran and Lancoque, in the Alpes-Maritimes, France, June 10 was kept as a public holiday to celebrate the end of a great lawsuit which had kept the two villages divided since November 14, 1462. The question of dispute was the possession of a piece of land at Lova, which each village claimed. A few days previous the court at Nice definitely settled the matter by dividing the land equally between the two villages. The total cost of this lawsuit during the 444 years amounts to 150,000 dollars, while the value of the land in dispute was about 2000 dollars. The law papers which had accumulated were docketed in 1856 parcels, which weighed several tons, and were stored in a large disused church.

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