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DUNEDIN, THURSDAY, NOVEMBER 14, 1907

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No. 46

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GLEANINGS FOR NEXT WEEK'S CALENDAR

- November 17, Sunday.—Twenty-sixth Sunday after Pentecost. St. Gregory Thaumaturgus, Bishop and Confessor.
- „ 18, Monday.—Dedication of the Basilicas of SS. Peter and Paul.
- „ 19, Tuesday.—St. Pontian, Pope and Martyr.
- „ 20, Wednesday.—St. Felix of Valois, Confessor.
- „ 21, Thursday.—Presentation of the Blessed Virgin Mary.
- „ 22, Friday.—St. Cecilia, Virgin and Martyr.
- „ 23, Saturday.—St. Clement, Pope and Martyr.

Dedication of the Basilicas of SS. Peter and Paul.

These two basilicas are situated in Rome, the one on the Vatican Hill, the other on the road which leads to the mouth of the Tiber. They are famous throughout the world for size, richness, and magnificence of decoration, but the most precious treasures which they contain are the relics of the two great Apostles—St. Peter, the Vicar of Christ, and St. Paul, the zealous missionary of the infant Church.

Presentation of the Blessed Virgin Mary.

According to a pious tradition, dating from the earliest times, the Blessed Virgin, when a child, was taken by her parents to the temple of Jerusalem, where she was carefully instructed and trained by pious matrons in the practice of virtue. The feast we celebrate to-day commemorates the generous enthusiasm with which the Blessed Virgin dedicated her life to the service of her Creator—an offering which she never recalled by the slightest sinful act.

St. Cecilia, Virgin and Martyr.

St. Cecilia was a member of a noble Roman family. Betrothed by her parents, against her own wishes, to Valerian, a pagan, she succeeded in converting him and his brother to the Christian religion. On this coming to the ears of the Prefect of the city, the two brothers were beheaded. The same sentence was passed on St. Cecilia, but, owing to the clumsy manner in which the executioner performed his task, the holy virgin lingered for three days in great agony.

GRAINS OF GOLD

THE LAST LEAF.

Tenaciously it clings,
Like all decrepit things—
Life's joy outgrown;
Unlovely and forlorn,
By vagrant breezes torn,
Bereft—alone.

Like toothless, grim old Age,
That clings to Life's full page,
Though suns have set,
Yet man and leaf must fall,
O may we hear the call
Without regret!

—'Ave Maria.'

- Don't hunt for unpleasant things.
- Don't believe all the evil you hear.
- Don't repeat unverified evil reports.
- Don't jest at anybody's religious views.
- Don't be rude to your inferiors in social position.
- Don't repeat gossip even if it does interest a crowd.
- Don't wander away from the strict line of veracity, for the sake of 'clinching an argument.'

Each of us ought to strive for excellence in one thing; but we also need 'a little knowledge' in many others. We cannot all be lawyers; but we all need some acquaintance with the laws of the land we live in. We cannot all understand medical science; but we all need some general insight into the laws of health. We cannot all be politicians; but we all want some cognizance of our own public affairs. We cannot all be mechanics; yet we shall all at times want to know how to use tools.

The Storyteller

A DEFERRED HONEYMOON

Mr. William Rathbone and Bertha, his recently acquired wife, left England on their honeymoon. Their first stage had been to the Lord Warden Hotel, Dover, whence they had crossed to Calais, and had arrived safely in Paris, thus completing the second stage satisfactorily, and at once despatched a telegram to Bertha's home to announce the fact. From Paris they purposed travelling to Biarritz. Neither was very efficient in French, but Bertha's father, Mr. Passenger, had drawn out a scheme of route for them to facilitate matters and to obviate difficulties. As the season was winter, Mr. Passenger had pointed out that it would not do for them to go to Wales or the Lakes, or to the Rhine, for their spooning. They must seek the sun in the South. As to their lack of fluency in the Gallic tongue, that would not matter. Railway officials, hotelkeepers, and waiters could speak, or at least understand, sufficient English to enable the couple to pursue their way without hindrance. Mr. Passenger had further advised that they should now make a stay of more than a night in Paris, but push on at once to their destination. It would be better that they should see Paris thoroughly on their return journey, when the days would be longer and the weather less inclement.

Accordingly, the young couple started from the Gare d'Orleans, on the Quai d'Orsay, with the utmost confidence and in superior spirits. Thus far no great demands had been made upon their powers of expressing their requirements in a foreign tongue.

When the express train in which they travelled drew up at Les Aubrais, the junction for Orleans that lies a very short way to the east, Bertha said to her husband: 'Willie, dear, that was a very thin breakfast we had of coffee and bread and butter. I shall not be able to hold out all day upon it. Do you think you could get me a luncheon basket?'

'Certainly, darling. But what is a luncheon basket in French?'

'Basket—let me see.' She turned up the word in a pocket dictionary. 'Oh, corbeille; luncheons I do not think they have in France; but say "manger, manger-corbeille, and—they will understand you. "Manger" means "to eat." The French are an intelligent people, and remarkably quick in grasping your meaning.'

Accordingly Mr. Rathbone left the carriage and hurried to the buffet, where he pointed to a panier and said 'Manger.' The waitress then inquired whether he desired to have it in white wine or red, but he was wholly unable to understand the words addressed to him, so he contented himself with replying 'Oui, oui.'

Some further delay was occasioned by his paying for the panier. He was doubtful about the value of French coins; however, he produced a five-franc-cart-wheel, and was gratified and surprised when he received some pieces in change.

Then, tucking the luncheon basket under his arm and refusing the offers of one waitress to take it to his carriage, he ran out upon the platform, and seeing before him the train, with a carriage door open, and obtaining a glimpse of a lady within, he scrambled in, to exclamations of the guard, 'Depechez-vous, Monsieur!' and the call of the station master's pipe—much like the voice of Punch in the show. By the time he had seated himself the train was in motion.

'Thérè, Bertha,' said he, 'I hope this will content you. I got on famously with my French. Halloo! Good heavens, where am I? I have got into the wrong carriage. However, it does not matter much. I will change at the next station. Poor Bertha, how scared she will be.'

The fact was that, in leaving the buffet, Mr. Rathbone had run to one wrong side of the platform—that on the left is for the main trains, that on the right for those that run into Orleans, and in his hurry he had got into the wrong train. But of this, at the time, he was unaware. He unbuckled the strap of the basket, peeped in, and was much gratified at the sight of the contents. 'How pleased Bertha will be!' said he.

In less than five minutes the train drew up at a large station.

'Well, this is odd,' said Mr. Rathbone. 'They call our train an express, and yet it stops every few minutes. This is a large station too. Oh, I see the name written up, "Orleans." I know that's where Joan of Arc came from. They are sure to remain here five minutes. I shall have plenty of time to find Bertha.'

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and is, without doubt, the **VERY**
BEST. It is put up in four
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CHILD'S Patent Shoes, sizes 4 to 6, 2/-;
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BOYS' Balmorals (extra strong), sizes 1 to
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palatable flavour. The result is that
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Shortest Notice, and kept in stock.

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

He descended from the carriage, hugging the panier, and ran along the train, vainly looking for his wife. He put the basket down and scrambled up into every carriage to search each compartment. There was no Bertha there.

'Ou est mong femme?' he asked of every official. He was becoming seriously alarmed. Every carriage was emptied of its occupants; the train was evidently not journeying further.

The station master came up and inquired what he wanted. 'Ou est mong femme?' he repeated. The official asked to see his ticket, and Mr. Rathbone produced it.

'Mais—c'est pour Bordeaux. Il vous faut retourner aux Aubrais.'

'But I want my wife—femme—you understand. Where is she?'

'Entrez le wagon, Monsieur—vite—pour Les Aubrais.'

'But I don't see Bertha anywhere?'

Again something was said to him about Les Aubrais.

'Confound it. What do you mean by braying at me so?'

He was thrust into a carriage. His luncheon basket was passed in to him through the window, and in a very few minutes he found himself at the junction where he had missed Bertha.

'Where can she be?' he asked himself, as he descended from the carriage, carrying his luncheon basket. 'She would never dream of going on in the train without me. I wonder whether she will be in one of the waiting rooms?'

But though he sought everywhere, he could not find her.

'What can she have done? She has probably left the train at the next station, and is pacing the platform waiting for me. If I take the next train I am certain to spy her if I keep my eyes open, and then all will be well.'

The next train into which Mr. Rathbone mounted was an omnibus, that drew up at every insignificant station, and put in no pace between them. At none of these did the distressed husband see his wife.

'What the thunder am I to do?' asked he. 'She has undoubtedly gone on; but they will never let her out of a station, for I have got the tickets. Besides, she has not a sou of French money. Poor girl! poor girl! she is in desperate straits, and must be almost off her head with despair.'

Meanwhile Mr. Rathbone became hungry, so he opened the panier and made a good lunch of chicken and ham, a slab of veal, cress, bread and cheese, all washed down with Medoc.

'Precious pet!' sighed the husband. 'How she would have enjoyed this—and she is starving. She has no French money.'

He had hardly completed his repast before the train drew up at Chateauroux, and he became dimly aware that it was likely to remain there for half an hour, whilst the passengers lunched at the buffet.

'I don't understand this Chateauroux,' said Mr. Rathbone. 'It is not down in the programme that Mr. Passenger drew up for us.'

After a long interval the bell rang, the pipe called, and the refreshed travellers swarmed out of the restaurant and resumed their places in the carriage. The train went on, and finally, when it was dark, Mr. Rathbone was deposited at Limoges.

'Limoges,' said he; 'I don't remember anything about the place. I am sure it's not down on Passenger's paper. I ought to be at Bordeaux now, and here I am at this other place.'

He got out his railway map, and with some difficulty discovered where he was. Instead of going the direct way, by Tours, he had taken that somewhat less direct by Limoges.

'Great Scott!' exclaimed he; 'no wonder that I have missed Bertha. She has gone by one route, and I by the other. Well, we shall meet in Bordeaux. She cannot get lost, as I have the tickets, and she will not be allowed to leave the station till I arrive and produce them.'

Mr. Rathbone found that it was not possible for him to proceed on his journey that night. Some difficulty was experienced with the ticket collector, but he was finally suffered to pass into the town, and went to a good hotel, where he dined well and was given a comfortable bed, with a bouillotte, or hot-water bottle, in it.

'And Bertha is walking the platform all night,' he sighed; 'and on an empty stomach, too. She has had nothing to eat since the morning, and then only a hard roll washed down with coffee. Really, I have had quite a nice little dinner—soup, fish, tough mutton, chicken, caramel pudding, cheese, and dessert. I'll

have a cup of coffee and tumble into bed. Poor—poor—poor Bertha.'

He slept very soundly. He was tired, and the strain of his nerve had been almost more than the man could bear, so that it was well for him that nature came to his aid and gave him refreshing slumbers.

Next morning he rose, had his cafe-au-lait, bread and butter, and started from Limoges for Bordeaux, via Perigeux.

'I see clearly how Bertha travelled,' said he as he traced the route on the map. 'She went to Tours, then to Poitiers, where a great battle was fought by the Black Prince, then to Angouleme, and so to Bordeaux. She will have reached that place before now. I should think she will hardly be alive, with having had no bed to sleep in and no food for forty-eight hours. I must get myself another luncheon basket to-day, as I do not reach Bordeaux till late.'

When at length he did arrive at his destination he hunted the platforms, the waiting-rooms, the buffets, but could not see Bertha.

'This is a pretty go!' exclaimed he. 'I see it all as clear as daylight now. She got out of the train at Tours, and remained there, looking at every train as it arrived, expecting to see my face at a carriage window and to hear my joyous cry on beholding her. Well, if she be not here, at all events the trunks are, for I have the ticket for the luggage. It will be something to obtain a change of linen, a clean collar, and a shave. I feel disgustingly dirty.'

It was as he surmised. The luggage had arrived and was en depot. He took it out and had it mounted on the omnibus of the Hote, des Deux Pigeons.

'Of course,' said he, 'the poor darling, if she had come here, could never have got at the boxes, not having the ticket. Well, I'll have a change and make myself comfortable, eat my dinner, and consider the whole situation.'

On reaching his inn his own trunk was carried up to the chamber allotted to him. That of his wife he left below. Then he unlocked his trunk. On the top lay his mandolin. Mr. Rathbone had a pleasant baritone voice, but uncultivated. He was wont to sing at evening parties after dinner, and to amuse himself when his day's work was done. He had brought the instrument with him, with which he was accustomed to accompany himself. He had thought how soothing and yet refreshing it might prove to Bertha to have him sing and play to her in the evening, even during the day at Biarritz, sitting on the rocks and looking out over the sea.

Meanwhile, Mrs. Rathbone had been whisked away in the express from Les Aubrais, in the direction of Tours. She had been seriously alarmed when left alone in the carriage, and at each station she appealed to the guard: 'J'ai perdu ma mari!'

But she resolved to sit tight till she reached Bordeaux. Occasionally she was asked for her billet, and then she would reply: 'J'ai perdu Monsieur Rathbone, ma mari.' To herself she said, 'Really, these French are very familiar, or they would not speak of my dear William as my "Billy." But it all comes of their Liberty, Equality, and Fraternity. It is astonishing to me that with this profession of equality they still have first, second, and third class carriages. It is against their principles and professions.'

At Tours Mrs. Rathbone was so hungry that she went to the refreshment rooms, and, discovering that the train tarried to allow the passengers to have a meal, sat down to a three-franc dejeuner of oysters, omelette, two meats, and dessert, all washed down with half a bottle of light wine. She had not French money, she intimated by signs and broken words to the waiter, and must pay him in English shillings, and he was content to receive three such in place of three francs, and a sixpence for himself.

Then she resumed her place in the train and travelled on to Bordeaux, which she reached that same evening.

There some difficulty arose to her having no ticket; but she explained 'J'ai perdu ma mari'; and after much discussion among the officials, one was detailed to convey her to the British Consulate, where the Consul and his wife received her with much kindness. He took her to a suitable hotel, and undertook to wire up the line to inquire after the strayed and lost husband of the name of Rathbone.

Nothing, however, could be heard of him at any station short of Les Aubrais; and thence came the reply that an Englishman had been seen there running about with a panier under his arm, but that he was gone, and the station-master could not say by what train or whither, but he thought he was in Orleans.

Happily Bertha had sufficient articles of toilet in her handbag, from which she had not been parted, to make her comfortable for the night. Mr. Passenger had enjoined on her to take soap, because it is an

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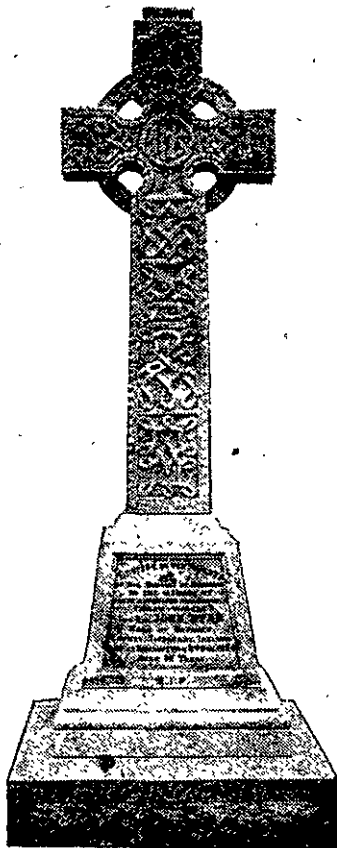
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article not supplied in Continental hotels. As she took the soap box out of her bag, her eyes filled with tears. 'Poor, dear Willy!' said she; 'how dirty he must be, as I have the soap; and, by the way, I have his razors and toothbrush as well. He has not got even his comb and brush with him. What a frousy, tousled state he must be in! I wish, however, I could get at my trunk, so as to change my gown.'

She went to the station next day with the Consul's wife, to plead for her trunk to be given up to her. But on this point the officials were obdurate; not till the ticket was produced could it be surrendered.

But Bertha was a persistent little body; she laid the matter before the Consul himself, and entreated him to interfere and obtain the trunk for her. She represented herself as reduced to pitiable extremities for the want of garments which were in the box.

Accordingly, in the evening, his Britannic Majesty's Consul went with her to the station, where, to their surprise, they learned that a gentleman—an English Monsieur—had produced the ticket and had gone off with both trunks to his inn.

'Oh, my Willy has arrived! Let me find him!' exclaimed Bertha, in wild delight.

The Consul inquired of the drivers of the various hotel omnibuses, and finally ascertained that the English gentleman, with two trunks, had gone to Les Deux Pigeons.

Mr. Rathbone had maturely considered what his wife's course would in all likelihood have been. He endeavored to put himself in her position. 'Of course,' said he, 'she would be absolutely helpless without me. She would get out of the carriage at Tours, to a dead certainty, and await me there, and there I should have picked her up if I had not gone round by that place called Limoges. Dear girl, I can picture her, to myself running up and down the platform looking out for me, and then bursting into tears when I did not appear. And she was so hungry, and that was yesterday! But these people, though French, are civilized and Christian, and will not suffer her actually to starve. There is sure to be broken meats and scraps from the restaurant at the station that they will give her. Why, even rabbits and pea fowls are sent by train long distances, and are fed and watered on the way by the porters; how much more surely Bertha. And then, how cold at night! They would not allow her outside the station, having no ticket; but I presume they would suffer her to sleep on the table, or in a chair in the waiting-room. I wonder whether they kept the fire up in the stove all night. When we meet—absence will lend raptures. There is, however, one consideration that makes me uneasy. These French are very gallant to ladies, but their gallantry may be carried just a trifle too far, and may cause Bertha embarrassment, as I am not by to protect her. She needs my manly arm to defend her. Well, it is cold up here; I will take my mandolin down to the cafe and string it there; if there be no one in the place, I will drum a bit. It will help to disperse the vapors. My feet and fingers here are like ice.'

Accordingly Mr. Rathbone descended and sought the cafe attached to the inn. He entered and called for coffee and cognac. Then he tuned his instrument and ran his fingers lightly over the strings, at the same time softly humming to himself, 'She is gone from my gaze like a beautiful dream.'

One of the waiters spoke to him. He could not understand precisely what he said, but supposed that the man inquired whether he could play. 'Ung poo!' replied Mr. Rathbone bashfully. Thereupon the waiter went on apparently to urge him to indulge the company with an example of his powers. Mr. Rathbone showed a suitable diffidence, and explained that he was a very imperfect player, an unqualified singer—a mere amateur. However, finally he allowed himself to be persuaded, and he struck up: 'She is gone'—twang, twang—'from my gaze'—twang, twang,—'like a beautiful dream'—twang, twang.

Several of those present drew near, among them some officers and two or three ladies. Mr. Rathbone was flattered. His fresh English voice was so unlike the tone of the French vocal organ that it excited interest. He looked about him with a gratified smile on his lips. His song was applauded, and he was encouraged to give a second.

After a moment's consideration he sang Massinigi's 'The Wreath.' This, it is true, is a glee for three voices, a solo with a chorus, but he was accustomed to perform it alone, the chorus being, so far as the words went, a repetition.

He ran his fingers over the chords as a prelude, and then began: 'Ye shepherds, tell me'—twang, twang—'tell me, have you seen'—twang, twang—'my Flora pass this way?'—twang, twang, twang. 'In shape

and feature beauty's queen'—twiddle, twiddle, twang. 'In pastoral'—twang—'in pastoral array. Shepherds, —This being the chorus, he thundered it forth with the full power of his lungs, and with full force of his instrument: 'Shepherds, tell me, tell me, tell me, have you seen, have you seen; my Flora pass this way? Have you seen, tell me, shepherds, have you seen'—twang—'tell me, have you seen my Flora pass this way?'

All at once he saw before him, looking over the shoulders of the officers, the face of his Bertha, who was attended by a gentleman.

He stopped his song and stared.

'Why, William!' exclaimed she, 'what is the meaning of this? Tootling for coppers in a cafe, when you had given me the slip and run away?'

'I—I—I was inquiring of these shepherds if they had seen my Bertha pass this way. I had lost you—and as Blondel with his harp sought Richard Coeur de Lion, so I thought to find you—and I have succeeded. But, Bertha, this needs explanation. What is the meaning of this—your rambling about Bordeaux and frequenting cafes on the arm of a strange gentleman?'

'I am the British Consul,' said the person referred to. 'Your wife, Mr. Rathbone, was lost here; and was brought as a strayed sheep to the Consulate.' She has been inquiring everywhere for you, saying 'J'ai perdu mon mari.'

'No, indeed!' said Bertha, 'my French is not so bad as that. I am more grammatical. I said "ma mari," for I am feminine, whereas he is masculine.'

'And I,' said Mr. Rathbone, 'have not ceased from crying out after "mon femme," for I am masculine and she feminine.'

'I have no doubt that you have,' said the Consul. 'Take my advice and allow me to engage berths for you in a steamer from Bordeaux to Southampton, and do not revisit France till you are better acquainted with the language of the country, or till the French have become generally masters of the English tongue.' 'And,' threw in Mr. Rathbone, 'Bertha, no more about tootling to my mandolin, or there will be domestic discords in future.' Graphic.

The report of the Postmaster-General (says the 'Daily News') is an interesting document, and it serves to throw some light on many important economic and social considerations not directly involved. We are accustomed to regard Ireland as infinitely poorer than Scotland, and so of course it is. Yet, if we look at the Post Office as the criterion, the exact contrary would prove to be the case. There are relatively more investors in Ireland than in Scotland, and each investor averages a higher deposit than the Scotch investor. The explanation is the obvious one, that Scotland's commercial prosperity provides the people with abundant means of investment, offering them good security, and a higher return than the Post Office, while in Ireland the area of investment is practically limited to the savings bank.

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Current Topics

Some Charlatans

Some of our neighbors beyond the Tasman Sea have invented a legislative snaffle for the mouths of fortune-tellers, 'futurists', 'astro-mathematicians', and the rest of their tribe. Here is an extract from a Police Offences Act in force on 't'other side':—

'Any person pretending or professing to tell fortunes, or using any subtle craft, means, or device, by palmistry or otherwise, to defraud or impose on any other person, shall be liable upon conviction to pay a penalty not exceeding twenty-five pounds, and in default of payment to be imprisoned for any time not exceeding six months.'

Fraud and dupe are, according to Carlyle, the upper and nether stones of the same mill. There are, no doubt, great practical difficulties in the way of dealing effectively with this form of fraud on the one hand and of duped superstition on the other. The difficulties are akin to those experienced in coping with the 'sly' or surreptitious traffic in what Artemus Ward calls 'lick-wid littenin'. Yet we have heard of even this brutalising traffic being, if not absolutely suppressed, at least reduced to almost negligible limits. Periods of decayed religious faith (as the rationalist Lecky observes) are usually periods of marked superstition. Religious faith is normal to the human mind; infidelity abnormal. And the soul which shuffles off religious belief tends to find some fetish, some ignoble substitute, just as the perverted maternal instinct of the social-suicide wife finds a substitute for 'God's little angel on earth' in the bull-pup or the Persian cat or the Chinese poodle. Thus it happens that so many in our time dilute their failing faith with superstition, or fill with superstition the place that faith once occupied. And so it befalls that our time has become the golden age of the fraudulent charlatans who

'Make fools believe in their foreseeing
Of things before they are in being,
To swallow gudgeons ere they're caught,
And count their chickens ere they're hatched. . .
But still the best for him that gives
The best price for't, or best believes'.

The old Puritan English Parliament had its official prophets and almanac-makers. Cardan, one of the official fortune-tellers of the time, after a lengthy series of predictions that kept 'ganging agley', foretold that his own death would take place within a certain period. To ensure this prediction coming true, he starved himself to death, and thus lost his life to save his credit. Parliaments nowadays take a saner view of the fortune-telling impostor. But his suppression is 'dour waik'—especially at a time when the passing craze of materialism and indifferentism tends to set such impostors upon a pedestal.

The Gambling Bill

Balloonists, before making an ascent, let go numbers of toy balloons, which, rising to the upper air, show the course of the currents that blow above. Coming so late in the present session, the Gaming and Lotteries Act Amendment Bill may indeed indicate the lines predetermined on for the next session; or it may be a 'ballon d'essai', a toy balloon sent up to test the trend of the current of public feeling in regard to the evils of gambling and their remedy—so far as they may be remedied by legislation. Unfortunately, there will always endure 'the universal passion', as Hume calls it—the avarice which desires to get rich quickly and easily, and

'Which makes gamblers play with those
Who have least wit, and most to lose'.

But—so far as one may judge from the expression of newspaper opinion—the measure referred to seems to

have gauged with a fair general degree of accuracy the drift of educated opinion in the Dominion. No measure of the kind that is likely to be ever introduced into our Legislature, with any prospects of passing, could meet with the unqualified approval of the two extreme parties interested. But for a compromise, the provisions regarding gaming-houses, betting, and race meetings, indicate that it is a serious effort to grapple with a grave and growing problem.

They do some things better in France. They have long had in that country a law which protects wives and children from the extravagances and eccentricities of gamblers, drunkards, and other such spendthrifts. In his book of confidences, 'Among Ourselves', Max O'Rell tells how this legislation acts:—

'If a Frenchman—be he father, husband, or brother—shows an inclination to squander a fortune which is one day destined to go to his children, his wife, or his brothers and sisters, the latter have a right to call a family council to examine the case, report on it, and obtain a restraint which prevents that man from having the sole and entire control of his fortune. . . The law makes no difference between the man who has simply inherited his fortune, or has personally earned it in his profession or business. . . If the family council have proved their case, the law appoints guardians or trustees, who pay the interest of the capital to the man in monthly instalments, or to his wife if he is not judged competent to handle the interest, and the capital remains absolutely protected from his extravagance. That man is thus declared by French law "interdit"—that is "prevented" from doing any more injury to his wife and children. Even nephews and nieces can call a family council and get a profligate uncle "interdit".'

It would probably be a matter of enormous practical difficulty to make a law of this kind applicable to those who stand most in need of its beneficent protection—namely to those who have no fortune, but are dependent upon the earnings of a spendthrift house-father. But such provisions as those contained in the Gaming and Lotteries Act Amendment Bill would at least reduce somewhat the diameter of one of the channels through which hard-won earnings are dissipated.

'A Tilt at Rome'

In 1868, the Anglican Bishop Wilberforce was addressing a great meeting in St. James's Hall, London, on the proposed disestablishment of the Protestant Church in Ireland. Among his audience was an excited and somewhat 'illivated' Orange brother, gaily caparisoned in the saffron symbol of his order. He kept interrupting the Bishop with raucous and frequent shouts of 'Speak up!' 'I am already speaking up', replied Dr. Wilberforce at last, in his dulcet tone of retaliation; 'I always speak up, and I decline to speak down to the level of the ill-mannered person in the gallery'.

In these countries we occasionally—though, happily, rather rarely—come across the non-Catholic clergyman who does not always 'speak up', nor look up, nor lead up his people along the upward paths. A diminishing congregation, or the sudden or gradual realisation of a lost or lessening hold upon them, brings him sharply up at last. And then he runs the risk of 'talking down' to the level of the ill-mannered person in the gallery'. A 'tilt at Rome' (as Dr. Needham Cust calls it), some pulpit sensationalism, some small man's cheap onslaught upon a great man or institution—some poodle's attack upon a lion—some No-Popery whoop from an Orange platform in mid-July or early November—these things may, indeed, serve to attract passing tenants to the empty benches, and throw the limelight upon one who best adorns a decent obscurity. But at what a cost! For, good masters, among the things that throw most discredit on religion—that make the judicious to grieve, and the ungodly to revile—is the preaching of the Koran of sectarian bitterness by a clergyman, with the usual plentiful lack of the objective truth, the justice, the sweet charity, the good manners,

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and the deliberation in statement which are commonly supposed to besem the character of a minister of the Gospel of Christ. The remarks made in the last preceding sentence apply to an Orange discourse preached at Hastings last week. As regards its contents, the following remarks will suffice—et amplius: (1) It was spoken by a reverend enthusiast who recently, spun, as authentic and 'honor-bright' history, the Ali-Baba story of Pope Joan, with which we dealt in a recent issue. (2) The discourse is of the usual Orange type—this is 'the most unkindest' thing we can say regarding it; but truth compels us to be thus unkind. The preacher contrived—with some difficulty, we hope—to 'speak down' to the level of his audience, and treated them to the customary lodge romance about the 'shut and locked Bible', the hopeless chuckleheadedness of Papists and Papist nations—and especially of Irish Papists, and so on. There is a strange lack of originality and of literary quality about these Orange sermons. One seems to be, substantially, a plagiarism from another. You have the same old 'properties', the same old Guy Fawkes Pope, the same old stuffed Papist with the horns and tail and cloven hoof, the same old hysteria labelled 'history'—'the same old toon', as Fred. McCabe used to say, with the same old 'worryations'. And (3) finally, we are serenely asked to open our mouths and shut our eyes and swallow the crowning romance of all—that the true-blue Orangeman is filled to the chin with 'charity towards all men, especially towards his less enlightened Roman Catholic neighbors, for whom he prays always'! It would be a form of journalistic sacrilege to comment on this.

Italian 'Convent' Scandals

One gets a shock of surprise at seeing a staid and sober citizen, of aldermanic bulk and immaculate drapery, indulging in 'langwidge' at the street corner. It was with a like shock of astonishment that we perused, in the columns of the usually fair and highly respectable 'Weekly Press' a re-hash of alleged 'convent' scandals in Italy, couched in 'langwidge' that was at times 'frequent and free'. Thus, we are told of 'practices of a shocking nature', of 'a particularly heinous offence' in 'a religious institute in Milan', and of 'scandals' among the Salesians at Varazze and elsewhere. The 'religious institute at Milan', and the story of the 'orphan girls', together with other particulars furnished by the 'Weekly Press', complete, in every respect, the identification of the 'institute' with the long-exploded Fumagalli fraud. The real facts of this outrageous case, and the exposures of the anti-clerical calumnies in connection with Varazze and elsewhere, have been so long before the English-speaking public that it is difficult to conceive how a wide-awake journal like the 'Weekly Press' could have given circulation to these anti-clerical slanders at this time of the day. But even good old Homer was known to nod, and we suppose a busy editorial staff must be allowed to commit an oversight now and then. But the incident serves as a further illustration of the need of a Catholic paper, even for those families and individuals of our faith who limit their journalistic reading to the more staid and fair-minded organs in the secular press.

Now mark how plain a tale shall put these slanders down. We prefer to let the writer of an article in the noted English non-Catholic magazine, the 'Saturday Review', record the facts, as to their main part:—

'To show how detestable this campaign is, I will mention two instances. The "Secolo", of Milan, published some three weeks ago, with nauseous details, a thrilling story of the abominable behaviour of some nuns and priests, who were the alleged heads of a charitable institution in that city. The superioress of this house was a woman named Fumagalli, described by the "Secolo" as a nun, whereas in reality she was a

procuress who had assumed the habit of a nun the better to carry out a most infamous traffic. Four years ago she was denounced to the police by the Cardinal Archbishop of Turin, in whose diocese she had opened her first house of ill-fame. She left Turin hastily, and came to Milan with her associates, where the Archbishop (following the example of the Archbishop of Turin) wrote to the police and to the authorities, informing them of the true character of this wretch. . . . Notwithstanding this, the authorities paid little or no attention to the matter; but when the woman Fumagalli was publicly turned away from Holy Communion and denounced at Milan, the ultra-secular papers espoused her cause, and described her as "a victim of clerical tyranny"; among them being the "Secolo" which, having completely forgotten its former attitude, has glibly availed itself of a fresh outbreak of scandal in connection with this woman and her colleagues to rouse public fury not only against her, but against all houses of education and charity which are under ecclesiastical authority, or managed by the conventual Orders. All the sensational papers have followed suit, and have so worked upon the public imagination that out of these and other incidents—which they are now obliged to confess have been concocted for the worst of purposes—riots have been fomented throughout the country, priests and nuns have been outraged, three churches have been partially burned, and one school at Sampierdarena nearly destroyed, whilst several people have been killed outright, and a great number seriously injured.'

As to other 'scandals' mentioned by the 'Weekly Press', we need only add the following information: At Varazze the Salesians have a college for boys. One of these, egged on by an evil adviser in his own family, concocted a gross story implicating a youth named Lattuada. The case was tried, there was no evidence—or at least quite insufficient evidence—to sustain the charge, and Lattuada was restored to liberty. Another calumny against the Salesians was launched against a student of theirs named Disperati. The accusers, however, found it necessary to withdraw their charge; Disperati was then liberated without a stain upon his character; and the event was celebrated by demonstrations of popular sympathy with the Salesian Fathers. This whole campaign of foul calumny, together with the attacks on religious institutes, was organised by the Freemason and other anti-Christian organisations in Italy and their organs in the press, and the non-Catholic Paris correspondent of the 'New York Sun' stated some time ago that it was subsidised to the tune of 125,000 francs (£6000) by the Grand Orient or ruling body of French Freemasonry.

Costly Converts

An Italian contemporary ('Rome') publishes some interesting figures from the 'Eighty-eighth Annual Report of the Methodist Episcopal Church', for the year 1906. Our contemporary estimates that 'since 1870 over two and a half million dollars' (i.e., over £500,000) 'have been lavished' by the Methodists on the conversion of Italy. It must be confessed that the results are scarcely in keeping with such profuse expenditure. The Almighty Dollar is, according to Addison, a wonderful clearer of the understanding and a deft remover of doubts and scruples. But it cannot do everything. And one of the most signal failures on its record is its failure to convert any considerable number of Irish, or French, or Spanish, or Italian Catholics to any of the protean forms of worship which look for their principles to the great religious revolution of the sixteenth century.

Towards the close of a lengthy article, our Italian contemporary summarises as follows, and comments upon, the statistics that appear on pages 118-119 of the Report:—

'In Italy and Italian Switzerland there are about 34,000,000 of people, and the Methodists among them, including both "members and probationers," total exactly 3449. Rome, which is well over the half million mark, contains 266 Methodist members and probationers. How many of the 3,449 and the 266 are Italians, and how many of them are Americans, English, Germans, etc., we do not pretend even to guess,

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but taking them all as Italians, we reach some interesting results. It will be found that the attainment of the present Methodist following in Italy has cost about 7,000 francs (£280) a head; that the half a million of francs (£20,000) spent on Italian Methodism last year (1906) has resulted in a net gain over the numbers of the previous year of just 75 persons, which works out at 6,666 francs (£266) per every additional Methodist; that at the same rate of expenditure and the same rate of progress it will take 12,500,000 francs (£500,000,000) and thirty-six thousand years to convert the Italian people from the errors of Popery to the light of Methodism. Unfortunately, there are several flaws in the calculation, for we find that in some respects Italian Methodism is going back. The last report, for instance, announces that there were 32 "native preachers" "on the field," whereas the previous one registered 55. We note also that in the space of one brief year these 32, aided by the nine foreign missionaries of Methodism, baptized as many as two adult and eighty-six infant Italian Methodists, while in the previous year the baptisms of adults were no fewer than five, and of infants eighty-seven. This means a diminution of six baptisms in the year—but it must be remembered that there were twenty-three fewer missionaries to do the work.

A few years ago we showed, from actual statistics, that the Methodist body in Italy is very largely made up of foreigners. And may not mere natural increase among them account for the 'net gain over the previous year of just 75 persons'? At any rate, at £266 a head, 'conversions' might be considered reasonably easy, till we recall the hopeless barrenness that has ever marked the 'missions to Irish Papists'. There are those among our readers who can recall the simple heroism of the starving peasants who faced the slow agonies of death in the Great Famine of 1846-1851, rather than

'Sell their souls
For penny rowls,
For soup and hairy bacon',

offered to them, on condition of renouncing their faith, by organisations that are still known by the hated name of 'souters'. A somewhat similar spirit seems to exist among the Catholic poor in the slums and alleys of the cities of Italy.

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

(Continued from last week.)

AUCKLAND.

Laying the Foundations.

A gentleman who recently spent some time in the district around the Bay of Islands, the 'Kororareka' of history and the very cradle of the Catholic Church in New Zealand, contributes the following interesting narrative:—

Saturday, January 13, 1838, will be for ever memorable in the history of the Church in New Zealand, as being that on which the Holy Sacrifice of the Mass was offered up for the first time in the Colony. On that day, as the Right Rev. Jean Baptiste Pompallier, who had been created Vicar Apostolic of Southern Oceania by Pope Gregory XVI., tells us in his diary 'the blood of Jesus Christ flowed for the first time in this island.' After a pleasant but uneventful trip from Sydney in a little schooner, the 'Raiatea,' which he had hired at Tahiti, the Bishop and one priest (Rev. M. Servant), and a lay catechist, arrived at Hokianga on the previous Wednesday. They were met and warmly welcomed by the few Catholic families living in the Hokianga district, and Mr Thomas Poynton, an Irishman who had been in the Colony for some years trading as a timber merchant, placed one of his houses—a four-roomed wooden cottage—at the disposal of the missionaries. The principal room in this cottage was at once fitted up as a temporary chapel, and here, as I have said, was the Holy Sacrifice of the Mass offered for the first time in the Colony. The mission was established under the title of the Assumption, and the whole of the Apostolic Vicariate was placed under the name of the Immaculate Con-

ception. The missionaries at once set themselves to the task of organising the mission and of learning the language of the country, as well as improving their knowledge of English. It was soon discovered, however, that they were in no friendly country—that they were, in fact, surrounded by those who desired their expulsion and who meant at all risks to get rid of them. Close to the house in which they lived was a Protestant missionary station, and within a radius of fifty miles were seven other such stations. For reasons which were not far to seek the Protestant missionaries wished to get rid of the newcomers, who, they said, had brought out with them several wooden gods, which they worshipped, and further, that they intended to seize the land belonging to the Maoris, to burn their whares, and then to take the country and hand it over to the French Government. The Maoris were not at all anxious for any increase in their country to the number of land speculators in the guise of missionaries. This may be readily understood when it is remembered that previous to this large tracts of valuable land had been absolutely filched from the Maoris by men who had come amongst them ostensibly to preach the Kingdom of Christ. Dr Thompson, in his 'Story of New Zealand,' says that at one time twenty-seven square miles in the North Island were owned by Protestant missionaries. Red handkerchiefs, glass beads, iron pots, axes, and old firelocks were usually the mediums of exchange for land in those days. The marked distrust, therefore, with which the 'converted' Maoris met Bishop Pompallier and his little band can easily be accounted for. He tells us himself that the heathen Maoris who had not come under the influence of the Protestant missionaries received him quite favorably, and paid little attention to the calumnies that were circulated against them. It was only from the Christians that

He Apprehended Any Danger,

and the singular thing about this was that their hostility was always more manifest on the Monday mornings, and subsided gradually as the week advanced, generally dying out on the Saturdays. The reason was obvious; their passions were inflamed by the Sunday lectures. On one Monday morning early, when he had been with them but a short time, a crowd of those natives on their way down the river to their own settlement landed opposite the Bishop's place and surrounded the house. When the catechist rose about five o'clock he saw them seated in a half circle on the grass. Thinking that they had come to pay a friendly visit to the Bishop, he went to his room to inform him of their presence. Hurriedly dressing, His Lordship went to the door to welcome the natives, but he soon saw by their looks and gestures that they had come on

No Friendly Errand.

Not being able to speak the language, he was unable to make them understand his feelings towards them, so he at once sent for Mr Poynton to know if he could succeed in allaying the angry feelings of his visitors. Fortunately at this moment a chief of a friendly tribe, who had on a previous occasion evinced a desire to learn something about the true God from the Bishop, made his appearance and prevented the gathered throng from carrying out their threats against the missionaries. Mr Poynton and another European, who happened to be on friendly terms with the Maoris, did all they could to convince them that the Bishop had no designs upon their lands, that he had no wife nor children to support, and that he only came amongst them to preach to them the doctrine of the true God in its integrity. For over three-quarters of an hour the discussion between the Europeans and the Maoris waxed hot, and at one time it was feared that the evil counsels of the leaders would prevail. During all this time the Bishop was reading his Office in the house, and just as he had finished Mr Poynton came in to tell him that they had succeeded in persuading the natives to abandon their evil designs and to remain peaceable. It appears that they intended to break into the house and destroy the images and furniture of the chapel, and then to seize the Bishop and Father Servant, take them up the river in their canoes, and dispose of them in the usual fashion. They freely admitted that they were urged by their missionaries to carry out this programme, and only for the timely arrival of the friendly chief, who was a pagan and who stayed the proceedings, the soil of New Zealand would probably be consecrated for the first time with the blood of martyrs.

A Timely Visitor.

On the following day the Bishop, taking Father Servant and an interpreter with him, procured a boat to visit some Catholic families who lived on the banks of the Hokianga River. While on this journey he was told of a very fierce and warlike tribe of

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Maoris called the Whirinaki, which had resisted every advance of the Protestant missionaries to make them Christians. When they arrived at the pah, strangely enough and quite unexpectedly, they were received, so to speak, with open arms, the head man saying to his people: 'These two strangers have neither wives nor children; they do not appear to be well off, but they have not come for our lands. They must be the ministers of the true God.' It appears that there was an old tradition among the Maoris of the North Island that the ministers of the true Church were unmarried, and that at some future time they would come to New Zealand and would be known by their celibacy. The party remained all day at the Whirinaki settlement, and when night came the young men and women lit torches and sang songs in front of the whare which had been appropriated to their use, and where a hospitable host supplied them with kumeras and fish and other Maori delicacies. Next day, at an early hour, a crowd arrived to see the Bishop, who, being requested to say a prayer to the true God, knelt down and recited some prayers from the breviary, which upon being finished they all cried out 'Kapai! kapai!' Thus came into

The True Fold

a tribe who, from the fierceness of their character, were called Whirinaki (wicked), a tribe which the Protestant missionaries gave up in despair. They pressed the Bishop to remain with them, and they would give him land on which to build a house and get their young people to wait on him, but all that he could do was to promise them that, at some future time, he would return to them and settle everything to their satisfaction. Meanwhile the Protestant missionaries were busy in spreading the most alarming rumors about the Catholics among their disciples, telling them that if they wished to save their country from the French they must be got rid of. Bishop Pompallier was privately informed that his house was to be burned down and he and his priest and catechist taken in a canoe up the river, and disposed of in the usual Maori fashion. Fearing an outbreak, the Europeans, Catholics and Protestants alike, advised His Lordship to leave the country at once. They were foreigners, and, moreover, there was no French Consul on the island to whom they could appeal for protection, so in the interests of peace and order they were urged to leave the country. However, at the time when the discontent was rifest and the inevitable was about to be accepted, one of the unconverted chiefs brought a little child of his who was on the point of death to be baptised, he having heard that after Baptism the soul would go to dwell with the true God. The Bishop hastened to comply with his request, and, immediately after the ceremony was finished, the child began to show signs of recovery, and before two days were over was as well as ever. This circumstance soon became known to the natives, who admitted that the God of the Bishop was a good God. But notwithstanding this the vilest calumnies still continued to be spread about the Catholic Church and her ministers, and

The Danger to the Infant Mission

became every day more and more imminent. At this juncture the French corvette 'La Heroine' arrived in Sydney Harbor, and her commander (Captain Cecile), learning that the Vicar Apostolic, his priest, and catechist were being persecuted and harassed in New Zealand by the Protestant missionaries, set sail at once for the Bay of Islands in order, as he said in a letter sent on before him, to teach these gentlemen a lesson in civilisation. He added that he meant to settle the question of liberty and justice, which was being violated by the persecution of a French subject, and, if needs be, he was ready to employ his artillery and the weapons of his sailors for that purpose. The publication of this letter had the desired effect, and neither the artillery nor the weapons of the sailors were needed to quell the disturbance. M. Cecile placed one of his boats at the service of the Bishop, who was thus enabled to pay several visits to the natives around the bays, by all of whom he was received with marked respect.

It is needless to say that the presence of 'La Heroine' in the Bay of Islands put a stop effectually to the persecution of the Catholic missionaries. On the Sunday after her arrival Mass was celebrated on the deck of the vessel amidst all the pomp and splendor at the ship's command. The deck was splendidly decorated with flags and awnings, and the Captain undertook the decoration of an altar. Most of the sailors, who had been to confession on the day before, received Holy Communion. The inhabitants around the bays and the natives were invited to be present, and the function was very impressive. The commander and his staff were in full uniform. A number of Pro-

testant ladies and gentlemen from Kororareka were present. Altogether there were about 300 people on board. At the Elevation the gunners went through their exercises, kneeling while the sounds of the drums reverberated along the shores and re-echoed among the adjacent hills.

(To be continued.)

THE RETREAT OF THE TEN THOUSAND

A GREAT RELIGIOUS FUNCTION

Not Xenophon's retreat of the ten thousand; yet a retreat of ten thousand men. So, indeed, might be styled the German Catholic Congress which was held in the closing days of August in the romantic old city of Frankenthal—Wursburg on the Main. Ten thousand men, there gathered together, went through all the exercises of a retreat with the orderliness and regularity of a Jesuit or Benedictine novitiate—10,000 men gathered from all the various provinces of that Empire of sixty millions, gathered from all its various professions. The long-suffering Pole was there, fresh with laurels won in his noble fight for Catholic education; the Hamburg or Berlin merchant had abandoned for a while his widespread business and his anxious search for new markets; the Rhinelander from his wine-clad hills; the Westphalian from his rich mines; the Alsatian and the Bavarian from their river valleys and golden harvest fields—all had wended their way to this quiet city of the waters, built at the foot of the Marienburg, the Holy Mount consecrated to the Mother of God, under whose protection stands this old city and its staunch Catholic population.

Not these only, but others too, though in smaller numbers, yet from more distant countries, had come hither to join in this great retreat. Frenchmen from beyond the Rhine, Italians from beyond the Alps, and even Americans from beyond the ocean, mingled there with the elite of Catholic Germany. All these had gathered together; they had come hither in quest of a high ideal—a twentieth century quest of the Holy Grail, an ideal of such importance to the Catholic world that its discussion by such a body of men cannot but command our deepest interest and claim our most careful study. Thirty years ago the Catholic Church of Germany was passing through

Its Baptism of Fire.

A modern Titan was once more attempting the impossible feat of heaping Pelion on Olympus, and by this means scaling the forbidden heights where there dwells the Counsel of the All-Wise, the All-Mighty. The world is witness of the fact, and history has registered the complete failure and overthrow of this sacrilegious attempt. The mailed hand that smote the proud descendant of the Hapsburgs, and laid low the Imperial crown of the Buonapartes, the hand at whose beck two million warriors had sprung to arms, was stayed when it attempted to invade the sacred threshold of conscience and of faith. Windthorst, the Reichenspergers, Mallinckrodt, and countless others of smaller fame, yet of no less resolute courage, rose up; and in a warfare that united all that was best in the Catholic Manhood of the newly-born Empire drove back the Man of Blood and of Iron, who had never before known retreat.

Those days are now past and gone. The armor of the brave has been hung up, the trappings have been laid aside, and the sword, which for twenty-five years knew no rest, has once more been sheathed, and a peace, honorable and well earned, once more reigns within the confines of that mighty Empire. But the institutions which had sprung up during that fierce conflict have not been allowed to die. No longer, indeed, is it their aim and purpose to meet outside foes, but a great constructive work remains to be done, a task no less arduous than that which faced them of old—the task of building up within the Catholic body the spirit and the ideals of a truly Catholic life. And thus it came about that the German Catholic Congress of 1907 found itself confronted with the great task of finding ways and means by which the Catholic ideals might be kept alive in the family, and from thence transplanted into

The Political and Social Life of the Nation.

A stupendous task, indeed, when one considers the world in which we of to-day live and move. In a world which has hailed with joy the negations of Strauss and Renan, which has showered its brightest rewards on Darwin and Haeckel, and even found a place in its temple of fame for a Zola, what place can there be for our Catholic ideals? Carlyle, indeed, has taught us what true hero worship ought to be. Yet neither his generation nor ours

has listened to his teaching, and the fact remains that those men are now on the pinnacles of fame whom he from the first denounced as dangerous impostors. The men who gathered at Wursburg realised the difficulty of their task, yet nothing daunted they set to work, discussed, argued, resolved, and scattered their resolutions broad and wide over the Fatherland from the Rhine to the Oder. The foreign Press, including representatives from Austria, Russia, Belgium, Holland, England, and Spain, did the rest, so that the work of those 10,000 men has penetrated into at least half the Catholic world.

And what was the solution which these men of our own time gave to this old riddle? It was partly the old solution and partly a new one. It was assumed from the first that the Catholic family is the soil where the Catholic ideals must be grown and nurtured. And, in connection with this, it was recognised that the Catholic families must be reached individually by those who share in this noble work. The Catholic schools were, as of old, the subject of many stirring speeches; university education was encouraged and promoted; the foreign missions received a new impetus; associations for Catholic servants, the Catholic Press, Catholic merchants, were encouraged and extended. This alone would have been a result justifying the holding of such a Congress. But as Lowell has it—

New occasions teach new duties,
Time makes ancient good uncouth.

A greater question still remained. For many years past wise thinkers, laymen as well as clergy, had asked themselves whether the time had not come for

A New Apostolate—

an apostolate of laymen; whether, in view of the fact that the numbers of priests and bishops are no longer sufficient to cope with the enormously increased needs of these modern times, it was not advisable that laymen should begin to take a more active part than they have hitherto done in the spreading of the Gospel Message, in the 'Instauration of all things in Christ?' To reach the people nowadays, in the industrial nations of the Continent a priest must do what is called 'social work.' This presupposes in him a long and careful study of political and social economy, of labor legislation, etc. It demands a great amount of his time and of his energies. In spite of the many difficulties that strew this particularly thorny path the German clergy, as far back as a quarter of a century ago, under the leadership of the great Bishop von Ketteler, set to work on these lines. It was the carrying of the great Catholic ideals into the everyday life of the worker, and the results of this great and noble work stand before the world to-day in the shape of a Church in which priest and people are linked by a bond stronger than death. But, as the president of the Congress said in his opening speech, the realisation of the Catholic ideals in public life is a gigantic task which in itself requires a whole army of workers. Bishops and priests, were they ever so eager, learned and distinguished, cannot completely master this task, from the very fact that their numbers are limited. It behoves, then, the laymen to come out into the open, and join hands with the priests, and to become workers with them in this noble apostleship.

The idea is not new in Germany, nor is it anywhere else, but Germany alone can boast of practical work done in this direction; she alone can point to an organised army of laymen working in public life for the realisation of Catholic ideals. The German Popular Catholic League—the league of the workers—has now a membership of 565,000, and storms of applause were evoked at the Congress when it was announced that the work of the Congress had already been forestalled, and that no less than 14,000 educated laymen were acting as officials to that vast organisation, and were trying to permeate its public acts with the spirit of our Holy Catholic Faith.

Many were the speeches made at the Congress, some of them coming from the most renowned orators of the Parliament or of the Bar, but the speeches that evoked the most enthusiastic applause were those which declared that it is

A Sacred Duty of the Catholic Layman

to step across the borderland of his family duties and carry his Catholic conviction and his Catholic faith into public life, and to do his best, in whatever sphere he may be placed—be it in the legislatures, or in the law-courts, or in the lecture rooms—to permeate his surroundings with those ideals that are borne upon the wings of hope and charity, and of faith—of faith in a living God and His representative on earth, the Holy Catholic Church. Well indeed may one call such a Congress a retreat. For these 'lay sermons' were interspersed with high Masses and low Masses, and pilgrimages, and devotions of every kind, where the sacred fire was kindled anew that carried them through the

Kulturkampf, and from which the thousands carried away an assurance, which nothing can shake and which history will justify, that the light, which Bismarck would have sought to quench, far from becoming 'a light that failed,' will grow brighter still, now that it has been set up on high by the hands of the layman as well as of the priest. It is also a sign of the times, and a portent of great things to come, the usher in, maybe, of a peaceful revolution in the Church—a revolution not against the stream of her history and tradition, but a fuller development of that mission which Christ confided to the Disciples as well as to the Apostles when he said 'Go ye and teach ye all nations.'

S.P.C.

Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 9.

The committee of the United Irish League met on Tuesday and decided that a general meeting of the League should be held early next month. The membership of the League is steadily increasing, and a large gathering in December is anticipated.

A Triduum will be begun to-morrow in the parish of St. Anne's, South Wellington. His Grace Archbishop Redwood will preach on Sunday evening, the Rev. Father Herbert on Monday, and the Rev. Father Moloney on Tuesday.

The annual picnic of the children attending the school at South Wellington was held at Day's Bay on Tuesday. The weather was all that could be wished for, and a most enjoyable time was spent. The Rev. Father Herbert, S.M., and the Sisters of Mercy supervised the arrangements.

The good example of practical charity, set by their Excellencies Lord and Lady Plunket in the assistance given to Mother Aubert, is being eagerly followed. On Monday Miss O'Connor organised a party of workers, among whom was Lady Ward. The University students and the Trades and Labor Council are also arranging for working bees to push on the undertaking. Many are to take advantage of the holiday on Monday to lend a helping hand.

The annual meeting of the Catholic Young Men's Athletic Club was held on Tuesday evening. The report disclosed that this branch of club life was in a progressive state. The team entered by the club for the harriers' race a few weeks ago gained second place. The fastest time in the race was that of M. Mulcahy, a member of the club. The election of officers for the ensuing season resulted as follows:—Captain, Mr. M. Mulcahy; vice-captain, Mr. P. McGrath; committee, Messrs. J. J. Callaghan, H. McKeown (delegates to the Centre), P. Fitzgerald, and P. McGrath. Several new members were elected, and the club promises to enjoy a successful season.

On Monday evening the members of the Catholic Literary Society held a competition which took the form of Parliamentary speeches. There were six competitors—Messrs. Ryan, McGowan, O'Leary, O'Kane, Reichel, and Jackson. Many of the speakers evidently forgot that they were supposed to be addressing electors, and seeking to win votes. The style was too often of the conversational order. The speakers who appeared to have a better idea of what was wanted were Messrs. O'Kane and Reichel. The former, while not fluent, was forcible and convincing; the latter, though fluent and confident, was scarcely earnest enough and not up to his usual standard. The Rev. Father Bartley, S.M., awarded the prize to Mr. Reichel, and placed Mr. O'Kane second. The speech made by Mr. Jackson was delightfully refreshing in its humor, a characteristic of public speaking which despite its immense value is nevertheless too often neglected in our debating societies.

Wanganui

(From our own correspondent.)

November 8.

It is with regret that I have to record the death of Mr. Hugh O'Neill in the Jubilee Home.—R.I.P.

Mr. F. D. Gaffaney and Mr. Wm. Mahoney, popular members of St. Mary's Club, have been elected on the committee of the Wanganui Swimming Club.

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Mr. Wm. McTubbs proved the winner in the euchre tournament organised by St. Mary's Catholic Club. He received the splendid framed picture of New Zealand views, which was kindly donated to the club by Mr. F. G. Sykes.

A very pleasant evening was spent in the Druids' Chambers on Friday, when St. Mary's Club met the Druids in a friendly game of euchre. Messrs Gaffaney and Willis were the leaders of the respective teams. After a most interesting game, the latter proved the winners. Songs and recitations were given during the evening.

The members of the ladies' Sacred Heart Society received Holy Communion on Sunday at St. Mary's. It being the first Sunday of the month, there was Exposition of the Blessed Sacrament at St. Mary's from the last Mass until Vespers. During the afternoon a large number of the faithful visited the church. After the sermon a procession of the Blessed Sacrament took place, in which the confraternities of the Children of Mary and Sacred Heart League took part.

The Wanganui Agricultural Association have every reason to be proud of their efforts in obtaining such a large number of entries for their show, which surpasses last year's total. They have undoubtedly established their right to claim the Wanganui Show as the largest in the Dominion, notwithstanding the efforts of the Palmerston and Canterbury kindred societies to hold that distinction. The total entries for live stock is 1970, against 1919 for last year. It is 700 ahead of this year's Palmerston total for live stock, and 200 above the Canterbury figures. Besides these there are 1316 entries in the home industries sections, as against 1169 last year.

Hawera

We sincerely regret the departure from the district of one of our leading Catholics in the person of Mr. A. J. Whittaker (writes an occasional correspondent). During his residence in Hawera Mr. Whittaker took an active interest in public affairs as a borough councillor, a member of the Chamber of Commerce, and in other capacities. Had the notice of Mr. and Mrs. Whittaker's departure from Hawera been longer they would have been tendered a public farewell at a social gathering. Their departure, however, was made the occasion of a gathering of some personal friends at the railway station, when Mrs. Whittaker was presented with a handsome silver cheese dish as a mark of esteem. Whilst regretting their departure all will, we are sure, wish Mr. and Mrs. Whittaker every success in their new home at the Thames.

The departure of Mr. L. G. Whittaker, A.T.C.L., from Hawera will be much regretted (says the 'Hawera Star'), as he was always ready to assist at benefits gratuitously, and his services were greatly appreciated. He is a capable and talented musician, and his amiable disposition endeared him to all. He was captain of the local hockey team, and was very popular with his associates.

DIOCESE OF AUCKLAND

(From our own correspondent.)

November 8.

An entertainment takes place in St. Benedict's Hall this evening in aid of the parish funds.

Rev. — Doyle, who is to be ordained to the priesthood by his Lordship Bishop Lenihan, arrived from Sydney last Monday by the 'Zealandia.'

Very great indignation is felt in Auckland at the treatment meted out to Auckland's worthy Mayor and Councillor Bagnall during the week by a Minister of the Crown at Wellington. The snub administered to our chief citizen will not be readily forgotten here.

Word has been received that Mr. T. W. Leys, the editor of the 'Auckland Star,' was entertained at dinner at the House of Commons by Mr. John Redmond, M.P. There were also present the Lord Mayor of Dublin, Mr. T. P. O'Connor, M.P., Mr. Joseph Devlin, M.P., and Rev. Father Hickson, of Wellington. Mr. Leys in a letter to a friend here said it was the most enjoyable evening he had ever spent.

The Executive Directory of the H.A.C.B. Society, in pursuance of a motion carried at the recent biennial meeting in Adelaide, has asked the N.Z. District Executive to take steps to assist in the movement to present a sum of money to the widow of that eminent Irish patriot, Dr. Kevin Izod O'Doherty, and widely

known throughout the world to Irishmen and Irishwomen as 'Eva' of the 'Nation.' It is to be regretted that in the winter of her life 'Eva' should be in want.

Another important communication from the Executive Directory announces that the Ancient Order of Hibernians in America has been affiliated to the great German Catholic Association there. Our own Hibernian Society is affiliated to the former powerful body.

His Grace Archbishop Redwood has sent to the Rev. Father Holbrook, of St. Patrick's, a memorial medal, the first struck by his Holiness Pope Pius X. after his coronation. It bears the inscription, 'Love of the father for the devotion of his children.' It also shows a profile of his Holiness, with papal coat-of-arms. His Lordship Bishop Grimes has sent to Father Holbrook a fine antique ring set with diamonds. Both of these presents have been forwarded for the art union in connection with St. Patrick's Dominion Fete, which is timed to come off during the visit of his Eminence Cardinal Moran to Auckland in February.

Last Sunday afternoon the annual mortuary service was held in the Symond street Cemetery. There was a large gathering of the laity from the surrounding parishes. His Lordship the Bishop presided. A procession of the clergy, Marist Brothers, and altar boys, in which the Bishop took part, left St. Benedict's Church and marched to the cemetery. The Bishop briefly addressed the people in the cemetery, and reminded them of the obligation imposed upon them of praying for the souls of the faithful departed. Around them those silent graves appealed to them. Let them not turn a deaf ear to their entreaties. It was also a reminder to those present that their time would assuredly come, and they should be prepared always for that dread summons by leading good, holy lives. The Bishop, priests, and laity then formed and walked in procession through the cemetery. St. Benedict's choir, under Mr. S. Jackson, sang the 'De Profundis' and other appropriate sacred items. At the conclusion of the service a meeting was held in St. Benedict's schoolroom, over which the Bishop presided, and at which the Very Rev. Father Gillan, V.G., chairman of the Cemetery Board, and the members of that body attended. The annual balance sheet in connection with the cemetery, and which was audited by Messrs. Whelan and Moylan, was read by the hon. secretary and treasurer, Mr. M. J. Sheahan, and adopted. His Lordship thanked Father Gillan and the committee for their good work, which he hoped they would continue to perform. On the motion of Rev. Father Gillan a hearty vote of thanks was accorded to the Bishop for his kindness in coming to assist at the ceremonies. His Lordship replied, and the proceedings terminated.

Gisborne

(From an occasional correspondent.)

The bazaar, held in His Majesty's Theatre during Show Week, (October 21-29) in aid of St. Dominic's Convent, eclipsed in magnitude and completeness of arrangements anything of the kind yet held in Gisborne. No trouble or expense was spared to make it a success. The interior of His Majesty's was completely transformed, while the gaily-decorated stalls were simply groaning with the weight of the costly and beautiful articles they carried.

The bazaar was opened on Monday evening, October 21, by his Worship the Mayor, in a very suitable speech. The hall was literally packed. The city band rendered a programme of music during the evening, which was much appreciated.

The principal feature of the bazaar was the fancy dancing, under the direction of Miss Putnam, of Wellington. The exhibition in this department was certainly the best ever seen in Gisborne. Her 120 pupils were heartily applauded for their skilful performances, the limelight effects considerably enhancing the beauty of the costumes worn. Miss Putnam on two occasions kindly favored the audience with an exhibition of fancy dancing, which was greatly admired. She was encored time after time for her performances. The music was supplied by Miss Lang (piano), Mr. Smith (cornet), and Mr. Von Luebbe (violin).

The bazaar consisted of five stalls:—(1) The Post Office Stall, in charge of Mrs. Ed. Williams, Mrs. Rossbotham, and Mrs. J. E. Flood; (2) the Children's Stall—Mrs. Lyon, of Hawke's Bay; (3) the Rainbow Stall—Miss Neill and Mrs. Finn; (4) the Dominion Stall—Messdames Phil Barry and Rees Jones, and Misses McConville (2); and (5) the Refreshment Stall—Mrs.

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Thomas Hackett. A numerous staff of gaily-dressed ladies assisted the stall-holders to dispose of their goods. The numerous side-shows were in charge of the young men of the parish. The art union was conducted by Messrs. W. Webb, Arthur Townley, and J. McFarlane, who gave general satisfaction.

The financial result is very satisfactory, and amply remunerates the ladies of the parish for their most patient and unflagging industry. The whole takings amount to £1010 14s 11d. Deducting expenses (£166 3s 3d), a clear profit is realised of £844 11s 8d. This liquidates the debt on the Gisborne parish.

New Zealand Time

People do not know it, but it is never the right time in Wellington (says the 'Dominion'). It is like this. The Dominion of New Zealand is too narrow to have more than one time—the United States of America has four—so a mean is taken, and that mean is a line drawn north and south that passes between Lyttelton and Christchurch. Wellington—if the reader will observe the map—is further east than Lyttelton, so must be always a little bit ahead of mean time, which fact need not cause anyone to miss any sleep. Carry the line right up, and one sees at a glance how grossly incorrect the time is at Gisborne (through its adoption of New Zealand mean time)—some twenty-five minutes out. In this connection it is interesting to note that there are two distinct times observed in one town in New South Wales—at Broken Hill. Broken Hill is a weary way west of Sydney, so far that no train runs that way. It is tapped by an extension of the South Australian service, and while one half the town observes Adelaide time, the other—the Government offices, etc.—adheres to Sydney. Adelaide is nearest sidereal time, but neither is correct, for every town has a time of its own. In the meantime, that in the Dominion of New Zealand is a mean time, and we in Wellington are ahead of the time.

WEDDING BELLS

EDWARDS—DUNN.

A wedding of considerable interest (writes a correspondent) was celebrated at the residence of Mr. and Mrs. Dunn, Riversdale, on Wednesday, November 6, when Mr. Joseph Edwards, Port Chalmers, was united in the bonds of Matrimony to Miss Maria Dunn. The Rev. Father Keenan officiated. The bride, who wore a beautiful dress of white taffeta silk, handsomely trimmed with insertion and lace, and the customary wreath and veil, was given away by her father. The bridesmaid was Miss J. Smail. The bridegroom was attended by Mr. Skinner (Dunedin), who acted as best man. The large number of friends present at the ceremony was evidence of the popularity of the bride. The present of the bridegroom to the bride was a gold watch and chain, and to the bridesmaid a gold ring set with precious stones. Later Mr. and Mrs. Edwards left for Dunedin, en route for Port Chalmers, their future home, carrying with them the best wishes of a large number of friends. The happy couple were the recipients of a large number of useful and ornamental presents.

McNAMARA—O'BRIEN.

A very pretty wedding (writes our Westport correspondent) took place on October 29 at St. Patrick's Church, Addison's Flat. The contracting parties were Miss Lena Veronica O'Brien, daughter of Mr. D. O'Brien, and Mr. Michael Joseph McNamara, son of Mr. Patrick McNamara, Limerick, Ireland, and nephew of the late, Very Rev. Dean Mahony, of Nelson. The ceremony was performed by the Rev. Father Bergin, who also celebrated a Nuptial Mass. The bride, who was given away by her father, was attired in white silk, and wore the customary wreath and veil. Miss Kate O'Brien, sister of the bride, acted as bridesmaid. She wore a gold cross and chain, the gift of the bridegroom. The bridegroom's gift to the bride was a gold watch and chain, and the bride's gift to the bridegroom a set of gold sleeve-links. After the ceremony the bridal party drove to the residence of the bride's father, where the breakfast was laid, the usual toasts being duly honored. The happy couple left in the evening for Nelson, taking with them the best wishes of their many friends for their future success and happiness.

Deaf and Dumb Institution, Waratah, N.S.W.

We are in receipt of the report for the past year of the Deaf and Dumb Institution, Waratah, New South Wales, which is conducted by the Dominican Nuns, under the direction of his Lordship the Bishop of Maitland, and under the patronage of the hierarchy of Australasia. This is the only Catholic school for the deaf in the whole of Australasia, and there are children in it from every State, many of whom are in a great measure dependent on the institution. The charitably disposed are earnestly requested to help this most deserving charity. Of the pupils in the institution in 1906, 23 were from New South Wales, 4 from Victoria, 7 from Queensland, and 2 from New Zealand. No Catholic child with unimpaired intellect is refused admittance on the plea of poverty, but parents and guardians are expected to contribute towards the support of the children according to their means.

Mother Hubbard Sanctified

With what saint may Mother Hubbard be identified, and why?

Several competitors in 'Lippincott's' 'Hundred Prize Questions' named St. Elizabeth, though acknowledging that it is almost an insult to the sweetest of all the saints of the Roman calendar to give her name as the answer to this question.

And yet—'Die Mutter von Ungarn'—the transition to 'Mother Hubbard' is simple enough. In the 'cupboard was bare' of the nursery tale we find the 'empty treasury' of Hungary, exhausted by Elizabeth to supply the wants of the poor. In her seeking clothing for 'her poor dog' we see the fair saint giving away her own robes, even tearing off her rich mantle to bestow upon a beggar. In the search for 'white wine and red' we find Elizabeth's charity and visits to the hospitals which she had founded; in the sickness of her four-footed companion, the sick and suffering whom Elizabeth relieved with her own hands, and the leprous child for whom she cared, laying him in her own bed. Even as in the nursery tale Mother Hubbard thought of another, not of herself, so Elizabeth's unselfishness and self-denial shone forth like stars. The 'bare cupboard' may also indicate the famine which afflicted Thuringia in 1226, which was followed by a plague, in which Elizabeth herself nursed the sufferers. She was born in 1207, and died November 19, 1231, being canonised four years after her death. The most celebrated picture of Elizabeth is that painted by Murillo for the Church of La Caridad (Charity) at Seville.

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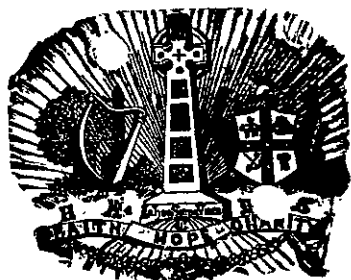
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Commercial

PRODUCE

Wellington, November 11.—The High Commissioner cabled from London on November 9 as follows:—

Mutton.—The market is steady. Shipments now arriving are very small. Canterbury brands, 3½d; North Island, 3¾d; light-weights, 3¾d.

Lamb.—The market is slightly weaker, with less demand. New Zealand stocks on hand are light. Canterbury brands, 5½d; other than Canterbury, 5d.

Beef.—The market is steady, the demand being chiefly for forequarters. Average prices, 3½d and 2½d for hind and forequarters respectively.

Butter.—The market is steady, without animation. The average price realised throughout the week was 122s per cwt. In choicest New Zealand brands the stocks are almost exhausted. Danish butter, 126s; Siberian, 112s; Argentine, 120s.

Cheese.—The market is quiet. There is no alteration in prices to report.

Hemp.—The market is quiet, with moderate inquiry at rates cabled last week.

Wheat.—New Zealand long-berried, 42s 6d; short-berried, 41s 6d for 496lb, ex granary. The market is quiet, but steady.

Invercargill Prices Current:—Wholesale—Butter, (farm), 7d; separator, 8d. Butter (factory), pats, 1s 0½d. Eggs, 10d per dozen. Cheese, 7d. Hams, 9d. Barley, 2s to 2s 6d. Chaff, £5 10s to £6. Flour, £14 10s to £15 10s. Oatmeal, £17 10s to £18s. Bran, £5 15s. Pollard, £6 10s. Retail—Farm butter, 9d; separator, 10d. Butter (factory), pats, 1s 2d. Eggs, 1s. Bacon, 10d. Bran, 6s 9d. Pollard, 11s. Chaff, 3s 3d. Oatmeal, 50lb, 10s; 25lb, 5s 3d. Flour, 200lb, 31s; 100lb, 16s; 50lb, 8s 6d; 25lb, 4s 3d.

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

We held our weekly auction sale of grain and produce at our stores on Tuesday. We submitted a representative catalogue to a good attendance of buyers, and with the exception of potatoes cleared most of the lines on offer at satisfactory prices. Values ruled as under:—

Oats.—All lines on offer continue to meet with good demand at prices fully equal to late quotations. Prime bright samples are in most request, and short plump oats are readily saleable at quotations as fowl feed. We quote: Prime milling, to 4s; good to best feed, 3s 10d to 4s; inferior and medium, 3s 7d to 3s 9d per bushel (sacks extra).

Wheat.—More favorable reports from the Commonwealth, together with a slight slackening in the London market, has had a somewhat quieting influence here. Holders, however, are firm, and there is no change in prices to report. We quote: Prime milling, 6s to 6s 2d; whole fowl wheat, 5s 10½d to 6s; broken and damaged, 5s 3d to 5s 9d per bushel (sacks extra).

Potatoes.—Arrivals during the week have been exceptionally heavy, and as the shipping demand has fallen off, the market has become glutted. At our auction sale to-day bidding for all lots on offer was very slack, and it was impossible to effect sales unless at a reduction of £2 to £3 per ton on prices obtained at our sale last Monday. Medium and inferior sorts were unsaleable. Unless the demand improves, we fear that, with the large quantities forward,

the market will ease still further. We quote: Prime Derwents and Up-to-dates, £3 17s 6d to £4; good to best do, £3 12s 6d to £3 15s; medium, £3 to £3 5s; inferior, £2 to £2 10s per ton (sacks included).

Chaff.—Consignments of late have been barely sufficient for late requirements, and prices have hardened still further. Prime quality is readily saleable on arrival at £6 10s to £6 15s per ton; medium is not in such strong request at from £6 to £6 7s 6d; inferior has poor sale at £5 to £5 10s per ton (bags extra).

Straw.—Fair supplies have been forward during the past week, and any arriving still meet with ready sale at—for oaten, £2 15s to £3; wheaten, £2 5s to £2 10s per ton (pressed).

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

Oats.—Competition has not been so keen during the week, and with the good rains falling in Australia and locally prices have receded from ½d to 1d per bushel. Quotations: Prime milling, 3s 11d to 4s; good to best feed, 3s 10d to 3s 11d; inferior to medium, 3s 7d to 3s 9d per bushel, ex store (sacks extra).

Wheat.—There is still very little offering, but in sympathy with the decline in Australia, prices have receded from 1d to 2d per bushel here. Prime milling, 6s to 6s 1d; medium (selling as fowl wheat), 5s 10d to 5s 11d; broken and damaged, 5s 3d to 5s 7d per bushel, ex store (sacks extra).

Chaff.—Prime oaten sheaf is still very scarce, and is selling up to rates quoted last week. Anything not first class is harder to dispose of. Quotations: Prime oaten sheaf, £6 5s to £6 10s; extra, to £6 15s; medium to good, £5 15s to £6; light and inferior, £4 15s to £5 10s.

Potatoes.—The market is swamped, and there are absolutely no buyers. Unless there is a demand from the north potatoes will go lower than they were some weeks ago. Quotations: Best Derwents and Up-to-dates, £3 15s to £4; medium to good, £2 10s to £3 10s, with no buyers.

Pressed Straw.—The market is still bare. Oaten, 55s to 60s; wheaten, 47s 6d to 50s.

WOOL

Sydney, November 12.—At the wool sales bidding was brisk, but values were lower than last week. Good wools showed a decline of from 2½ to 5 per cent., and faulties from 5 to 7 per cent.

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

Rabbitskins.—As sales are to be held fortnightly in future, there is nothing to report.

Sheepskins.—We submitted a medium catalogue to-day. Bidding was slightly brisker than at last week's sale, but prices, except for good halfbred skins were much the same. Best halfbred sold from 9½d to 10½d; medium to good, 7½d to 8½d; best crossbred, 7d to 7½d; medium to good, 6d to 7½d; inferior and medium stuff brought from 4d to 5½d.

Hides.—There has been no sale since last report.

Tallow and Fat.—Prices still continue good for all coming forward. Best rendered tallow, 22s to 26s; medium, 18s to 21s 6d; inferior, 14s to 15s 6d; best rough fat, 17s to 19s 6d; medium, 14s 6d to 16s.

A curious anomaly in the hours of labor awarded by (he Arbitration Court was mentioned, according to the 'Napier Daily Telegraph,' by Mr. W. Ward at the Builders' Conference. Mr. Ward stated that in his 'bit of a business' he was working under no less than five different awards—carters, 48 hours, carpenters 47, machinists 46, plumbers 45, and painters 44.

The Forestry Department's report states that over 18 millions of trees have been planted. There is no precise information as to the dates when the trees will be fit for milling. Larch and eucalypti are frequently milled at from 30 to 50 years, whilst the general run of timber trees might be fit for milling at from 50 to 100 years, or even later.

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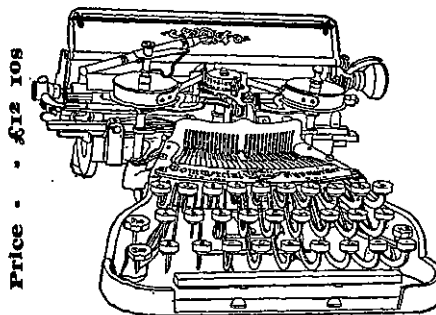
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Nuns as Farmers and Blacksmiths

In the convent of St. Dominic, King William's Town, Cape Colony (says the 'Sacred Heart Review'), is a community of nuns, the Sisters of St. Dominic, whose work is somewhat out of the ordinary. These nuns work at occupations which are not usually viewed as falling within the lines of womanly effort. A writer in a South African paper thus describes the community, and tells how it came about that the nuns were compelled to do the work of men:—

'When the Sisters of St. Dominic first arrived in South Africa, eager to sow seeds of religion, they purchased an extensive farm, with the object of employing laborers to cultivate it for the support of their convent. They soon discovered, however, that in such a country as South Africa then was, where every man had the gold or diamond fever rather badly, it was as easy to find agricultural laborers as it was to find the proverbial needle in a haystack. Nothing daunted by their inability to find men more willing to wield a spade in turning up potatoes than to use it turning up gold, the Sisters quietly, but none the less determinedly, put their hands to the plough, and began to cultivate the farm themselves. As was to be expected when women begin an unaccustomed task they had to contend with many difficulties, such as blunted implements and broken ploughshares.'

The Nuns' Problem.

'The problem that now faced the plucky Sisters was the need of a blacksmith to put their implements into working order again, so they sent to Cape Town and secured the materials to build and the tools to stock a smithy. When the smithy was completed they found that procuring a smith was as difficult as the securing of farm laborers, so they were again compelled to fall back on Cape Town, and succeeded, after considerable delay and trouble, in securing a smith to act as a tutor to the Sisters. The aptitude with which they picked up the tricks of the trade may be gauged by the fact that the tutor, doubtless not recognizing their equality with a man, went on a spree, and was speedily made aware of their superiority to him by being summarily dismissed for his lack of respect due to the noble women who hired him.

'From that time the Sisters have done their own blacksmith's work, and there are no more vexatious delays in the cultivation of their farm land, and they plod on from morn till night, attired in their brown habits, hoeing, ploughing, pruning, and grafting, or driving and herding strong-limbed oxen.

'One of the most striking effects in the appearance of the Sisters of St. Dominic in South Africa is their rosy, tanned faces, so different from the white faces of the nuns under ordinary circumstances. This natural bronze is well earned. Day after day, week after week, month after month, and year after year, the Sisters toil at the forge and in the field, exposed to the heat of the fierce tropical sun, and the fiery heat of the forge.

Expert Blacksmiths.

'It is, indeed, not too much to say that the women blacksmiths of the Dominicans are experts. To watch them at work is, indeed, an education to man on the energy, courage, and adaptability of the so-called weaker sex. The strength and precision of the hammer swinging by these Sisters is a fascination, and many visitors go miles out of their way to gaze in awe-struck wonder and admiration at the hard-working women of the smithy.

'A visitor to the Sisters of St. Dominic who had the good fortune to bring with him a letter of introduction from a Bishop gives the following description of a momentous event:—

'The Abbess of the Convent was a woman endowed with uncommonly good sense. She was practical, and her personal spirituality was aided and tempered with a knowledge of human nature and a sense of humor. After an inspection of the vineyards, orchards, and the fields of growing crops, the Abbess conducted him to the blacksmith's shop. The smithy was a long, narrow building, with a strong frame, the sides boarded, and the whole surmounted with a red cupola, with slatted sides, through which the smoke from the smithy fires filtered. Within were a well-built brick forge, a strong capacious bellows of ox-hide, and all the customary paraphernalia incidental to the vocation of the votaries of Vulcan, such as hammers of various sizes, pincers, punches for making holes in horse-shoes, etc., and monstrous anvils.

'Tied up to a strong rack in the centre of the shop was a draught horse. With nail-box beside her,

a nun bent over the near hind foot, and, with a pair of tongs, was fitting a red-hot shoe to the scorching hoof. With the assistance of a Sister the nun nailed the shoe, and patting the horse soothingly proceeded to lift up another hoof and repeat the performance with a second shoe, which she had hammered into a perfect fit at the anvil.

'Once or twice she drove a nail in a direction that did not satisfy her. She withdrew the nail in a workmanlike manner, and substituted another, and at last the big horse was shod as neatly and as well as the average blacksmith could do it.

'Whilst the horse-shoeing was in progress another Sister was busy making hinges, hooks, staples, ring-bolts, and other articles of builder's hardware out of rod and bar iron. She hammered away in rather an experimental fashion, and frequently exhibited her work to the horse-shoeing nun, seeking her advice upon knotty points of the smith's art. Another nun was repairing farm machinery, and seemed to be an adept in the work.'

The Most Useful Tree

Probably the most useful tree in the world is the cocoanut palm, every portion of which is put to good use. The trunk is used for building houses, making furniture and farm implements and countless other articles; hollowed out it makes a canoe. Its leaves are used for thatching, the leaf stalks for paddles and fishing lines. The blossom in bud makes preserves and pickles, besides serving as a staple vegetable. From the pith of the trunk is derived a kind of sago, and from the flowers, sugar, vinegar, and toddy, which, after fermentation, becomes arrack. The ripe cocoanut is a valuable article of diet. The white kernel produces a delicious cream, a good substitute for cow's milk, while the oil is used as a lubricant for soap and candle making. It is also applied to counteract the stings of scorpions. The refuse of the oil, or oil cake, is valuable as food for animals and poultry, and as manure for the soil. From the shell drinking cups, spoons, lamps, bottles, firewood, and even tooth powder are obtained. The husk supplies fibre for mattresses and cushions, brushes and mats, ropes, cables, nets, and even the harness for bullocks. The web sustaining the foot-stalks is made into strainers and torches. The tree acts as a conductor in protecting houses from lightning.

In the Wrong Flock

The temperance society was to meet that afternoon. Mrs Philpots dressed in a hurry and came panting downstairs. She was a short, plump woman.

'Addie, run up to my room and get my blue ribbon rosette, the temperance badge,' she directed her maid. 'I have forgotten it. You will know it, Addie—blue ribbon and gold lettering.'

'Yes'm, I knows it right well.' Addie could not read, but she knew a blue ribbon with gold lettering when she saw it, and therefore had no trouble in finding it and fastening it properly on the dress of her mistress.

Mrs Philpots was too busy greeting her friends or giving close attention to the speakers at the meeting to note that they smiled when they shook hands with her.

When she reached home supper was served, so she went directly to the dining room, where the other members of the family were seated.

'Gracious me, mother!' exclaimed her son, 'that blue ribbon—have you been wearing that at the temperance meeting?'

A loud laugh went up on all sides.

'Why, what is it, Harry?' asked the good woman, clutching at the ribbon in surprise.

'Why, mother dear, didn't you know that was the ribbon I won at the show?'

The gold lettering on the ribbon read:—

'Atlanta Poultry Show. First Prize—Bantam.'

The field is clear (remarks the London 'Daily News'). Devolution has been rejected, and there is no longer a choice between Coercion and Home Rule. The House of Lords, which was the real obstacle to the heroic remedy, will no longer stand in the way if Liberalism dominates this. The sooner Liberals realise that the logic of events has already inscribed Home Rule on the party programme at the next General Election the better will it be alike for Ireland and the hopes of democracy at home.

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Students not preparing for the learned Professions have the advantage of a Special Commercial Course, under efficient management, where they are taught all that will be of use in mercantile pursuits.

Special attention is also paid to the teaching of Physical Science, for which purpose the College possesses a large Laboratory and Demonstration Hall. Vocal Music, Elocution, Drawing, and all other branches of a Liberal Education receive due attention.

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The religious and moral training of the pupils is an object of special care, and particular attention is bestowed on the teaching of Christian Doctrine.

A well-appointed Infirmary attached to the College is under the charge of the Sisters of Compassion, from whom in case of illness all students receive the most tender and devoted care, and who at all times pay particular attention to the younger and more delicate pupils, who without such care would find the absence of home comforts very trying.

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Candidates for admission are required to present satisfactory testimonials from the parochial clergy, and from the superiors of schools or colleges where they may have studied.

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The Annual Vacation ends on Saturday, the 23rd of February.

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THE Executors of the Will of Maurice Hoare (or Hore), late of Ballarat (deceased), wish to communicate with the legatees described therein as John, Michael, and Mary Hoare, of Laurceton Diggings, New Zealand. Information about them is requested by PEARSON & MANN, Solicitors, Lydiard street, Ballarat, Victoria.

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MARRIAGES

SULLIVAN-SINCLAIR.—On Thursday, November 7, at St. Patrick's Basilica, South Dunedin, by Rev. M. Howard, Richard Francis, fourth son of the late Mr. William Sullivan, Greymouth, to Mary, eldest daughter of the late Mr. Jas. Sinclair, Invercargill.

McNAMARA-O'BRIEN.—On October 29, at St. Patrick's Church, Addison's Flat, by the Rev. Father Bergin, Lena Veronica, second youngest daughter of Daniel O'Brien, to Michael Joseph, second youngest son of Patrick McNamara, Limerick, Ireland, and nephew of the late Very Rev. Dean Mahony, of Nelson.

ANSWER TO CORRESPONDENT

J.R.H.—(1) The Old Catholics (so-called) are a small and diminishing knot of people who 'went out' after the Vatican Council and established a sect of their own. They did not state at their recent conference at the Hague what 'reforms' they desired to see in the Church of Rome. They probably do not know, as they are not sure of their own doctrines from year to year. (2) The 'ex' you mention came to the Church as a convert. He left it in or about 1890, on his marriage. He became a Unitarian, and has since then boxed the compass of religious opinion. His latest move (taken quite recently) has been to 'vert to Anglicanism.

EDITOR'S NOTICES.

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

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

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

ANONYMOUS COMMUNICATIONS are thrown into the waste-paper basket.

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

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

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

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, NOVEMBER 14, 1907.

ATHEISM IN THE SCHOOL

FRENCH atheism has for a long time past been busy driving the thought of God, and the idea of moral responsibility to an all-seeing judge, out of the schools, the army, the hospitals, and the other public institutions of the Third Republic. The radical-socialist 'machine' are busy persecuting, plundering, and oppressing the elements that make for morality and social order. And they are too busy to attend seriously to the juvenile and adult crime that is rampant in the great centres, too criminally chicken-hearted and indulgent to apply the 'butt-end' of the law to the bands of armed 'Apaches' that are terrorising Paris, or to unspeakable criminals of the type of the child-murderer Soleilland. No capital sentence has been executed in Paris since 1898; the law in this respect has become a dead letter; and the city has at last been roused, and stands alarmed at the growing menace to life and limb and public order which has grown up under the new regime. Great demonstrations have surged and eddied through the city, calling upon the powers that be to inflict the extreme penalty of the law upon the man who decoyed, dishonored, and then played the part of 'Jack the Ripper' to a twelve-year-old child in the heart of 'the gayest capital'. Crowds may come and crowds may go, but the campaign against religion goes on for ever. While the President of the Republic was saving the neck of Soleilland from the edge of the falling guillotine, soldiers were driving out the gentle Ursuline nuns, at the point of the bayonet, from their convent home in Finisterre, after the Government bailiffs had seized and stolen their kitchen-ware, ransacked their clothes-presses, plundered them even of their beds and bedding, and left them to sleep, as best they could, for several weeks upon straw. After the massacre of the Holy Innocents at Bethlehem, the rumor went around that Herod's own son had been inadvertently slain on that red day. And (so the story runneth) a Don Pasquino of the time thereupon declared that it was better to be Herod's pig than Herod's son. So far as the comforts of this life are concerned, it appears to be more tolerable, under the present atheistic regime in France, to be a ragsman or a 'Jack the Ripper' than an Ursuline Sister; for even Soleilland is assured of abundant food and clothing, and—till released again for the benefit of society—he will sleep o' nights upon a comfortable bed, and not upon the strewn straw which was the couch of the gentle Sisters of Finisterre—till they were thrown upon the world at the bayonet's point.

The latest activity of the radical-socialist 'machine' is of a kind that has been long coming. Some time

ago the following resolution was passed at a Masonic congress :—

'Considering that, in spite of the laicisation of the public schools, a great number of classical books are still edited in a spirit clerical, or at least mystic and full of spiritualism, the congress desires that, in their annual reunions teachers be invited to the purification of these classical works into a lay and republican form.'

The result is set forth as follows by an English contemporary :—

'The French teachers have now a new edition of a grammar, from which all clerical ideas are expunged. Thus the sentence, "God is great," becomes "Paris is great"; and instead of "the soul is immortal," the child reads "the ass is patient". All this shows how closely the men who hate religion watch over every approach of those truths which they detest. In Europe to-day, as well as in France, the battle that is being fought is one for or against God. Secularism is but another form of atheism, and secular education means an education without knowledge of God, and of man's duty to God. In that stern fight Catholics at least know where they stand and Catholics in England may look to Catholics in France to see what any weakness on their part would bring about.'

All this reminds one that Secularists in Victoria ploughed this field before atheists in France even looked over the fence. And the community of feeling between them is not devoid of a certain grim significance. A writer in the 'Crucible', telling how rigidly religion was being excluded from the State schools in Victoria, says :—

'In a story in the Victorian Reading Books, in which the term "Christian mother" occurred, it was obliterated, and the term "frantic mother" substituted. In a well-known poem of Longfellow's occurs the phrase: "And she thought of Christ, Who stilled the waves on the Lake of Galilee"; the verse has consequently been cut out of the poem; and from "The Cotter's Saturday Night" is cut out Burns' beautiful stanza describing the old cottager reading the Bible to his children'.

The Rev. R. G. Balfour, a Presbyterian divine. (quoted recently by the 'Glasgow Observer') tells as follows the story of how Christ was hunted from the public schools of Victoria :—

'The school-books contained several references to Christ. At the instigation of some rabid secularists, the publishers were instructed to print a Victorian edition from which the name of Christ was expunged. Some three or four years ago Parliament ordered it to be restored. Strangely enough, the Minister of State who got the name of Christ removed from the school-books was the son of a Presbyterian minister, while the member of Parliament who got it restored was a Roman Catholic'.

We think there is nothing 'strange' in the action of the Catholic member of Parliament. Here, as on Continental Europe, the battle of the schools is—although in somewhat different ways—a battle 'for or against God'. It is a poor system that cannot be pushed to its logical issue. And the logical and consistent carrying out of the secular—or, rather, secularist—idea of education would land us where it landed Victoria in the nineties, and where it has landed France to-day, in such an exclusion of God from the text-book and the school, as would be equivalent to a negative atheism.

Notes

Modernist Errors

With this issue we publish a translation of the Pope's great Encyclical on the Errors of Modernists. The translation is that of the London 'Tablet', but a few minor errors that crept into it have been corrected.

Conciliation

The principle of conciliation has scored a signal victory in averting the great threatened railway strike in

England, and in preventing such a calamity for several years to come. If political parties in England are wise, they will hasten to give the principle legislative sanction. In this respect there is no need that the British parliamentarian should make his country a corpus vile for an untried experiment in labor legislation. New Zealand has shown the way, and the tardy Britisher can safely follow.

Catholic Belgium

'Belgium', says, the 'Glasgow Observer', 'is a Catholic country—the only country in Christendom with an expressly Catholic Ministry in power for the past twenty years, the only country where Catholics as a party have had and have the upper hand. Belgium is the most prosperous country in the world. The Belgian State pays the Catholic priests a State salary. The Belgian State goes further. Catholic State that it is, it pays Protestant ministers State stipends, and it pays even Jewish Rabbis the same.'

Immovable amid Change

In the 'Bellman' (Minneapolis, U.S.A.), Mr. William C. Edgar, a non-Catholic writer, writes recently as follows :—

'Never in the history of this land was there greater need than now for the great restraining, conservative influence which that (the Catholic) Church is able to exercise upon the wayward spirit of the nation. It is doing what no other religious body of less inflexible standards and inferior power of organisation can attempt to do successfully—a service to mankind the value of which is beyond all power of estimation.'

'It stands immovably in a world of mutable, changing purposes; pointing steadily to the value of law, discipline, and order; proclaiming the beauty and worth of self-sacrifice and service; teaching the lessons of obedience and humility. With its strong arm it gently but firmly restrains its people from following the dangerous paths which lead to chaos, and bids them find their anchor for the present and hope for the future in the quiet sanctity of the Church's influence.'

The notable Encyclical which we publish in this issue shows once more the strong arm with which the Church 'gently but firmly restrains its people from following the dangerous paths which lead to chaos'.

Incentives to Crime

The remarks of Mr. Justice Denniston at Auckland on Monday last, when dealing with three youths who had pleaded 'guilty' to breaking and entering, and stealing ammunition, and who had gone bushranging at Dargaville, should be carefully noted by parents and guardians. Mr. Justice Denniston said he had a very strong objection to posing as a moralist, but he must say that he certainly thought some comment should be made upon the practice of carrying round the country spectacular representations of all the ruffians of the colonies—spectacular representations in which crimes were presented before boys as heroic deeds, but in which in the end the desperadoes were shot and justice was vindicated. Then, again, there was 'Robbery under Arms,' which was presented in exactly the same form. 'I repeat,' continued his Honor, 'that I do not like posing as a moralist and delivering lectures from the Bench, but I think that in the interests of public morality something should be done to prohibit exhibitions of the sort. I have no doubt in my mind that these boys would not be here to-day but for these exhibitions. I have no hesitation in expressing my opinion. I cannot help thinking that in dealing with these lads I really ought to take into consideration that public facilities are given, and not forbidden, for presenting crime in this way before them. Much mischief is no doubt done by books, but they require reading and a certain amount of trouble to get at, while with these spectacular exhibitions the whole thing is presented in a convenient and alluring way. I have only just had another illus-

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tration before me to satisfy me that these exhibitions are directly alluring boys and young men to crime, and I shall take this into consideration in dealing with these cases.

DIOCESE OF DUNEDIN

After an extended tour in Germany, the Very Rev. Dean Burke was, at latest accounts, engaged in visiting many of the beautiful and historic spots in Ireland.

A fortnight's mission by the Redemptorist Fathers was opened in St. Patrick's Basilica, South Dunedin, on Sunday at the 11 o'clock Mass. The opening sermon was preached by the Rev. Father McDermott, C.S.S.R., the Rev. Father Lowham, C.S.S.R., being the preacher at the evening devotions. The Masses and evening devotions during the week have been very well attended.

At the practical music examination held in Dunedin under the auspices of Trinity College of Music, by Mr. C. Edwards, the following pupils of the Sisters of Mercy, South Dunedin, were successful:—Intermediate division—Reby Roy, 72; Nellie McEvoy, 69. Junior—Emily McAnelly (honors), 81; Winnie Marlow, 78; Maggie Neylon, 76; Cassie Mulholland, 70; Lizzie Creagan, 69; Louie Evans, 60 (singing). Preparatory—Florrie McKae, 87; Mary O'Kane, 86; Josephine Kavaney, 83; May Moloney, 80; Josephine Kavaney, 68 (singing); Emily McAnelly, 63 (violin). Mosgiel:—Preparatory—Alberta Gillies, 88; Hugh O'Neill, 68; Mary Kovalevske, 69; Gwendoline Gillies, 64.

The mission, conducted by the Redemptorist Fathers at St. Joseph's Cathedral, has been most successful, the attendance at the various Masses and the evening devotions being very good. On Sunday evening every foot of standing room was occupied. The results of the zealous missionaries' labors were to be seen at the early Masses on Sunday, when unusually large numbers approached the Holy Table. Rev. Father Creagh, C.S.S.R., who brought to a close a successful mission at Port Chalmers on Sunday, is assisting the Very Rev. Father Clune, C.S.S.R., in place of Rev. Father McDermott, C.S.S.R., who has gone to South Dunedin. Rev. Father Lowham, C.S.S.R., concluded the mission at St. Leonards on Sunday. The mission, conducted by Rev. Father Hunt, C.S.S.R., and Rev. Father Campbell, C.S.S.R., at Invercargill is being continued this week. Next week missions will be opened in Rakahouka and West Plains.

Oamaru

(From our own correspondent.)

November 12.

On Friday evening at the Oamaru Catholic Club the programme consisted of 'A night with Ireland.' This proved a welcome change, and a very large attendance was present, including the Right Rev. Mgr. Mackay and Rev. Father O'Neill. An invitation was extended to the members of the congregation, and it was very gratifying to see so many ladies present. Mr. O'Grady occupied the chair. The programme was as follows:—Overture, Miss N. Cagney; song, Miss Cagney; speech on the Irish Question, Mr. E. Barry; song, Mr. T. Ford; reading from Moore, Rev. Father O'Neill; song, Mr. J. Wallace; speech on Robert Emmet, Mr. F. Cooney; song, Mr. E. Curran; speech, 'Why should we be loyal to Ireland,' Mr. F. Mulvihill; song, Mr. M. Hannon; song, Right Rev. Mgr. Mackay; recitation, Mr. T. O'Grady. At the conclusion of the programme the chairman addressed the gathering, and expressed his pleasure and surprise at the progress made by the club in a short time, and spoke of Monsignor Mackay's kindness in attending and the interest he had shown in the club. In responding Monsignor Mackay congratulated the members of the club on their progress, and encouraged them to still persevere. The Rev. Father O'Neill proposed a hearty vote of thanks to the chairman, whose example and interest in the club since its inception might well be followed by other senior members of the congregation. The vote was carried by acclamation and suitably acknowledged.

The November 'Triad' is a number containing much to interest all classes of intelligent readers, the various articles on musical, scientific, and other subjects being well calculated to advance the reader's general knowledge with regard to such matters.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

November 11.

The Rev. Father Leen, Ahaura, has sufficiently recovered to resume duty, and Rev. Father O'Hare, who proved of great help to him, has returned to the Cathedral.

The Ven. Archpriest Le Menant des Chesnais, S.M., who was relieving at Waimate during the absence of the Very Rev. Dean Regnault, S.M., Provincial, has returned to Leeston.

At St. Mary's Church, Manchester street, on Sunday last the children, numbering over sixty, made their First Communion at the half-past nine o'clock Mass, which was celebrated by the Very Rev. Father Mar-nane. The Rev. Father Bell preached. In the evening there was renewal of baptismal vows, a sermon appropriate to the occasion being preached by Rev. Father Hoare.

St. Mary's Tennis Club held a very successful opening last week by playing a match between the members and their friends. There was a very large attendance. Afternoon tea was dispensed by the lady members of the club, and was greatly appreciated. The prospects of the club for the ensuing season are very bright, as a number of new members have joined. The championship tournaments are to commence next week, and promise to be fairly exciting. It has been decided to send a mixed team to play against the Timaru Catholic Club on Anniversary Day, December 16.

Rev. Mother de Pazzi, Superior of the Sisters of Nazareth, leaves by the 'Warrimoo' on Friday on a visit to Ballarat on business, the outcome of a recent Chapter of the Order held in London. The Sisters are anxiously awaiting the completion of preliminaries in connection with the commencement of their new institution, especially in view of the overcrowding of their present accommodation. Although now housing eighty persons, old and young, the Sisters are besieged with applications from all parts of the diocese. Their inability to accede to all demands, under the circumstances, is keenly felt by them, and this cause of anxiety they trust to speedily see removed.

On the feast of All Souls, the chapel of the Holy Souls in the Cathedral was, with befitting solemnity, opened by his Lordship, who celebrated Mass therein for the first time. The Mass offered was for the departed faithful, a great number of the friends of whom approached the Holy Table. The names of those contained in the 'intentions' for the month were read out by the Rev. Father Peoples. The altar of the new chapel is of marble appropriately inlaid with specimens of black, and was designed and executed by Hardman, of Birmingham, a firm with a reputation for artistic Catholic work. The altar steps are of Carrara marble, and the floor of the chapel of tessellated tiles, white and black intermingled. A fine painting of an appropriate subject covers a greater portion of one side of the chapel.

Ashburton

(From our own correspondent.)

November 10.

The Rev. Father Lafferty is acting as assistant priest in Ashburton.

During the week the Very Rev. Dean O'Donnell was presented with a very handsome framed portrait by the children of the St. Patrick's Convent School.

At the weekly meeting on Tuesday of the Catholic Club questions from the 'editor's box' were discussed, and some very interesting speeches were made.

OBITUARY

MR. HENRY REDWOOD, BLENHEIM.

A Press Association message from Blenheim reports the death of Mr. Henry Redwood, brother of his Grace Archbishop Redwood. The deceased, who had attained the age of 85 years, was born in Staffordshire, England, and came out with his parents to New Zealand in 1842. The late Mr. Redwood in his earlier years took a keen interest in public affairs, and was for a time a member of the Executive of the Nelson Provincial Council.—R.I.P.

Interprovincial

The total cash receipts for the three days' metropolitan show at Christchurch have been ascertained to be £1387 15s 3d, as against £1313 13s 4d for the four days' show last year.

The Education Department is about to invite tenders for the supply of 170,000 medals for distribution amongst the school children of the Dominion to commemorate the raising of New Zealand to a Dominion. The medals are to be of magnolium, a metal as light as aluminium, and equally as hard.

The Government intends to give a bonus of £1000 if 1000 tons of good, marketable copper are produced from ores mined and smelted in New Zealand on or before June 30, 1909. If a second 1000 tons are produced between July 1, 1909, and June 30, 1910, the bonus payable will be £500, and if a third 1000 tons be produced in the following year a similar amount will be paid.

The 'Oamaru Mail' says that the survey of the Otekaike estate is about completed and the rentals will be fixed shortly. Sixty sections are provided for, varying from 10 to 1000 acres, the smaller ones being near the railway station, where about 20 have been laid off. About 350 acres have been reserved round Otekaike House, which is to be used for some other purpose. Two school sites have been set aside. The pastoral runs hitherto held by Messrs. R. Campbell and Sons are being inspected with a view to subdivision.

Two young Japanese, charged at the Auckland Magistrate's Court with deserting from a British ship at Hobart, submitted a written statement which has been translated into English. It sets out that they were Japanese students who had left Japan to make themselves acquainted with 'that grand, honorable, English nation, rulers of the world.' They asked that they should not be compelled to return to the ship with 'a dishonorable face,' for they would have no resource but death as Japanese. The case was adjourned to obtain an interpreter.

A return presented to Parliament gives the numbers of attendants (male and female) who have resigned from the mental hospitals during the last two years. The figures are:—Hospitals: Auckland, male 17, female 24; Christchurch, 4 and 21; Seaciff, 15 and 25; Hokitika, 3 and 2; Nelson, 2 and 4; Porirua, 7 and 20; Wellington, 8 and 13; totals, 56 and 109. Experience shows that many who resign to get married give other reasons for leaving. Only 30 females gave this as their reason for leaving. Twenty-five females and one male resigned on being reprimanded.

The practical examinations of the Associated Board of the Royal Academy of Music and the Royal College of Music were conducted by Mr. Richard Cummings in Greymouth last week. Ten candidates were prepared by the Sisters of Mercy, and all passed, two obtaining distinction. The following is the list:—Advanced grade (local centre)—Joan O'Reilly, 103. Intermediate grade (local centre)—Gladys Hannam, 119. Higher division (school examinations)—Kathleen Martin, 125; Grace Mallinson, 112. Lower division (school examinations)—Rita Hannam, 120; Hilda Garth, 115; Mary O'Neill, 111. Elementary division (school examinations)—Daphne Heaphy (distinction), 134; Veda Michel (distinction), 130; May Johnson, 127.

At the University College annual examination (writes our Auckland correspondent) several of our Catholic students have been successful, among these being Messrs. M. S. Coughlan, T. J. O'Meara, and E. Mahoney. Mr. M. S. Coughlan distinguished himself in Physics, and Mr. E. Mahoney in Jurisprudence and Constitutional History. Mr. E. Mahoney is an ex-student of the Sacred Heart College, conducted by the Marist Brothers. Another ex-pupil of the same college, Mr. P. Amodeo, recently passed the annual examination at Victoria College, Wellington, and another, Mr. C. Simmons, after a successful year's study at Otago University, has left the Dominion to enter Guy's Hospital, London.

The memorial pulpit to the late Very Rev. Father Lewis, erected in the church of the Sacred Heart, Thorndon, by the Catholic clergy of the Wellington archdiocese, (says the 'Dominion') has now been placed in position. The pulpit is of Oamaru stone, with pilasters of white marble, the design being in keeping with that of the church. A marble tablet is affixed stating that the pulpit is in memory of Father Lewis. The architect was Mr. Hickmott, of Christchurch, and the pulpit has been erected under his superintendence.

Fortunes from Patent Medicines

The attempt which is being made in New Zealand to compel the proprietors of patent medicines to specify the constituents of such articles, reminds us that enormous fortunes have been made by the makers of such medicines as have 'caught on' with the public. The key-note of success has, in many instances, been advertising, constant and persistent advertising. An English exchange writing of the fortunes made by the proprietors of patent medicines and other specifics, recalls the generosity of the late Mr. Holloway. It says:—

Those two great piles of buildings at Virginia Water and Egham, known as the Holloway Sanatorium and the Royal Holloway College, bear testimony not only to the huge fortune he made, but to the large-hearted charity of the late Mr. Thomas Holloway, the proprietor of the famous 'Holloway's Pills and Ointment.' Exactly what Mr. Holloway made out of his famous medicines will probably never be known. At his death, in 1883, his personal estate (that is, exclusive of real estate) was returned for probate at £596,355, and out of that he left £200,000 to the funds of the Royal Holloway College at Egham, which only two years previously he had built, furnished, and partly endowed at a cost of over £800,000. In addition to this he had given over £250,000 to found the Holloway Sanatorium, and for many years before his death he had been most lavish in his charitable gifts. It is estimated that the gifts made by him for public objects at his death and during the last few years of his life amounted to not less than £2,000,000 sterling—and all made from the profits of his famous medicine.

While pills appear to prove by far the most lucrative of patent medicines, some very large fortunes have been made from other specifics. For instance, Mr. George Handyside, of Newcastle, who, before discovering his 'Consumption Cure,' was working as a shoemaker in that city, died only two years ago and left no less than £147,860. A six-figure fortune was also left by Mr. Walter Tom Owbridge, of Hull, the proprietor of the 'Lung Tonic' bearing his name, who left the very useful sum of £112,214.

That there is money made out of dentifrices and tooth pastes is shown by the fact that the proprietor of the 'Areca Nut Tooth Paste,' Mr. Robert Dyer Commins, a chemist of Bath, who died at the age of eighty-two, left, as the result of his proprietary rights in that article, a fortune returned for probate at £119,777.

Patent foods would seem to be scarcely less profitable to judge from the Probate Registry returns, for Mr. Fred Boden Benger, one of the proprietors of 'Benger's Food,' who died at the age of sixty-three years, left £427,507. A fortune of £114,218 was left by Mr. Johan Carl Gustave Mellin, one of the proprietors of 'Mellin's Food,' who died at the age of seventy-two years.

Another example of 'the great oaks that from little acorns grow' is furnished by the fortune of £664,431, which was the value of the personal estate—exclusive of real property—left at his death by Mr. James Dyson Perrins, of the firm of Messrs. Lea and Perrins, of Worcester, the proprietors of the famous Worcestershire Sauce. It is understood that this sauce was first made from a recipe for a kind of Indian curry, which recipe was bought for half a guinea from the cook of a Worcestershire colonel, on his return home after a sojourn in India. A notice to this effect—but omitting any mention of the price supposed to have been paid for the recipe—appears on the label of each bottle. Mr. William Lindsay Stewart, of Birlingham House, Pershore, another partner in the firm, who died last February, left £120,000.

A fortune of £259,740 was left by Mr. George Borwick, of Torquay and of Walthamstow, the proprietor of 'Borwick's Baking Powder,' who died in January, 1889.

We know that the older makers of blacking and boot polishes made some large fortunes from their products, as most of their businesses have been formed into limited liability companies of large capital. Another polish, unheard of a few years ago—the 'Nugget' polish—has in a very short time made some handsome fortunes for its lucky proprietors, for Mr. Pierre Paul Kette, one of the crack oarsmen of his day, who was largely interested in this polish, left at his death, at the age of fifty-two years, in July last, a fortune of £152,937; and Mr. Wm. Robert Lane, formerly a corn merchant in Birmingham, and afterwards identified with this preparation, left at his death recently a fortune valued for probate at £100,373.

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Irish News

ANTRIM—A Friend of the Poor and Needy

The death is reported of Mr. William Downey, who had been, for upwards of fifty-two years connected with the St. Vincent de Paul Society, Belfast, thirty-three of which he spent as President of the Central Council of Down and Connor.

Stirring up Strife

Speaking at a recent meeting of the Belfast Trades Council, Mr. A. Stewart referred to the recent strike, and said it was stated that three Protestants had been dismissed and Catholics put in their place. Everybody knew that was the most absurd thing in the world, and an unfounded lie. Mr. Farrell, an Orangeman and a Protestant, said the question of religion was never introduced. Everything in connection with the strike was done above board.

CORK—Pioneer of Technical Education

The Right Rev. Dr. O'Callaghan, Bishop of Cork, unveiled recently a memorial bust of the late Rev. Brother Burke in front of the Christian Brothers' Schools, at Our Lady's Mount, Cork. Deceased has been described as the pioneer of technical education in Ireland by those who followed his laborious career with close attention. His name will long be remembered throughout the country wherever a branch of his Order exists for his devotion to the noble cause of Christian education.

A New Church

On Sunday, September 22, his Lordship the Right Rev. Dr. Kelly, Bishop of Ross, laid the foundation stone of the new Catholic church proposed to be erected at Timoleague, in presence of a large body of clergy, and of an immense crowd of laity from various parts of Cork County and city. The proposed church commands a splendid view of Courtmacsherry Bay. The design is Celtic Romanesque.

DERRY—Consecration of the Bishop

On Sunday, September 29, the Right Rev. Dr. McHugh, Bishop-elect of Derry, was solemnly consecrated by his Eminence Cardinal Logue in St. Eugene's Cathedral, Derry.

DUBLIN—Immunity from Serious Crime

Addressing the Grand Jury at the opening of the Michaelmas Sessions, at Kilmainham Courthouse, the Hon. the Recorder referred to the peaceable and orderly character of the County Dublin, and said there was reason to be justly proud of the position which the county held in its immunity from serious and grave crime.

KERRY—Evicted Tenants Reinstated

After being evicted for several years from their farms and homes, two tenants named L. Darnel and David Loughlin, on the Saunders estate at Cordal, convenient to Castleisland, County Kerry, have been reinstated and allowed to purchase with their co-tenants on the estate. Two more tenants named Buckley and Murphy, residing a few miles from Castleisland, after being evicted for a number of years, have also been restored, whilst negotiations are in progress for the restoration of an evicted tenant named Nolan on the Drummond estate convenient. The restoration of these tenants has occasioned considerable public satisfaction and rejoicing.

KILDARE—Kindness Appreciated

The Rev. Mr. Elliott, Methodist minister, Ballinasloe, who has been lately transferred to that town from Athy, to show his appreciation of the great kindness of the people of Naas, has sent a subscription of £5 to the free library.

LIMERICK—In Memory of Gerald Griffin

From the spirit of the meeting held after the bust of Gerald Griffin had been unveiled in the Griffin Memorial Schools (says an Irish exchange), it may be inferred that the citizens of Limerick will make a special effort to liquidate the debt of £2500 incurred by the Christian Brothers in making the schools worthy of the name of the novelist and poet. That, indeed, the people regard it in the light of a debt of honor on the city was the sentiment of the speech delivered by Alderman Joyce, M.P. Limerick desired some years ago to honor the memory of her distinguished son, and it being generally agreed that the reconstruction and enlargement of the old schools would effect the most

appropriate memorial the work was undertaken by the Christian Brothers, and accomplished to the satisfaction of all citizens. That creates an obligation which the city will not shirk. It is noteworthy that the controversy as to the birthplace of Griffin was settled at the meeting by the Rev. W. R. Shanahan, P.P., St. Mary's, who said he found in the Register of his parish that the author of 'The Collegians' was baptized on December 19, 1803, by the Very Rev. Dr. Flynn.

MEATH—Death of a Priest

The death of Rev. Thomas M'Cormick, P.P., which took place at the Parochial House, Summerhill, County Meath, on September 20, is deeply regretted by a large circle of friends.

TYRONE—New Schools Required

On September 21 the Rev. P. Quinn, pastor of Stewartstown, left for the United States for the purpose of raising additional funds to discharge a duty imposed upon him of erecting new schools in Coalisland, and also for the purpose of building a parochial house in Stewartstown. The present schools are insufficient to accommodate the number of pupils—now exceeding over three hundred—in an industrious and populous town like Coalisland. The need for a parochial house is quite apparent, as the present house is inadequate to meet requirements.

An Octogenarian Judge

In Omagh this year the Revision Sessions were presided over by County Court Judge Sir Francis Brady, who holds the title of being the father of the Bench in the United Kingdom, and is well over eighty years of age.

WATERFORD—The Ashtown 'Outrage'

Though Lord Ashtown has been awarded £140 damages (says the London 'Daily News') and declared by the County Court Judge of Waterford to be free from all suspicion of conniving at the explosion at his shooting lodge, the mystery of that occurrence remains for solution. It is quite clear that the matter cannot be allowed to rest where it was left by the County Court Judge's decision. The terms of that decision make a full and complete inquiry on the part of the Government absolutely essential. If we understand the Judge's decision it conveys that some higher authorities than District-Inspector Preston have been concerned in the production of this report, which surely did not deserve to be described as 'egregious.' Inspector Preston's theory of the explosion was reasonable and consistent; and, above all, it was backed up by Captain Lloyd, of the Home Office, who entered upon his duty free from suspicion of bias which prevails so largely in Ireland. That there was an explosion is undoubted; but throughout the entire case we have not observed a single suggestion as to how a large pot filled with blasting powder was conveyed to Glенаheiry Lodge without any trace of a footstep left on the soft earth on a rainy night. We entirely accept the decision acquitting Lord Ashtown of any complicity in the outrage. But that is not enough. There have been bitter experiences of 'faked' outrages in Ireland in the past. In the very last issue of Lord Ashtown's own pamphlet, 'Grievances from Ireland,' a previously reported outrage is explained away as being no outrage at all. The whole matter of the explosion, we repeat, is one for thorough inquiry on the part of the authorities.

WEXFORD—Claims for Compensation

At a recent meeting of the Gorey District Council a claim for compensation for alleged malicious injury, by reason of the windows of his residence being broken, and his bicycle smashed, was received from Rev. Mr. Ridgeway, Rector of Gorey. Mr. N. Whitty said the man who did the damage for which Mr. Ridgeway now claimed compensation was a Protestant, who was now in gaol for six months for the offence. Mr. Lyons said that this occurrence, as he learned from a friend in England, was blazoned all over England in the papers as an outrage by the Catholics on this Protestant clergyman, and as due to an outbreak of sectarianism in Gorey. Those papers which published the calumny he knew would not publish the refutation. Capital was made out of it in the English press, to make out that the Protestants and Catholics were at war in Gorey. As a matter of fact there was no sectarianism in it. It was decided to oppose the claim.

Railway Collision

A terrible accident occurred on the Great Southern and Western Railway at Kilrane Station, one mile from Rosslare Pier, shortly before nine p.m. on September 13, whereby seven men, including two engine drivers and

two firemen, and Richard Carr, locomotive foreman, a native of Limerick, were shockingly injured, especially Carr, of whose recovery little hope is entertained. Two other men belonging to the Rosslare locomotive staff were also seriously hurt. At about 8.30 p.m., a pilot engine, driven by a man named Lawler, left Wexford South Station for Rosslare Harbor Station. The night was very foggy, and it is conjectured that the engine dashed into Kilrane Station regardless of the signals, which could not be seen in the thick fog. At Kilrane the up nine train to Wexford lay stationary. There were no passengers in the train. Suddenly the stationmaster and other officials were terror-stricken by a fierce crash, the pilot engine running into the train. Both the engines were smashed almost to pieces by the force of the impact, and the escaping steam fearfully burnt the unfortunate men, some of whom became delirious.

GENERAL

The Lowest in the Decade

The Irish Prison Board in their annual report express their pleasure at being able to record a decrease in the number of prisoners under sixteen years of age. While prisoners of this class numbered 343 in 1897, they fell to 155 last year, being a decrease of 41 on the previous year and the lowest in the decade.

Housing the Workers

There is at least one gleam of brightness on the horizon (says the 'Freeman's Journal'). At last it would seem as if the labourers are within view of decent homesteads. The kennels and piggeries in which they were herded heretofore are doomed, and it will soon be possible for the masses of agricultural Ireland to be brought up amid clean, healthy surroundings. The mud hovels will disappear from the landscape, and something like homes will take their places. Time alone can tell whether this gigantic improvement will stay the emigration and whether Goldsmith's halcyon village can be made to flourish on Irish soil. It is at all events gratifying to see how keenly the local authorities in various parts of the country are trying to apply the Laborers Acts, and thus taking the first measures to plant the mass of the Irish people firmly in their native land.

The Police Force

Seventy-one years ago (says the 'Belfast Weekly') the population of Ireland was (roughly speaking) double what it is now. There were then 7400 policemen in the country, and their total cost was but a fraction of the present enormous and badly-distributed total. Now, half the number of people of 1836 have placed amongst them over 10,000 armed and disciplined men, better paid than their predecessors of the day when the 'Tithe War' raged, and counting 'on the establishment' a multitude of officers and spies and anti-spies whose place on the public estimates is quite as indefensible as the position occupied by the ladies whom George II. cast on to the Irish Pension List about 170 years ago. The population has fallen by 50 per cent.; crime has decreased more than relatively; gaols are deserted; peace is the rule throughout seven-eighths of the country, and where 'disturbances' are, so also are professional liars to invent and circulate exaggerations. Yet the actual number of police has increased by 40 per cent. as compared with 70 years ago, and the expense of maintaining these men—and their officers—has been far more than doubled. What do we get for the withdrawal of strong young men from the profitable work they should be doing in any well-governed country, and for the vast increase in the cost of maintaining these idlers?

A Talented Young Lady

Writing of the success of the various Catholic schools at the intermediate examinations the 'Freeman's Journal' says:—We have merely space to note that the convents repeat the victory of the boys' schools, though not with the emphasis of a few years ago. St. Louis Convent, Monaghan, heads the way this year with 39 successes, while Loreto Convent, Wexford, ties with the excellent Alexandra School in Dublin. The Dominican Convent, Eccles street, is, of course, prominent, and has produced a record-breaker in the person of a young lady who carries off no fewer than three medals, qualifies for a fourth for which she did not compete, and stands at the head of the Senior Grade.

Land Purchase Transactions

The report of the Irish Land Commissioners for the period from April 1, 1906, to March 31, 1907, says that since the passing of the Act of 1903 to March 31, 1907, 6,255 applications, representing £1,175,828, have been received. Of these advances amounting to £1,045,810, in respect of 5,667 applications, have been provisionally sanctioned.

People We Hear About

'I had rather talk to Dr. Maurice Francis Egan about books than to a dozen senators who are mere placemen,' said President Roosevelt a short time ago when speaking of his esteem for Dr. Egan, who has been his guide into the fields of Gaelic literature.

Lord Mount-Stephen, who has given £35,000 to Aberdeen Orphanage, yielding a minimum income of £1,000 annually, and providing for the permanent endowment of one hundred beds, commenced life as a draper's assistant in Aberdeen, and then went to Canada, where he amassed a great fortune. He was president of the Canadian Pacific Railway, when that enterprise was extended to the Pacific coast.

In making a contribution to the jubilee testimonial in honor of his 'dear old friend', Mr. T. P. O'Connor Mr. Justin McCarthy says:—The only drawback to my pleasure in sending this cheque is to me the smallness of the amount to which I am compelled to limit it. Most gladly, if it were in my power, would I endeavor to mark my appreciation of T. P. O'Connor's splendid National services by a much larger contribution.

By the death of Archbishop Williams, Archbishop Ryan, of Philadelphia, becomes the doyen of the American hierarchy; he is seventy-six years of age. Cardinal Gibbons is seventy-three, and next in point of years is his Grace of St. Paul, Archbishop Ireland, who is sixty-nine. Archbishop Keane, of Dubuque, is sixty-eight, and Archbishop Farley, of New York, and Archbishop Riordan, of San Francisco, are sixty-five.

It is interesting to learn, in connection with the voyage of the 'Lusitania,' that the Ambrose Channel frequently mentioned in the reports is the work of a County Limerick man, the late Mr. J. W. Ambrose, of Newcastle West. For over a quarter of a century, he had been identified with the harbor improvements of New York, and through his instrumentality, the Government expended over 6,000,000 dollars to construct the channel from Sandy Hook. It is 2,000 feet long, 40 feet deep, and saves a circuitous route of about seven miles.

Surgeon-General Sir Alfred Keogh, K.C.B., Director General of the Royal Army Medical Corps, has been appointed an honorary physician to the King. In the military medical services the appointments of honorary physician or surgeon to the King, are reserved for the twelve most distinguished officers (six physicians and six surgeons) in each of the two branches—Royal Army Medical Corps and Indian Medical Service. Sir Alfred Keogh graduated M.D., of the Royal University of Ireland in 1878. He was for some time, a student at Guy's Hospital.

A flood of telegrams and messages of congratulations were received on July 23 at the archiepiscopal residence Baltimore, reminding the venerable Cardinal Gibbons that it was his seventy-third birthday. The felicitations came not only from all parts of the province of Baltimore, which extends from Maryland to Florida, but from clergy and laymen throughout America. By cable there were received during the day, a message expressing the good wishes of the Cardinal's numerous friends in Rome. With the exception of Archbishop Ryan of Philadelphia, who is seventy-six, Cardinal Gibbons is the oldest member of the Catholic hierarchy in America.

The grand-niece of the poet Shelley has more or less returned to the Italy that he made so much his home. She has gone to Rome, if one may conclude so, from her marriage to Lieutenant Fausto Leva, at the Church of the Servite Fathers in Fulham-road. Byron's direct descendants are all Catholics. Shelley has no direct descendants; but it looks as if his collateral representatives were tending towards Rome spiritually as well as geographically.

Colonel FitzGeorge, the son of the late Duke of Cambridge, whose death was lately announced, was the offspring of a marriage without the consent of the Crown, contracted by a person in the line of succession to the Throne, and accordingly under the provisions of the Royal Marriage Act, which was passed in 1772, by a subservient Parliament, in obedience to the whim of George, III., invalid according to English law, although perfectly valid in accordance with moral law, and the law of England, as applicable to everyone except the specially exempted persons in the line of succession to the Throne. It was owing to the provisions of this Act, that George IV., who, when Prince of Wales, contracted a clandestine marriage with Mrs. Fitzherbert, a Catholic lady, was able to relieve himself from the sacred obligations of the marriage tie, although he was powerless to escape from the discredit, produced by his conduct.

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EDISON'S EARLY STRUGGLES

A STAR OF HOPE FOR OUR BOYS

A Wellington man who had been on a business visit had the good fortune to meet the great scientist, Mr Thomas Edison, who, in the course of conversation, expressed his intention of visiting New Zealand at some future date. In view of the possibility of such a visit, the following particulars of the early struggles and ultimate success of the distinguished inventor and scientist, as recorded in a Press interview, will be of special interest to our readers:—

'I'll tell you how I happened to get into telegraphing first' (said Mr Edison to the interviewer). 'When the battle of Pittsburg Landing was fought, the first report which reached Detroit announced that there were sixty thousand killed and wounded.

'I was a train newsboy then, and I told the telegraph operator at the Detroit station that if he would wire the main facts of the battle along the line, so that announcements could be put up on the station bulletin boards, I would give "Harper's Weekly" to him for six months free of cost.

'I used to sell about forty newspapers on the trip. This time I made up my mind that I ought to take a thousand, but when I counted my money I found I had only enough to buy four hundred.

'Then it occurred to me that if I could get to Wilbur F. Storey, the proprietor of the 'Detroit Free Press,' I might be able to work out of my difficulty. I climbed up the stairs to his office and said:

"Mr Storey, I have only got money enough to buy four hundred papers, and I want six hundred more. I thought I might get trusted for them. I'm a newsboy." I got my thousand papers, all right.

'That was a great day for me. At the first station the crowd was so big that I thought it was an excursion crowd. But no; when the people caught sight of me they began to yell for papers. I just doubled the price on the spot, and charged ten cents instead of five cents for a copy.

'When I got to the last station I jumped the price up to twenty-five cents a copy, and sold all I had left. I made seventy-five or a hundred dollars in that one trip, and I tell you I felt mighty good.

'That called my attention to what a telegraph operator could do. I thought to myself that telegraphing was simply great, and I made up my mind to become an operator as soon as possible.

'The first serious thing I invented was a machine which would count the votes in Congress in a very few moments. It was a good machine, too, but when I took it to Washington they said to me:

"Young man, that's the last thing we want here! Filibustering and the delay in counting the vote are the only means we have of defeating bad legislation."

'My next practical invention was the quadruplex telegraph. I started in to work on the Atlantic and Pacific telegraph line between Rochester and New York, but there was a chump at the other end of the wire, and the demonstration ended in a fizzle. It was years before the quadruplex was adopted.

'That landed me in New York without a cent in my pocket. I went to an operator and managed to borrow a dollar. I lived on that for a week, but I had to "park it" a little. Oh, I didn't mind it, and I never did care much about eating, anyhow.

'Then I hustled for something to do. I could have got a job as an operator at ninety dollars a month, but I wanted a chance to do something better. I happened one day into the office of a "gold ticker" company which had about five hundred subscribers.

'I was standing beside the apparatus when it gave a terrific rip-roar and suddenly stopped. In a few minutes hundreds of messenger boys blocked up the doorway and yelled for some one to fix the tickers in their office. The man in charge of the place was simply flabbergasted, so I stepped up to him and said:

"I think I know what's the matter."

'I simply had to remove a loose contact spring which had fallen between the wheels. The result was that I was employed to take charge of the service at three hundred dollars a month. I almost fainted when I heard how much salary I was to get.

'Then I joined hands with a man named Callahan, and we got up several improved types of stock tickers. These improvements were a success.

'When the day of settlement for my inventions approached, I began to wonder how much money I would get. I was pretty raw and knew nothing about business, but I hoped that I might get 5,000 dollars.

'I dreamed of what I could do with big-money like that, of the tools and other things I could buy to work out inventions; but I knew Wall street to be a pretty bad place, and had a general suspicion that a man was apt to get beat out of his money there. So I tried to keep my hopes down, but the thought of 5,000 dollars kept rising in my mind.

'Well, one day I was sent for by the president of the Gold and Stock Telegraph Company to talk about a settlement for my improvements. He was General Marshall Lefferts, colonel of the Seventh Regiment.

'I tell you, I was trembling all over with embarrassment, and when I got in his presence my vision of 5,000 dollars began to vanish. When he asked me how much I wanted I was afraid to speak. I feared that if I mentioned 5,000 dollars I might get nothing.

'That was one of the most painful and exciting moments of my life. My, how I beat my brains to know what to say. Finally I said:

"Suppose you make me an offer."

'By that time I was scared. I was more than scared—I was paralysed.

"How would 40,000 dollars do?" asked General Lefferts.

'It was all I could do to keep my face straight and my knees from giving way. I was afraid he would hear my heart beat.

'With a great effort I said that I guessed that would be all right. He said they would have the contract ready in a few days, and I could come back and sign it. In the meantime I scarcely slept. I couldn't believe it.

'When I went back the contract was read, and I signed it in a hurry. I don't know even now what was in it. A cheque for 40,000 dollars was handed me, and I went to the bank as fast as my feet would carry me.

'It was the first time I was ever inside of a bank. I got in line, and when my turn came I handed in my cheque. Of course, I had not indorsed it.

'The teller looked at it, then pushed it back to me and roared out something which I could not understand, being partly deaf. My heart sank and my legs trembled. I handed the cheque back to him, but again he pushed it back with the same unintelligible explosion of words.

'That settled it. I went out of the bank feeling miserable. I was the victim of another Wall street "skin game." I never felt worse in my life.

'I went around to the brother of the treasurer who had drawn the cheque and said: "I'm skinned, all right."

'When I told him my story, he burst out laughing; and when we went into the treasurer's office to explain matters there was a loud roar of laughter at my expense. They sent somebody to the bank with me, and the bank officials thought it so great a joke that they played a trick on me by paying the whole 40,000 dollars in ten, twenty, and fifty-dollar bills.

'It made an enormous pile of money. I stuffed the bills in my inside pockets and outside pockets, my trouser pockets and everywhere I could put them. Then I started for my home in Newark. I wouldn't sit on a seat with anybody on the train nor let anybody approach me. When I got to my room I couldn't sleep for fear of being robbed.

'So the next day I took it back to General Lefferts and told him I didn't know where to keep it. He had it placed in a bank to my credit, and that was my first bank account. With that money I opened a new shop and worked out new apparatus.

'Then the quadruplex was installed. I sold that to Jay Gould and the Western Union Company for 30,000 dollars. The next invention was the mimeograph, a copying machine.

'When Bell got out his telephone the transmitter and receiver were one. Professor Orton, of the Western Union Company, asked me to do something to make the telephone a commercial success.

'I tackled it, and got up the present transmitter. The Western Union Company eventually made millions of dollars out of it. I got 100,000 dollars for it.

'At last President Orton sent for me and said: "Young man, how much do you want in full payment for all the inventions you have given the Western Union Company?"

'I had 40,000 dollars in my mind, but my tongue wouldn't move. I hadn't the nerve to name such a sum.

"Make me an offer," I ventured.

"How would 100,000 dollars seem to you?" he asked.

'I almost fell over. It made me dizzy, but I kept my face and answered, with as much coolness as I could muster, that the offer appeared to be a fair one. Then another thought occurred to me, and I said that I would accept 100,000 dollars if the company would keep it and pay me in seventeen yearly instalments.

'I knew that if I got it all at once it would soon go in experiments. It took me seventeen years to get that money, and it was one of the wisest things I ever did. By putting a check on my extravagance I always had funds.'

The Catholic World

ENGLAND—A Protest

A strong Catholic protest was made recently to the Sheffield Education Committee against the inclusion of Charles Reade's novel, 'The Cloister and the Hearth,' in the syllabus for evening school literary classes. Dean Dolan said that the book was the work of a bitter Protestant, and made a violent attack on the Catholic Church. The Rev. T. W. Holmes, Congregational minister, supported him. The committee, however, decided that the work, included for its literary and historical qualities, should remain on the list.

Departure of Missionaries

Fourteen priests, who had concluded their studies at St. Joseph's Missionary College, Mill Hill, received a formal farewell on September 23 before their departure for various fields of missionary labor, including Uganda, Borneo, and the Philippine Islands. The farewell discourse was pronounced by the Right Rev. Dr. Casarretti, Bishop of Salford. The departing missionaries were Fathers O'Brien, Fink, Ebos, Daly, Kamp, Pieck, Pyk, Boonen, and Key, who are going to the Philippines; Fathers Dines and Unterbergen, who are going to Borneo; and Fathers Schoenmaker, Toner, and Hurkmans, who are going to Uganda.

Westminster Cathedral

The Catholic Cathedral at Westminster (writes a London correspondent) is a favorite resort for visitors to London. A considerable number of Protestants also attend the ceremonial services. The principal attraction for those not of the Faith is, no doubt, the magnificent music heard at all the services. The conductor of the choir, Mr. Richard R. Terry, is one of the finest directors of ecclesiastical music in England, and is a composer of very great distinction. Mr. Terry came to Westminster from the Catholic choir at Downside, which he had conducted for many years with pre-eminent ability.

Southwark Cathedral

Many Catholics not only in London but in various parts of the country will rejoice to learn that the Bishop of Southwark will commemorate the diamond jubilee of St. George's Cathedral, Southwark, which occurs in July next, by completing the tower and spiral of the building. These formed parts of Pugin's plans, but the work was allowed to remain in abeyance, as the ecclesiastical authorities deemed it best to use the money which might have been devoted to it, in the erection of churches where they were urgently required by the spiritual needs of the Catholics of South London. These needs (remarks the 'Catholic Times') having been satisfied, the idea of the great Gothic revivalist for a tower and spiral will now be carried out, though the execution of the entire designs as originally drawn, which were set aside by the committee on account of the cost, is of course out of the question. There are few Catholic churches in London which recall more noteworthy historical incidents than St. George's. Upon its site in 1780 Lord George Gordon assembled his fanatical followers to protest against any concessions being made to Catholics, and in that night, it is said, six-and-twenty fires might be seen blazing from London Bridge. When services commenced in the church on July 4, 1848, the Protestant Association was so greatly excited by the event that it issued a special tract on 'The Opening of the New Popish Mass House.' The Mass House has since that day been instrumental in gaining spiritual blessings for immense multitudes, and we feel sure that many who have shared them will join with the Bishop in befittingly finishing the exterior of the edifice, which, with the exception of Westminster Cathedral, is the largest Catholic Church raised in this country since the 'Reformation.'

FRANCE—Seeking the aid of Religious

News has reached the Vatican that the French authorities in their Indo-Chinese colony have requested the members of the Catholic religious institutions established there to give help in the nursing of lepers, since it is impossible to find lay attendants willing to undertake the task. Whilst the French Government is persecuting priests and Sisters of Charity at home and robbing them of their property, it has to have recourse to their help in the colonies.

The Irish College

The 'entente cordiale' (says the 'Catholic Times') has uses other than political. Its influence has stayed, and, we trust, will entirely prevent the threatened

seizure of the Irish College, Paris, by the French Government. An official statement just issued by the authorities of the college is to the effect that the institution 'has been reopened after the holidays and that there is ground to believe the status quo may be maintained for some time. We trust the French Government has, on further consideration, decided to abandon its intention of sending the students and the college staff adrift. The Irish College is one of the cherished associations by which kindly relations were kept up between France and Ireland. When France in past centuries was glad to get foreign soldiers to aid her own army in fighting her battles, large numbers of Irish military men placed their knowledge and their arms at her service, and not a few of them earned distinction by the bravery they displayed in her cause on hard-contested fields. The rulers of France, on the other hand, were sympathetic and generous towards the Irish, and were ever ready to assist the Irish scholar who went abroad when he was forbidden to acquire learning at home. It is pleasant to be informed that the French authorities are giving up the thought of breaking the tradition of this friendly relationship.'

INDIA—Silver Jubilee

His Grace Archbishop Colgan, of Madras, on the celebration of the silver jubilee of his episcopate, received forty telegrams and thirty letters of congratulation. He was presented with an address by his suffragans and the clergy and laity of the archdiocese.

GERMANY—An Affecting Scene

In these columns quite recently we ('Michigan Catholic') reported that Prince Charles of Lowenstein, Germany's wealthiest and most prominent Catholic nobleman, at the age of 72 years, had decided to retire from the world in order to become a humble Dominican lay brother in a convent in Holland. We now learn that on August 23 the prince left his ancestral castle Kleinheubach, for Holland. At the station, to bid their aged father farewell, were his eldest son, who succeeds to his titles and estates, Prince Alois, with his consort and children, and his second son, Prince John. The final separation was affecting in the extreme. The last service of his faithful body-servant was the placing in the prince's hand of his simple luggage. Then the train bore to a strange country not a prince whose name and fame and worldly possessions were Catholic household words in the German Empire, but an humble Dominican postulant.

ROME—The Holy Father's Jubilee

Cardinal Vannutelli celebrated in the Basilica of St. Peter's on Sunday, September 22, a Mass which inaugurated the Pope's sacerdotal jubilee, having been celebrated to implore the blessings of Heaven on the works that shall be performed during the jubilee year.

UNITED STATES The late Archbishop of Boston

Floral tributes at funerals are discouraged by the Church, but at the funeral of Archbishop Williams, of Boston, place was made for the offering of the Chinese Catholics of that city, all of whom are converts. The wreath sent by the Free Home for Consumptives had the distinction of being placed in the crypt over the coffin. This charity was especially dear to the Archbishop.

The Widow's Mite

Preaching in his cathedral in Denver, Colorado, lately, Bishop Matz referred to Messrs. Carnegie and Rockefeller, and said the widow's mite, given in the right spirit, was more acceptable in the sight of God than the princely endowments of colleges which millionaires were praised for giving.

GENERAL

The Ruler of Ethiopia

Father Mary Bernard, Envoy Extraordinary of the Holy See to the Court of Ethiopia, has been received with all honors by the Negus Menelik. The rev. gentleman brought a letter and gifts from the Pope.

The Brothers of Charity

Rev. Father Amadeus, Superior General of the Brothers of Charity, which Order is honorably known throughout England in connection with its work at Rochdale (says the 'Catholic Weekly') is one of the most 'decorated' individuals in the world outside the ranks of royalty. The King of the Belgians has conferred upon him the much-coveted honor of the Civic Cross of the first class, as chevalier of the Order of Leopold. The King of Portugal has bestowed on him the title of Chevalier of Our Lady of the Immaculate Conception of Villa-Viciosa. The King of Denmark has honored him with a decoration. Pope Leo XIII. gave him the honorary title Pro Ecclesia et Pontifice. The

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

SEASON 1907.

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present French Government has made him an officer of the French Academy. He also holds a decoration from the Sultan of Turkey. The Order whose Superior has been thus honored celebrated the first centenary of its foundation this year. Its founder was a Belgian priest, Father Pierre Joseph Triest, often called 'the St. Vincent de Paul of Belgium.' Starting in 1807 at Byloke Asylum, Ghent, with three Brothers, the congregation is now represented in different parts of Belgium, England, Ireland, the Low Countries, Canada, and the United States. It numbers forty-four large establishments, which are served by nearly one thousand religious. It cares for 6000 insane people, 800 old men and incurables, instructs and educates 9000 children, 440 deaf mutes and blind, 450 wayward children, and about 1000 feeble-minded children.

The See of Jamaica

The Rev. John J. Collins, S.J., former rector of Fordham University, has been appointed by the Holy Father Titular Bishop of Antipolis and Vicar-Apostolic of Jamaica, W.I. Father Collins was born in Maysville, Ky., in 1857, of Irish parentage. He entered the Society of Jesus as a novice in 1876. In 1902 he became a member of the Jesuit Mission Band, and on April 4, 1904, became president of St. John's Fordham.

The Invention of the Lucifer Match

Sixty miles north of Washington, in Maryland, at the foot of the Blue Ridge Mountains, stands the little old one-storey stone house in which the first lucifer match was made, says the 'Washington Herald.' It was the product of the ingenious brain of Joseph Weller and his brother, Jacob Weller, jun. This discovery was made in 1825. Several relatives of the Wellers still live at Thurmont, where 'The Old Match House,' as it is known, occupies a prominent place on Main street, near the centre of the little mountain village.

The father of the inventors was the first settler at Mechanicstown, the name of which was afterwards changed to Thurmont. In 1811 he started an extensive edge-tool factory, which gave the hamlet its first cognomen. The Wellers were hard workers and early risers. Every morning the father and sons were at their tasks long before daylight. This brought to Joseph the thought of devising some means of doing away with the use of the old-fashioned flint and steel every time a light was desired.

Joseph Weller and his brother spent their leisure time working on their scheme. They made a brimstone mixture, and continued to experiment. Time and again the mixture failed. In fact, it was months before the concoction was made so that any results developed at all. Little did the two young men realise that they were working on an invention which in the course of the next generation would be used in every civilized country of the world and millions of times each day.

Late one night, while working on the brimstone mixture by the dim light of home-made tallow candles they found the key to the situation. The mixture fairly glistened in the weak light of the candle. Into the fluid was dipped a small piece of wood. Then it was allowed to dry. Striking the new invention on the wall, they found that it ignited. There was light. It burned. The boys were astounded. They laughed with joy, and hurried to their father to tell him of their success.

Then Joseph and Jacob Weller, jun., went to work to supply their neighbors with the new lightmaker, which was quicker, easier, and more convenient than the flint and steel. In a corner of one of the rooms of 'The Old Match House' they had their workshop for a time.

The matches (they weren't called that at the time) were first made into blocks and subdivided, first by hand, and then dipped, one at a time, into the brimstone mixture. Then they were allowed to dry and later packed in boxes, which the brothers retailed out to the neighbors and those passing through that part of the country at 25 cents a box. The sale included a little piece of sandpaper with verbal instructions as to how to ignite the end of the little pine sticks.

The business of the Wellers began to grow immediately. Curious people came for miles to see them work and buy their goods. The flint and steel was a thing of the past in that locality within the next few months. Gradually the trade began to extend more and more, and the brothers eventually selected a site and erected a factory. Then machinery was introduced into the works to assist them in filling their orders. Twice the factory was burned, the blaze being due to the carelessness of workmen in the manufacture of matches.

Domestic

By 'Maureen'

The following are two good recipes for cold puddings which are always acceptable in warm weather:—

Cold Bread Pudding

Ingredients:—Slices of bread, a little butter for the mould or basin, hot stewed fruit to taste. Method: Grease the basin or mould with the butter, line it with crustless slices of bread, cutting those to fit the mould closely, and pressing well into it, pour in the hot stewed fruit, sweetened to taste, put a thick slice of bread over the top, and stand aside till next day, when turn out, and serve with cold custard.

Cold Caramel Pudding

Ingredients:—2oz. loaf sugar, 2 tablespoonfuls cold water, half pint scalded milk, 2 beaten eggs, and a little vanilla. Method:—First put the loaf sugar into a small saucepan with two tablespoonfuls of cold water. Boil quickly without a lid on the pan, and do not stir. When the syrup becomes a nice brownish color, pour it quickly round the inside of a plain dry mould. This will at once harden. Pour half a pint of scalded milk which has cooled a little, on to two beaten eggs, flavor with vanilla. Put this custard into the coated tin, cover with greased paper, and steam very gently till the custard is firm to touch. Turn out when cold, and the melted sugar will form a nice sauce. This is a delicious pudding, and well worth trying.

Broiling and Frying

Never use a frying pan, if it can be avoided. Not only are sweet potatoes better if broiled, but ham has a crispness and piquancy which frying never gives it. Every one knows that steaks and chops are better broiled, but it is not generally known that broiling is a superior way for cooking other foods. It gives quite a superior flavor to pork chops.

Children and Colds

Common sources of cold in children are wearing damp boots, sitting in draughty school rooms, sleeping in rooms with closed windows, and in some cases over-clothing. It is a mistake to put too many clothes on a young child. It is apt to get overheated, and so more readily get chilled afterwards. Children who are specially liable to colds, should be examined by the doctor and should be given cod liver oil—a genuine emulsion, such as any good chemist puts up himself.

Skipping

Encourage skipping in the play ground. It is one of the best forms of exercise possible, combining free exercise and open air. Calisthenics and drill may be resorted to but they are often regarded as rather an imposition during an hour usually devoted to recreation.

Many Uses for Honey

Honey, one of the most nutritious and delicate of foods, should be eaten more than it is, says a cooking expert. Bought in the comb, it is bound to be unadulterated, and this pure honey will keep its friends free from sore throat and bronchial troubles. I have not had a sore throat since, six years ago, I took to eating honey. My doctor tells me he often recommends honey with excellent results, for diseases of the throat. Honey is excellent to use instead of sugar for sweetening cakes. It gives the cakes a most delightful flavor. It is also excellent in place of butter, on hot biscuit, toast, and scones.

Things Worth Knowing

In making porridge, an egg beater is recommended for the first stirring, to avoid lumpiness.

When mashing potatoes add hot milk and beat vigorously if you wish them light and white.

Put a die of raw potato on the blade of the knife with which the onions are peeled, to absorb the fumes.

When milk that is not perfectly fresh is used in cream sauce or soup, do not add salt until just before serving to prevent the milk curdling.

Maureen

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Science Siftings

By 'Volt'

Explosions in Flour Mills

The risks of explosion in flour mills are discussed in 'Knowledge and Scientific News.' Mr. S. F. Peckham calls attention to the occurrence of dangerous dusts in other factories. After the terrible explosion in 1878 in Minneapolis, in which three flour mills were destroyed, a simple apparatus was devised by Professor Beck for testing the explosibility of the dust, and it was demonstrated that the ignition of 2oz. of flour in a box containing two cubic feet of air, would cause an explosion of sufficient force to raise two men standing on the lid of the box. Hence a sack of flour ignited in 4,000 cubic feet of air, would be capable of throwing 3,500 tons to a height of 100 feet. The right proportion of air to dust is necessary for an explosion, just as in the case of mixtures of coal gas and air. With this apparatus, Mr. Peckham has shown that the dry dust in the wood-planing factories can be made to explode as readily as flour, and that, in fact, any dust that will burn, may become a source of danger. For instance, an explosion in a confectionery works in New York was traced to the sugar powder, whilst dry soap was found to be responsible for a terrible fatality in a soap factory. Hence it is of the utmost importance that no dust should be allowed to accumulate in any factory where it is possible to prevent it doing so.

Mining in Peru

It is thought that the old Caylloma silver mines in Peru are probably situated at a greater elevation than any other considerable mines in the world. Their altitude varies between 14,000 and 17,000 feet. They were worked by the Spaniards in the sixteenth century, and before that, it is believed by the Incas. An English company is now preparing a hydro-electric plant for them. This plant will be situated at an altitude of between 15,000 and 16,000 feet. It will derive its power from a waterfall on the Santiago river, and in dry season from Lake Huallacho, one of the sources of the Amazon. The power will be transmitted by cable about three miles. At the highest mines the pressure of the atmosphere is only eight and one-half pounds a square inch, and water boils twenty-four degrees below the ordinary boiling point.

River of Salt Water

One of the curious phenomena of geography is found on the southern coast of the island of Cephalonia, in Greece. It is a stream of salt water which for an unknown period, has left the almost tideless sea and flowed inland with a volume sufficient to furnish water power to two mills. For some generations the mills were operated by undershot wheels, which took their power from this little river of ocean water. They supplied flour to the people of the island until recently, but now they have been dismantled, owing to the competition of larger and better equipped mills. The sea enters the land at four points, where the coast is practically on a level with the salt water surface. The four initial streams unite to form the little river, that flows inland in a broken rocky channel, until it finally disappears in the limestone rock and sinks into the earth. This inland flow has continued almost certainly for several centuries. It is far too great for removal by evaporation, chemical combination, or even physical absorption by pores or caverns in the rocks. What becomes of the water, that is constantly flowing inland and disappears finally in the fissures that have opened in the limestone? The question has been the subject of much study, but no conclusive answer has been given. It is probable that there is an underground channel which carries the water back into the sea at no great depth below the surface. The constant influx of salt water at Cephalonia is duplicated, as far as is known, at no other point in the world.

A Peculiar Book

One of the most curious books in the world belongs to the De Ligne family of France. This book is neither printed nor written. All the letters are cut out of the vellum and interleaved with a peculiar shade of blue paper. The work is so carefully done, that the book is read with the greatest ease. Rudolphus II. of Germany offered eleven thousand ducats for it; but it was not sold. The most peculiar thing about this volume is that it bears the royal arms of England; but as far as can be traced it has never been in that country.

Intercolonial

A new Cathedral is to be built in Geraldton, which is estimated to cost £10,000, £2,000 of which is in hand.

A girl from Bega has been appointed Assistant-Council Clerk at Lismore. Another invasion of mere man's domain!

A new convent was blessed and opened at Carcoar, on October 25, by the Right Rev. Dr. Dunne, Bishop of Bathurst.

His Eminence Cardinal Moran laid the foundation stone of a new presbytery at Botany on October 27. The cost of the building will be over £800, and the collection at the ceremony amounted to £310.

The Rev. Father Lane, who has for a considerable period been at Mount Morgan, has been appointed to Longreach. The Rev. Father Carroll, S.J., will take charge at Mount Morgan.

Father O'Farrell, O.P., of North Adelaide, had his thigh set in St. Vincent's Hospital, Sydney, by Dr. C. W. McCarthy, under whose care he is. He is progressing favourably considering the amount of pain and fatigue caused by the long train journey from Molong to Sydney.

On Sunday, October 27, the new church, just completed at Cobar, at a cost of over £4,000, was blessed and opened by his Grace Archbishop Kelly, assisted by the Right Rev. Dr. Dunne, Bishop of Wilcannia, and the Right Rev. Dr. Gallagher, Bishop of Goulburn. A sum of over £300 was collected at the ceremony.

The Golden Jubilee of the St. Vincent's Hospital Victoria-street, Darlinghurst, will be celebrated on Tuesday, November 19th. Special preparations have been made to make the ceremony one which will mark in a fitting manner, the noble work so well and so admirably carried on by the devoted Sisters of Charity in the Hospital.

The Carmelite Fathers have for some time contemplated building a monastery in the Port Adelaide parish, of which they have charge. They have however, changed this intention, and have purchased a house and land comprising two acres, in Torrens-road, near their present residence in Alberton.

The following priests for Australian dioceses arrived the other day in Melbourne:—Rev. M. Keenan, Rev. Fathers Gibbons and McMahon (Melbourne), Rev. J. Duggan (Sandhurst), Rev. Denis Mitchell, C.S.S.R. (Waratah), Rev. T. Brown, C.S.S.R., Rev. Fathers Heneghan, O'Neil, and Connolly (Ballarat), Rev. Fathers Ryan and M'Loughlin (Sale), Rev. Fathers O'Sullivan, and Bonnar (Goulburn), Rev. Father O'Brien (Bathurst).

The provincial of the Irish and Australian province of the Society of Jesus (Very Rev. J. S. Conmee) states that the Rev. Wm. Kelly, S.J., the brilliant scholar and lecturer, so well known in Melbourne and Sydney, though very old and feeble, is still as vigorous as ever in mind. He resides at the house of studies and spiritual exercises, Milltown Park, Dublin.

At the conclusion of Mass at Dapto on Sunday, Oct. 27 the Rev. Father Hayden was presented by the parishoners with a purse of sovereigns, the occasion being the sixteenth anniversary of his ordination to the priesthood. The presentation was made by Mrs. W. H. Cook. Reference was made to the popularity of Father Hayden amongst all classes of the community, and to his successful work in the parish as evidenced in the group of buildings on Convent Hill.

Mother Mary Angela, of the Convent of Mercy, Mount Gambier, S.A., died on Oct. 4. Mother Angela, was born in Buenos Aires, South America, on May 24, 1854. She entered the Convent of Our Lady of Mercy in that city on August 15, 1872, and made her final vows of religion on March 31, 1875. During the revolutionary disturbances in the Argentine, the community returned to Ireland in 1879, and their services were secured for South Australia by the late Archbishop Reynolds. In 1880 she landed in Adelaide, in company with 24 other Sisters, half of whom remained in Adelaide, and the other half took up work in Mount Gambier.

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....

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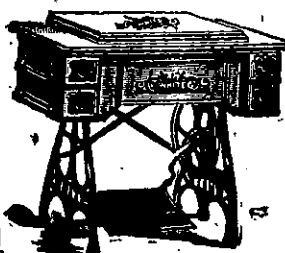
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The Family Circle

HOW PUSSY WAS SAVED A WHIPPING

Dear pussy, I love you, an' I's your true friend,
'Cause I saved you a whippin' to-day
When cook missed her custard, and everyone said
It was puss that stole it away.

You know you are naughty sometimes, pussy, dear,
So, in course you get blamed, an' all that!
An' cook took a stick, and she clared she would beat
The thief out of that mizzable cat.

But I didn't feel comfortb'le down in my heart,
So I saved you the whippin', you see,
'Cause I went to mamma, an' telled I 'spect
She'd better tell cook to whip me.

'Cause the custard was stealed by a bad little girl,
Who felt dreffly sorry with shame!
An' if wouldn't be fair to whip pussy, in course,
When that bad little girl was to blame!

'Was it my little girlie?' my dear mamma said,
I felt dreffly scared, but I nodded my head,
An' then mamma laughed, 'Go find nurse, for I guess
There's some custard to wash off a little girl's dress.'
When, then, 'course they knew it was I, an' not you.

CHRIST THE CONSOLER

She was a dainty little maiden with bronze curls, a rosebud mouth, and forget-me-not eyes; the pink of apple blossoms lingered in her softly rounded cheeks, and a broad white brow gleamed placidly beneath the clustering curl mass in front. During the evening she had kept her place of honor by the side of her priest uncle, listened with widely opened eyes to the angel stories which he stealthily whispered at intervals, when he found the elders absorbed in conversation. Now, however, it was past bedtime for Mona, and the dear little head had given one or two great nods.

'I think the "sand man" is about the place,' her father said quizzingly.

Mona made a valiant effort to wink back the sleep, but mother told her she must now say 'Good night' to the company. She gave a shy, appealing look towards the young priest, and said: 'Good-night, Uncle Jim.' 'Father Uncle Jim,' said a cousin's teasing voice, by way of correction.

Mona flushed slightly. 'No, no!' she protested. I only called him that when I was little.'

'I beg a thousand pardons,' said the voice behind, with mock gravity.

'Good-night, Mona,' said her priest uncle, clasping her neck and curls protectingly with his strong arm. Then he added in a whisper, 'Don't forget my "Hail Mary" to-night.'

'Good-night, father, and cousin Frank, and ev'ybody,' she ended, with another little fit of shyness which made her look ten times more sweet.

'Good-night, Mona,' cried out half-a-dozen voices, and their owners watched the little girl out of sight as she tripped away by her mother's side.

Mrs. Maher was one of those mothers—old-fashioned, if you will—who always put her little ones to bed and taught them their simple prayers. In the room adjoining Mona's there was a large cot, and the little girl tip-toed over to get a last look at her twin-brothers, who were sleeping peacefully in it. Two chubby, dimpled fists lay on the coverlet, and two more were stowed away under heads of tangled golden curls. Mona passed her fingers caressingly over the visible hands; then she said: 'Eddie is smiling, mother; I'm sure he is playing with the angels.'

'Yes, my little one, and Tommy is trying to call father in his sleep.'

They entered a bright small room where the walls were hung with sweet and touching pictures. 'The Child Jesus in the Temple,' prettily colored, hung over the wee white bed; and another favorite, 'Jesus blessing little children,' was placed where her eyes might rest on it when she awoke in the morning. Mrs. Maher sat on the low chair, and Mona, with clasped hands and bowed head, recited her night prayers, in which Uncle Jim's 'Hail Mary' was included. Then mother brushed out her curls and kissed her 'good-night.' She carried her statuette of the Child Jesus in her left hand, and a tiny white Rosary in the right.

II.

The long winter nights have passed away, and there is a wee baby girl at Coolroe; her advent has brought a wondrous joy to Mona's sweet, unselfish heart. She hangs about the little cot with its drapery of white and pale blue, till the little sleeper wakes and smiles at her. Of late, however, anxious looks have been cast on Mona. 'When her father and mother watch the unearthly light that shines on her face as she speaks to them of Jesus and Mary and the angels, they feel that she is but ripening for heaven. There are times of weariness, too, when the apple blossom pink fades from her cheeks, and large dark circles gather under her eyes.'

'Mona is too fair for earth,' her priest uncle has said, in the child's absence; 'God will surely take her to Himself.'

The mother grew a shade paler when he uttered the words. All that her loving heart could suggest was done, but after a few weeks the doctor shook his head and said that Mona could not live. Waves of anguish passed over the mother's soul, but to her little one she always showed a smiling face. 'Would you like to see the angels, darling?' she said to her one day.

'Yes, mother, I want to see Jesus and the angels,' was the reply. Her father was lavish with his caresses and bravely hid the tears from her. The priest uncle spent many of his leisure hours by the bedside of the little sufferer.

'I'll look down at you all when I am in heaven,' she once said to him.

'Don't "look down" on us, little woman,' he returned with an assumed gaiety: his voice sounded huskily to those who heard.

'Uncle Jim,' she whispered faintly.

'Yes, my child,' he said, bending down to catch the words.

'I'll send the angels on messages to you and father and mother.'

He smiled through a mist of tears; she was evidently thinking of her catechism lessons.

'Uncle Jim, I wish I were big enough to receive Jesus in the Blessed Sacrament.'

The words almost startled him, coming from such a mere child. He taught her to make spiritual Communions, and she smiled with joy. Afterwards, when speaking to the Bishop he spoke of Mona's desire, and the white-haired prelate, thinking perhaps of what the Bishop of St. Agatha had done on a similar occasion, said: 'Prepare the little angel, and bring Our Lord to her.'

Mona's happiness was intense when she heard the news. She prepared for her first confession and First Communion at the same time. It was her faithful uncle who carried to her the Body of Our Lord. A radiant smile greeted his coming. When they had allowed her to make her thanksgiving, father, mother, and uncle, all three approached.

'He will take me to heaven soon,' she murmured, 'and you'll have little Crissie to take my place.'

Two days later the Bridegroom claimed His little bride. She had asked to see her baby sister and twin brothers for the last time. A little group surrounded her bed, and there was a sound of stifled sobbing.

'Good-bye father, mother, Uncle Jim, and ev'ybody. I'm going to Jesus and the angels,' she whispered ere her blue eyes closed in death.

Comfort has reached the hearts of the sorrowing father and mother. They have knelt before the tabernacle and offered their treasures to the lonely Heart of 'Love's Prisoner.' He has filled their souls with a peace that is not of earth. 'Uncle Jim' rejoices at the thought of having such a devoted little friend to plead for him at the 'Great White Throne.' At times it seems as if Mona were already fulfilling her promise, 'I'll send the angels on messages to you and father and mother.' Certainly there are very sweet and holy thoughts whispered in the ears of the young priest now and then.—M. E. L'Estrange.

WHY?

Why do men wear buttons on their coat-sleeves?

Because Frederick the Great of Prussia, who was a great admirer of smart uniforms, finding that his soldiers were in the habit of wiping their faces with the sleeves of their coats, ordered that a row of buttons should be placed on the upper side of each, and this broke the habit. The original purpose has been long since forgotten, and the buttons were placed under the sleeves to be out of the way.

Why is thirteen called a baker's dozen?

Because in olden times a baker who gave short weight was subjected to severe penalties, and to be on

the safe side he always added an extra roll to the dozen to make up for any possible deficiency in the others, and thus safeguarded himself.

Why do we say, 'Mind your p's and q's?' Because in ancient times, behind the door of each alehouse there hung a slate, on which was written P., which stood for pint, and Q., which stood for quart. A number was placed opposite each customer's name, according to the amount he imbibed. He was not expected to pay until Saturday evening, when he had to 'mind his p's and q's.'

OVERDOING IT

The truest homes are often in houses not especially well kept, where the comfort and happiness of the inmates, rather than the preservation of the furniture, are first consulted. The object of home is to be the centre, the point of tenderest interest, the pivot on which the family life turns. The first requisite is to make it attractive, that none of its inmates will care to linger long outside of its limits. All legitimate means should be employed to this end, and no effort spared that can contribute to the purpose. Many houses, called homes, kept with waxy neatness by painstaking, anxious women, are so oppressive in their nicety as to exclude all home feeling from their spotless precincts. The very name of home is synonymous with personal freedom and relaxation from care; but neither of these can be felt where such a mania for external cleanliness pervades the household that everything else is subservient thereto.

ODDS AND ENDS

Boarder—I say, Mrs. Napper, I don't care for your bacon this morning. It doesn't seem fresh.

Mrs. Napper—Very strange, sir. The shopman said it was only cured last week.

Boarder—Well, it must have had a relapse.

'Pray, give me the six shillings you owe me, for the opinion you had of me,' said an Irish lawyer to a former client.

'Faith, I never had any opinion of you.'

She was a very pompous lady who, having inherited a fortune, had bought a country seat, where she delighted to play the hostess. 'What beautiful chickens!' exclaimed a guest who was being shown the poultry farm. 'Yes, they're all prize fowl,' was the lady's reply. 'Oh, really; do they lay every day?' 'Oh, they could, of course,' said the purse-proud lady, 'but for people in our position it is not necessary for them to do so!'

Mrs. A. (before the full-length portrait of a girl): 'Oh, if I only knew the painter of this!'

Artist (stepping forward, joyfully): 'Permit me, madam, to introduce myself as the painter.'

Mrs. A.: 'What extraordinary good luck! Now you will tell me—won't you?—the address of the dressmaker who made this girl's frock?'

FAMILY FUN

America has got it,
Ireland wants it still;
It is in every mountain,
But not in every hill.
It's always seen in malt,
But never found in beer;
It comes just once in every month,
But never in a year.

Answer—Letter M.

I am known to the poorest and worst,
And my worth by a child may be reckoned,
Though the least thing in nature is double my first,
And the whole is but half of my second.

Answer—Halfpenny.

My first is a vehicle, so is my last,
And so must my total be reckoned;
While in centre of first, of last, and of whole
Is an article named in my second.

Answer—Caravan.

By fingers fair my first is formed;
A little pronoun is my second;
My third in shape is almost round,
And half of it my whole is reckoned.

Answer—Hemisphere.

All Sorts

The following curious advertisement appeared the other day in a Dunedin paper:—Wanted, under gardener; must be able to milk and groom a horse.

In Sweden the saloons are closed on Saturday—pay-day—while the savings banks are kept open until midnight. No government can force a man to save his money; but this 'Swedish system' at least encourages him to deposit it where it is most likely to be of use.

'Your honor,' said the arrested chauffeur, 'I tried to warn the man, but the horn would not work.' 'Then why did you not slacken speed rather than run him down?' A light seemed to dawn upon the accused. 'You have me there,' he said. 'I never thought of that.'

In the household department of a farm magazine we find the following advertisement:—'I am willing to exchange a well-preserved copy of Browning's poems for some geraniums. I have a complete edition of Byron, containing all his poems and letters, which I shall be glad to exchange for some nasturtium seed.'

The 'seals of office' which are delivered by the King to the members of a new Government are small metal discs, engraved with some device, enclosed in a velvet case. They are, of course, never 'worn'; in fact, Ministers generally put them away and forget all about them until the time comes to surrender them to his Majesty.

The pitfall, much used in Africa and South America as a means of catching large game, is an imitation of the device employed by the ant-lion to entrap his prey. This curious insect digs a conical hole in the sand and lies in wait at the bottom. When an incautious ant approaches too near the top the sand gives way and he slides down into the jaws of his enemy.

Salt is the greatest luxury known in Central Africa. In some sections among the poorer inhabitants salt is never used. Even among the better classes, a man who eats salt with his food is considered a rich individual. In some tribes where salt is not so scarce children are so fond of it that they may be seen eating it just as our children would eat pieces of lump sugar.

The actual invention of balloons is due to two brothers, Stephen and Joseph Montgolfier, sons of Peter Montgolfier, a paper manufacturer at Annonay, near Lyons. It was on June 5, 1783, that they gave their first public exhibition. A linen globe 105ft in circumference was inflated over a fire of straw and wood. When released, it quickly rose to the height of about 6000ft, and descended about ten minutes later one mile and a half from the starting point. The first aerial voyage took place on October 21, 1783, when two Frenchmen made an ascent near Paris. Their names were M. Pilatre de Roziers and Marquis de Arlandes; they were in the air twenty-five minutes, and rose 3000ft, and came down safely.

The great Cullinan diamond recently found in the Transvaal, and which is to be presented to King Edward VII., will greatly increase the weight of the British crown. The crown is already very heavy—39oz and 5dwts.—no light burden for the King when he performs the ceremony of opening Parliament. To add to it the Cullinan diamond would increase this weight by about three-quarters of a pound avoirdupois, which, it is estimated, is what the jewel will weigh after it is cut. The crown, as it is seen to-day in the Tower of London, contains 2818 diamonds, 297 pearls, and many other exquisite jewels. Its chief gem is the ruby, the value of which has been estimated at £100,000, which was given to the Black Prince in Spain in the year 1367, and was worn by Henry V. in his helmet at the battle of Agincourt.

The most pathetic of all monkey stories is one which Grant-Duff has somewhere recorded. The Dublin Zoo had a famous ape, whose delight was the friendship of the principal of the establishment. He never passed the cage without a handshake and a friendly chat—until once a member of the Royal Family went visiting. That day the principal, too engrossed with the duties of showing the august guest round the place, overlooked his poor relation. The ape grieved and sulked, and when he went again to its cage turned savagely upon him. The human friend was sent absolutely to Coventry by his humble admirer. And straightway the health of the sulking, sorrowing animal began to decline. It fell a victim to consumption. When the end was obviously at hand, the principal went to look at it. The ape seemed to brighten up at his approach. It crept feebly to the front of its cage, thrust out its hand for a grasp of reconciliation and forgiveness, then lay down and died.

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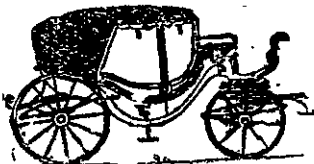
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Encyclical on Modernist Errors

ENCYCLICAL LETTER

OF OUR MOST HOLY LORD

PIUS X

BY DIVINE PROVIDENCE POPE

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS
AND OTHER LOCAL ORDINARIES IN PEACE AND
COMMUNION WITH THE APOSTOLIC SEE
ON THE DOCTRINES OF THE MODERNISTS.

*To the Patriarchs, Primates, Archbishops, Bishops, and
other local Ordinaries in peace and communion with the
Apostolic See*

PIUS X POPE

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BENE-
DICTION.

The office divinely committed to us of feeding the Lord's flock has especially this duty assigned to it by Christ, namely, to guard with the greatest vigilance the deposit of the faith delivered to the saints, rejecting the profane novelties of words and oppositions of knowledge falsely so-called. There has never been a time when this watchfulness of the supreme pastor was not necessary to the Catholic body; for, owing to the efforts of the enemy of the human race there have never been lacking "men speaking perverse things" (Acts. xx., 30), "vain talkers and seducers" (Tit. i., 10), "erring and driving into error" (2 Tim. iii. 13). Still it must be confessed that the number of the enemies of the cross of Christ has in these last days increased exceedingly, who are striving by arts, entirely new and full of subtlety, to destroy the vital energy of the Church, and, if they can, to overthrow utterly Christ's kingdom itself. Wherefore We may no longer be silent, lest We should seem to fail in Our most sacred duty, and lest the kindness that, in the hope of wiser councils, We have hitherto shown them, should be attributed to forgetfulness of our office.

GRAVITY OF THE SITUATION.

That we make no delay in this matter is rendered necessary especially by the fact that the partisans of error are to be sought not only among the Church's open enemies; they lie hid, a thing to be deeply deplored and feared, in her very bosom and heart, and are the more mischievous, the less conspicuously they appear. We allude, Venerable Brethren, to many who belong to the Catholic laity, nay, and this is far more lamentable, to the ranks of the priesthood itself, who, feigning a love for the Church, lacking the firm protection of philosophy and theology, nay more,

thoroughly imbued with the poisonous doctrines taught by the enemies of the Church, and lost to all sense of modesty, vaunt themselves as reformers of the Church; and, forming more boldly into line of attack, assail all that is most sacred in the work of Christ, not sparing even the person of the Divine Redeemer, whom, with sacrilegious daring, they reduce to a simple, mere man.

Though they express astonishment themselves, no one can justly be surprised that We number such men among the enemies of the Church, if, leaving out of consideration the internal disposition of soul, of which God alone is the judge, he is acquainted with their tenets, their manner of speech, their conduct. Nor indeed will he err in accounting them the most pernicious of all the adversaries of the Church. For, as we have said, they put their designs for her ruin into operation not from without but from within; hence, the danger is present almost in the very veins and heart of the Church, whose injury is the more certain, the more intimate is their knowledge of her. Moreover they lay the axe not to the branches and shoots, but to the very root, that is, to the faith and its deepest fibres. And having struck at this root of immortality, they proceed to disseminate poison through the whole tree, so that there is no part of Catholic truth from which they hold their hand, none that they do not strive to corrupt. Further, none is more skilful, none more astute than they, in the employment of a thousand noxious arts; for they double the parts of rationalist and Catholic, and this so craftily that they easily lead the unwary into error; and since audacity is their chief characteristic, there is no conclusion of any kind from which they shrink or which they do not thrust forward with pertinacity and assurance. To this must be added the fact, which indeed is well calculated to deceive souls, that they lead a life of the greatest activity, of assiduous and ardent application to every branch of learning, and that they possess, as a rule, a reputation for the strictest morality. Finally, and this almost destroys all hope of cure, their very doctrines have given such a bent to their minds, that they disdain all authority and brook no restraint; and relying upon a false conscience, they attempt to ascribe to a love of truth that which is in reality the result of pride and obstinacy.

Once indeed we had hopes of recalling them to a better sense, and to this end we first of all showed them kindness as Our Children, then We treated them with severity, and at last we have had recourse, though with great reluctance, to public reproof. But you know, Venerable Brethren, how fruitless has been Our action. They bowed their head for a moment, but it was soon uplifted more arrogantly than ever. If it were a matter which concerned them alone, We might perhaps have overlooked it: but the security of the Catholic name is at stake. Wherefore, as to maintain it longer would be a crime, We must now break silence, in order to expose before the whole Church in their true colours those men who have assumed this bad disguise.

DIVISION OF THE ENCYCLICAL.

But since the Modernists (as they are commonly and rightly called) employ a very clever artifice, namely, to

present their doctrines without order and systematic arrangement into one whole, scattered and disjointed one from another, so as to appear to be in doubt and uncertainty, while they are in reality firm and steadfast, it will be of advantage, Venerable Brethren, to bring their teachings together here into one group, and to point out the connexion between them, and thus to pass to an examination of the sources of the errors, and to prescribe remedies for averting the evil.

PART I.: ANALYSIS OF MODERNIST TEACHING.

To proceed in an orderly manner in this recondite subject, it must first of all be noted that every Modernist sustains and comprises within himself many personalities; he is a philosopher, a believer, a theologian, an historian, a critic, an apologist, a reformer. These roles must be clearly distinguished from one another by all who would accurately know their system and thoroughly comprehend the principles and the consequences of their doctrines.

AGNOSTICISM ITS PHILOSOPHICAL FOUNDATION.

We begin, then, with the philosopher. Modernists place the foundation of religious philosophy in that doctrine which is usually called *Agnosticism*. According to this teaching human reason is confined entirely within the field of *phenomena*, that is to say, to things that are perceptible to the senses, and in the manner in which they are perceptible: it has no right and no power to transgress these limits. Hence it is incapable of lifting itself up to God, and of recognising His existence, even by means of visible things. From this it is inferred that God can never be the direct object of science, and that, as regards history, He must not be considered as an historical subject. Given these premises, all will readily perceive what becomes of *Natural Theology*, of the *motives of credibility*, of *external revelation*. The Modernists simply make away with them altogether; they include them in *Intellectualism*, which they call a ridiculous and long ago defunct system. Nor does the fact that the Church has formally condemned these portentous errors exercise the slightest restraint upon them. Yet the Vatican Council has defined, "If anyone says that the one true God, our Creator and Lord, cannot be known with certainty by the natural light of human reason by means of the things that are made, let him be anathema" (*De Revel.*, can. 1); and also: "If anyone says that it is not possible or not expedient that man be taught, through the medium of divine revelation, about God and the worship to be paid Him, let him be anathema" (*Ibid.*, can. 2); and finally, "If anyone says that divine revelation cannot be made credible by external signs, and that therefore men should be drawn to the faith only by their personal internal experience or by private inspiration, let him be anathema" (*De Fide*, can. 3). But how the Modernists make the transition from *Agnosticism*, which is a state of pure nescience, to scientific and historic *Atheism*, which is a doctrine of positive denial; and consequently, by what legitimate process of reasoning, starting from ignorance as to whether God has in fact intervened in the history of the human race or not, they proceed, in their explanation of this history, to ignore God altogether, as if He really had not intervened, let him answer who can. Yet it is a fixed and established principle among them that both science and history must be atheistic: and within their boundaries there is room for nothing but *phenomena*; God and all that is divine are utterly excluded. We shall soon see clearly what, according to this most absurd teaching, must be held touching the most sacred Person of Christ, what concerning the mysteries of His life and death, and of His Resurrection and Ascension into heaven.

VITAL IMMANENCE.

However, this *Agnosticism* is only the negative part of the system of the Modernist: the positive side of it consists in what they call *vital immanence*. This is how they advance from one to the other. Religion, whether natural

or supernatural, must, like every other fact, admit of some explanation. But when Natural theology has been destroyed, the road to revelation closed through the rejection of the arguments of credibility, and all external revelation absolutely denied, it is clear that this explanation will be sought in vain outside man himself. It must, therefore, be looked for *in* man; and since religion is a form of life, the explanation must certainly be found in the life of man. Hence the principle of *religious immanence* is formulated. Moreover, the first actuation, so to say, of every vital phenomenon, and religion, as has been said, belongs to this category, is due to a certain necessity or impulsion; but it has its origin, speaking more particularly of life, in a movement of the heart, which movement is called a *sentiment*. Therefore since God is the object of religion, we must conclude that faith, which is the basis and the foundation of all religion, consists in a sentiment which originates from a need of the divine. This need of the divine, which is experienced only in special and favourable circumstances, cannot, of itself, appertain to the domain of consciousness; it is at first latent within the consciousness, or, to borrow a term from modern philosophy, in the *subconsciousness*, where also its roots lie hidden and undetected.

Should anyone ask how it is that this need of the divine which man experiences within himself grows up into a religion, the Modernists reply thus: Science and history, they say, are confined within two limits, the one external, namely, the visible world, the other internal, which is consciousness. When one or other of these boundaries has been reached, there can be no further progress, for beyond is the *unknowable*. In presence of this *unknowable*, whether it is outside man and beyond the visible world of nature, or lies hidden within in the *subconsciousness*, the need of the divine, according to the principles of *Fideism*, excites in a soul with a propensity towards religion a certain special *sentiment*, without any previous advertence of the mind: and this sentiment possesses, implied within itself both as its own object and as its intrinsic cause, the *reality* of the divine, and in a way unites man with God. It is this sentiment to which Modernists give the name of faith, and this it is which they consider the beginning of religion.

But we have not yet come to the end of their philosophy, or, to speak more accurately, their folly. For Modernism finds in this *sentiment* not faith only, but with and in faith, as they understand it, *revelation*, they say abides. For what more can one require for revelation? Is not that religious *sentiment* which is perceptible in the consciousness revelation, or at least the beginning of revelation? Nay, is not God Himself, as He manifests Himself to the soul, indistinctly it is true, in this same religious sense, revelation? And they add: Since God is both the object and the cause of faith, this revelation is at the same time *of* God and *from* God, that is, God is both the revealer and the revealed.

Hence, Venerable Brethren, springs that ridiculous proposition of the Modernists, that every religion, according to the different aspect under which it is viewed, must be considered as both natural and supernatural. Hence it is that they make consciousness and revelation synonymous. Hence the law, according to which *religious consciousness* is given as the universal rule, to be put on an equal footing with revelation, and to which all must submit, even the supreme authority of the Church, whether in its teaching capacity, or in that of legislator in the province of sacred liturgy or discipline.

DEFORMATION OF RELIGIOUS HISTORY THE CONSEQUENCE.

However, in all this process, from which, according to the Modernists, faith and revelation spring, one point is to be particularly noted, for it is of capital importance on account of the historico-critical corollaries which are deduced from it.—For the *Unknowable* they talk of does not present itself to faith as something solitary and isolated; but rather in close conjunction with some phenomenon, which, though it belongs to the realm of science and history, yet to some extent oversteps their

bounds. Such a phenomenon may be a fact of nature containing within itself something mysterious; or it may be a man, whose character, actions and words cannot, apparently, be reconciled with the ordinary laws of history. Then faith, attracted by the *Unknowable* which is united with the phenomenon, possesses itself of the whole phenomenon, and, as it were, permeates it with its own life. From this two things follow. The first is a sort of *transfiguration* of the phenomenon; by its elevation above its own true conditions, by which it becomes more adapted to that form of the divine which faith will infuse into it. The second is a kind of *disfigurement*, which springs from the fact that faith, which has made the phenomenon independent of the circumstances of place and time, attributes to it qualities which it has not; and this is true particularly of the phenomena of the past, and the older they are, the truer it is. From these two principles the Modernists deduce two laws, which, when united with a third which they have already got from agnosticism, constitute the foundation of historical criticism. We will take an illustration from the Person of Christ. In the person of Christ, they say, science and history encounter nothing that is not human. Therefore, in virtue of the first canon deduced from agnosticism, whatever there is in His history suggestive of the divine, must be rejected. Then, according to the second canon, the historical person of Christ was *transfigured* by faith; therefore everything that raises it above historical conditions must be removed. Lastly, the third canon, which lays down that the person of Christ has been *disfigured* by faith, requires that everything should be excluded, deeds and words and all else that is not in keeping with His character, circumstances and education, and with the place and time in which He lived. A strange style of reasoning, truly; but it is Modernist criticism.

Therefore the *religious sentiment*, which through the agency of *vital immanence* emerges from the lurking-places of the subconsciousness, is the germ of all religion, and the explanation of everything that has been or ever will be in any religion. This *sentiment*, which was at first only rudimentary and almost formless, gradually matured, under the influence of that mysterious principle from which it originated, with the progress of human life, of which, as has been said, it is a form. This, then, is the origin of all religion, even supernatural religion; it is only a development of this *religious sentiment*. Nor is the Catholic religion an exception; it is quite on a level with the rest; for it was engendered, by the process of *vital immanence*, in the consciousness of Christ, who was a man of the choicest nature, whose like has never been, nor will be.—Those who hear these audacious, these sacrilegious assertions, are simply shocked! And yet, Venerable Brethren, these are not merely the foolish babblings of infidels. There are many Catholics, yea, and priests too, who say these things openly; and they boast that they are going to reform the Church by these ravings! There is no question now of the old error, by which a sort of right to the supernatural order was claimed for the human nature. We have gone far beyond that: we have reached the point when it is affirmed that our most holy religion, in the man Christ as in us, emanated from nature spontaneously and entirely. Than this there is surely nothing more destructive of the whole supernatural order. Wherefore the Vatican Council most justly decreed: "If anyone says that man cannot be raised by God to a knowledge and perfection which surpasses nature, but that he can and should, by his own efforts and by a constant development, attain finally to the possession of all truth and good, let him be anathema" (*De Revel.*, can. 3).

THE ORIGIN OF DOGMAS.

So far, Venerable Brethren, there has been no mention of the intellect. Still it also, according to the teaching of the Modernists, has its part in the act of faith. And it is of importance to see how.—In that sentiment of which we have frequently spoken, since sentiment is not knowledge, God indeed presents Himself to man, but

in a manner so confused and indistinct that He can hardly be perceived by the believer. It is therefore necessary that a ray of light should be cast upon this sentiment, so that God may be clearly distinguished and set apart from it. This is the task of the intellect, whose office it is to reflect and to analyse, and by means of which man first transforms into mental pictures the vital phenomena which arise within him, and then expresses them in words. Hence the common saying of Modernists: that the religious man must *ponder* his faith.—The intellect, then, encountering this sentiment directs itself upon it, and produces in it a work resembling that of a painter who restores and gives new life to a picture that has perished with age. The simile is that of one of the leaders of Modernism. The operation of the intellect in this work is a double one: first, by a natural and spontaneous act it expresses its concept in a simple, ordinary statement; then, on reflection and deeper consideration, or, as they say, *by elaborating its thought*, it expresses the idea in *secondary* propositions, which are derived from the first, but are more perfect and distinct. These *secondary* propositions, if they finally receive the approval of the supreme *magisterium* of the Church, constitute dogma.

Thus we have reached one of the principal points in the Modernists' system, namely, the origin and the nature of dogma. For they place the origin of dogma in those primitive and simple formulæ, which, under a certain aspect, are necessary to faith; for revelation, to be truly such, requires the clear manifestation of God in the consciousness. But dogma itself, they apparently hold, is contained in the *secondary* formulæ.

To ascertain the nature of dogma, we must first find the relation which exists between the *religious formulas* and the *religious sentiment*. This will be readily perceived by him who realises that these formulas have no other purpose than to furnish the believer with a means of giving an account of his faith to himself. These formulas therefore stand midway between the believer and his faith; in their relation to the faith, they are the inadequate expression of its object, and are usually called *symbols*; in their relation to the believer, they are mere *instruments*.

ITS EVOLUTION.

Hence it is quite impossible to maintain that they express absolute truth: for, in so far as they are *symbols*, they are the images of truth, and so must be adapted to the religious sentiment in its relation to man; and as *instruments*, they are the vehicles of truth, and must therefore in their turn be adapted to man in his relation to the religious sentiment. But the object of the *religious sentiment*, since it embraces the *absolute*, possesses an infinite variety of aspects, of which now one, now another, may present itself. In like manner, he who believes may pass through different phases. Consequently, the formulæ too, which we call dogmas, must be subject to these vicissitudes, and are, therefore, liable to change. Thus the way is open to the intrinsic *evolution* of dogma. An immense collection of sophisms this, that ruins and destroys all religion. Dogma is not only-able, but ought to evolve and to be changed. This is strongly affirmed by the Modernists, and as clearly flows from their principles. For amongst the chief points of their teaching is this which they deduce from the principle of *vital immanence*; that religious formulas, to be really religious and not merely theological speculations, ought to be living and to live the life of the religious sentiment. This is not to be understood in the sense that these formulas, especially if merely imaginative, were to be made for the religious sentiment; it has no more to do with their origin than with number or quality; what is necessary is that the religious sentiment, when needful, introduced some modification, should vitally assimilate them. In other words, it is necessary that the primitive formula be accepted and sanctioned by the heart; and similarly the subsequent work from which spring the secondary formulas must proceed under the guidance of the heart. Hence it comes that these formulas, to be living, should be, and

should remain, adapted to the faith and to him who believes. Wherefore if for any reason this adaptation should cease to exist, they lose their first meaning and accordingly must be changed. And since the character and lot of dogmatic formulas is so precarious, there is no room for surprise that Modernists regard them so lightly and in such open disrespect. And so they audaciously charge the Church both with taking the wrong road from inability to distinguish the religious and moral sense of formulas from their surface meaning, and with clinging tenaciously and vainly to meaningless formulas whilst religion is allowed to go to ruin. *Blind* that they are, and *leaders of the blind*, inflated with a boastful science, they have reached that pitch of folly where they pervert the eternal concept of truth and the true nature of the religious sentiment; with that new system of theirs *they are seen to be under the sway of a blind and unchecked passion for novelty, thinking not at all of finding some solid foundation of truth, but despising the holy and apostolic traditions, they embrace other vain, futile, uncertain doctrines, condemned by the Church, on which, in the height of their vanity, they think they can rest and maintain truth itself* (1).

THE MODERNIST AS BELIEVER: INDIVIDUAL EXPERIENCE AND RELIGIOUS CERTITUDE.

Thus far, Venerable Brethren, of the Modernist considered as Philosopher. Now if we proceed to consider him as Believer, seeking to know how the Believer, according to Modernism, is differentiated from the Philosopher, it must be observed that although the Philosopher recognises as the object of faith the *divine reality*, still this reality is not to be found but in the heart of the Believer, as being an object of sentiment and affirmation; and therefore confined within the sphere of phenomena; but as to whether it exists outside that sentiment and affirmation is a matter which in no way concerns the Philosopher. For the Modernist Believer, on the contrary, it is an established and certain fact that the divine reality does really exist in itself and quite independently of the person who believes in it. If you ask on what foundation this assertion of the Believer rests, they answer: In the *experience of the individual*. On this head the Modernists differ from the Rationalists only to fall into the opinion of the Protestants and pseudo-Mystics. This is their manner of putting the question: In the *religious sentiment* one must recognise a kind of intuition of the heart which puts man in immediate contact with the very reality of God, and infuses such a persuasion of God's existence and His action both within and without man as to excel greatly any scientific conviction. They assert, therefore, the existence of a real experience, and one of a kind that surpasses all rational experience. If this experience is denied by some, like the Rationalists, it arises from the fact that such persons are unwilling to put themselves in the moral state which is necessary to produce it. It is this *experience* which, when a person acquires it, makes him properly and truly a believer.

How far off we are here from Catholic teaching we have already seen in the decree of the Vatican Council. We shall see later how, with such theories, added to the other errors already mentioned, the way is opened wide for atheism. Here it is well to note at once that, given this doctrine of *experience* united with the other doctrine of *symbolism*, every religion, even that of paganism, must be held to be true. What is to prevent such experiences from being met with in every religion? In fact that they are to be found is asserted by not a few. And with what right will the Modernists deny the truth of an experience affirmed by a follower of Islam? With what right can they claim true experience for Catholics alone? Indeed Modernists do not deny but actually admit, some confusedly, other in the most open manner, that all religions are true. That they cannot feel otherwise is clear. For on what ground, according to their theories, could falsity be predicated of any religion whatsoever? It must be

certainly on one of these two: either on account of the falsity of the religious sentiment or on account of the falsity of the formula pronounced by the mind. Now the *religious sentiment*, although it may be more perfect or less perfect, is always one and the same; and the intellectual formula, in order to be true, has but to respond to the *religious sentiment* and to the Believer, whatever be the intellectual capacity of the latter. In the conflict between different religions, the most that Modernists can maintain is that the Catholic has more truth because it is more living and that it deserves with more reason the name of Christian because it corresponds more fully with the origins of Christianity. That these consequences flow from the premises will not seem unnatural to anybody. But what is amazing is that there are Catholics and priests who, We would fain believe, abhor such enormities yet act as if they fully approved of them. For they heap such praise and bestow such public honour on the teachers of these errors as to give rise to the belief that their admiration is not meant merely for the persons who are perhaps not devoid of a certain merit, but rather for the errors which these persons openly profess and which they do all in their power to propagate.

RELIGIOUS EXPERIENCE AND TRADITION.

But this doctrine of *experience* is also under another aspect entirely contrary to Catholic truth. It is extended and applied to *tradition*, as hitherto understood by the Church, and destroys it. By the Modernists tradition is understood as a communication to others through preaching by means of the intellectual formula, of an *original experience*. To this formula, in addition to its representative value, they attribute a species of suggestive efficacy which acts both in the person who believes to stimulate the religious sentiment should it happen to have grown sluggish and to renew the experience once acquired, and in those who do not yet believe to awake for the first time the religious *sentiment* in them and to produce the *experience*. In this way is religious experience propagated among the peoples; and not merely among contemporaries by preaching, but among future generations both by books and by oral transmission from one to another. Sometimes this communication of religious experience takes root and thrives, at other times it withers at once and dies. For the Modernists to live is a proof of truth, since for them life and truth are one and the same thing. Hence again it is given to us to infer that all existing religions are equally true, for otherwise they would not live.

FAITH AND SCIENCE.

Having reached this point, Venerable Brethren, we have sufficient material in hand to enable us to see the relations which Modernists establish between faith and science, including history also under the name of science. And in the first place it is to be held that the object of the one is quite extraneous to and separate from the object of the other. For faith occupies itself solely with something which science declares to be *unknowable* for it. Hence each has a separate field assigned to it: science is entirely concerned with the reality of phenomena, into which faith does not enter at all; faith on the contrary concerns itself with the divine reality which is entirely unknown to science. Thus the conclusion is reached that there can never be any dissension between faith and science, for if each keeps on its own ground they can never meet and therefore never be in contradiction. And if it be objected that in the visible world there are some things which appertain to faith, such as the human life of Christ, the Modernists reply by denying this. For though such things come within the category of phenomena, still in as far as they are *lived* by faith and in the way already described have been by faith *transfigured* and *disfigured*, they have been removed from the world of sense and translated to become material for the divine. Hence should it be further asked whether Christ has wrought real miracles, and made real prophecies,

(1) Gregory XVI., *Encycl. Singulari* Nos. 7 Kal. Jul. 1834.

whether He rose truly from the dead and ascended into heaven, the answer of agnostic science will be in the negative and the answer of faith in the affirmative—yet there will not be, on that account, any conflict between them. For it will be denied by the philosopher as philosopher, speaking to the philosophers and considering Christ only in His historical reality; and it will be affirmed by the speaker, speaking to believers and considering the life of Christ as *lived* again by the faith and in the faith.

FAITH SUBJECT TO SCIENCE.

Yet, it would be a great mistake to suppose that, given these theories, one is authorised to believe that faith and science are independent of one another. On the side of science the independence is indeed complete, but it is quite different with regard to faith, which is subject to science not on one but on three grounds. For in the first place it must be observed that in every religious fact, when you take away the *divine reality* and the *experience* of it which the believer possesses, everything else, and especially the *religious formulas* of it, belongs to the sphere of phenomena and therefore falls under the control of science. Let the believer leave the world if he will, but so long as he remains in it he must continue, whether he like it or not, to be subject to the laws, the observation, the judgments of science and of history. Further, when it is said that God is the object of faith alone, the statement refers only to the *divine reality* not to the *idea* of God. The latter also is subject to science which while it philosophises in what is called the logical order soars also to the absolute and the ideal. It is therefore the right of philosophy and of science to form conclusions concerning the idea of God, to direct it in its evolution and to purify it of any extraneous elements which may become confused with it. Finally, man does not suffer a dualism to exist in him, and the believer therefore feels within him an impelling need so to harmonise faith with science, that it may never oppose the general conception which science sets forth concerning the universe.

Thus it is evident that science is to be entirely independent of faith, while on the other hand, and notwithstanding that they are supposed to be strangers to each other, faith is made subject to science. All this, Venerable Brothers, is in formal opposition with the teachings of our Predecessor, Pius IX., where he lays it down that: *In matters of religion it is the duty of philosophy not to command but to serve, not to prescribe what is to be believed but to embrace what is to be believed with reasonable obedience, not to scrutinise the depths of the mysteries of God but to venerate them devoutly and humbly* (1).

The Modernists completely invert the parts, and to them may be applied the words of another Predecessor of ours, Gregory IX., addressed to some theologians of his time: *Some among you, inflated like bladders with the spirit of vanity strive by profane novelties to cross the boundaries fixed by the Fathers, twisting the sense of the heavenly pages . . . to the philosophical teaching of the rationals, not for the profit of their hearer but to make a show of science . . . these, seduced by strange and eccentric doctrines, make the head of the tail and force the queen to serve the servant* (2).

THE METHODS OF MODERNISTS.

This becomes still clearer to anybody who studies the conduct of Modernists, which is in perfect harmony with their teachings. In their writings and addresses they seem not unfrequently to advocate now one doctrine now another, so that one would be disposed to regard them as vague and doubtful. But there is a reason for this, and it is to be found in their ideas as to the mutual separation of science and faith. Hence in their books you find some things which might well be expressed by a Catholic, but in the next page you find other things which might have been dictated by a rationalist.

When they write history they make no mention of the divinity of Christ, but when they are in the pulpit they profess it clearly; again, when they write history they pay no heed to the Fathers and the Councils, but when they catechise the people, they cite them respectfully. In the same way they draw their distinctions between theological and pastoral exegesis and scientific and historical exegesis. So, too, acting on the principle that science in no way depends upon faith, when they treat of philosophy, history, criticism, feeling no horror at treading in the footsteps of Luther (3), they are wont to display a certain contempt for Catholic doctrines, for the Holy Fathers, for the Ecumenical Councils, for the ecclesiastical magisterium; and should they be rebuked for this, they complain that they are being deprived of their liberty. Lastly, guided by the theory that faith must be subject to science, they continuously and openly criticise the Church because of her sheer obstinacy in refusing to submit and accommodate her dogmas to the opinions of philosophy; while they, on their side, after having blotted out the old theology, endeavour to introduce a new theology which shall follow the vagaries of their philosophers.

THE MODERNIST AS THEOLOGIAN: HIS PRINCIPLES, IMMANENCE AND SYMBOLISM.

And thus, Venerable Brethren, the road is open for us to study the Modernists in the theological arena—a difficult task, yet one that may be disposed of briefly. The end to be attained is the conciliation of faith with science, always, however, saving the primacy of science over faith. In this branch the Modernist theologian avails himself of exactly the same principles which we have seen employed by the Modernist philosopher, and applies them to the believer: the principles of *immanence* and *symbolism*. The process is an extremely simple one. The philosopher has declared: *The principle of faith is immanent*; the believer has added: *This principle is God*; and the theologian draws the conclusion: *God is immanent in man*. Thus we have *theological immanence*. So to, the philosopher regards as certain that the *representations of the object of faith are merely symbolical*; the believer has affirmed that *the object of faith is God in Himself*; and the theologian proceeds to affirm that: *The representations of the divine reality are symbolical*. And thus we have *theological symbolism*. Truly enormous errors both, the pernicious character of which will be seen clearly from an examination of their consequences. For, to begin with *symbolism*, since symbols are but *symbols* in regard to their objects and only instruments in regard to the believer, it is necessary first of all, according to the teachings of the Modernists, that the believer do not lay too much stress on the formula, but avail himself of it only with the scope of uniting himself to the absolute truth which the formula at once reveals and conceals, that is to say, endeavours to express but without succeeding in doing so. They would also have the believer avail himself of the formulas only in as far as they are useful to him, for they are given to be a help and not a hindrance; with proper regard, however, for the social respect due to formulas which the public magisterium has deemed suitable for expressing the common consciousness until such time as the same magisterium provide otherwise. Concerning *immanence* it is not easy to determine what Modernists mean by it, for their own opinions on the subject vary. Some understand it in the sense that God working in man is more intimately present in him than man is in even himself, and this conception, if properly understood, is free from reproach. Others hold that the divine action is one with the action of nature, as the action of the first cause is one with the action of the secondary cause, and this would destroy the supernatural order. Others, finally, explain it in a way which savours of pantheism and this, in truth, is the sense which tallies best with the rest of their doctrines.

(3) Prop. 29 damn. a Leone X Bull, *Exsurge Domine* 16 maii 1520. *Via nobis facta est enervandi auctoritatem Conciliorum, et libere contradicendi eorum gestis, et iudicandis eorum decreta, et confidenter confitendi quidquid verum videtur, sive probatum fuerit, sive reprobatum a quocumque Concilio.*

(1) Brev. ad Ev Wratislaw, 15 Jun., 1857.

(2) Ep. ad Magistros theol. Paris non. Jul. 1224.

With this principle of *immanence* is connected another which may be called the principle of *divine permanence*. It differs from the first in much the same way as the private *experience* differs from the *experience* transmitted by tradition. An example will illustrate what is meant, and this example is offered by the Church and the Sacraments. The Church and the Sacraments, they say, are not to be regarded as having been instituted by Christ Himself. This is forbidden by agnosticism, which sees in Christ nothing more than a man whose religious consciousness has been, like that of all men, formed by degrees; it is also forbidden by the law of immanence which rejects what they call *external application*; it is further forbidden by the law of evolution which requires for the development of the germs a certain time and a certain series of circumstances; it is, finally, forbidden by history, which shows that such in fact has been the course of things. Still it is to be held that both Church and Sacraments have been founded *mediately* by Christ. But how? In this way: All Christian consciences were, they affirm, in a manner virtually included in the conscience of Christ as the plant is included in the seed. But as the shoots live the life of the seed, so, to, all Christians are to be said to live the life of Christ. But the life of Christ is according to faith, and so, to, is the life of Christians. And since this life produced, in the course of ages, both the Church and the Sacraments, it is quite right to say that their origin is from Christ and is divine. In the same way they prove that the Scriptures and the dogmas are divine. And thus the Modernistic theology may be said to be complete. No great thing in truth, but more than enough for the theologian who professes that the conclusions of science must always, and in all things, be respected. The application of these theories to the other points We shall proceed to expound, anybody may easily make for himself.

DOGMA AND THE SACRAMENTS.

Thus far We have spoken of the origin and nature of faith. But as faith has many shoots, and chief among them the Church, dogma, worship, the Books which we call "Sacred," of these also we must know what is taught by the Modernists. To begin with dogma, we have already indicated its origin and nature. Dogma is born of the species of impulse or necessity by virtue of which the believer is constrained to elaborate his religious thought so as to render it clearer for himself and others. This elaboration consists entirely in the process of penetrating and refining the primitive formula, not indeed in itself and according to logical development, but as required by circumstances, or *vitality* as the Modernists more abstrusely put it. Hence it happens that around the *primitive formula* *secondary* formulas gradually continue to be formed, and these subsequently grouped into bodies of doctrine, or into doctrinal constructions as they prefer to call them, and further sanctioned by the public magisterium as responding to the common consciousness, are called dogma. Dogma is to be carefully distinguished from the speculations of theologians which, although not alive with the life of dogma, are not without their utility as serving to harmonise religion with science and remove opposition between the two, in such a way as to throw light from without on religion, and it may be even to prepare the matter for future dogma. Concerning worship there would not be much to be said, were it not that under this head are comprised the Sacraments, concerning which the Modernists fall into the gravest errors. For them the Sacraments are the resultant of a double need—for as we have seen, everything in their system is explained by inner impulses or necessities. In the present case, the first need is that of giving some sensible manifestation to religion; the second is that of propagating it, which could not be done without some sensible form and consecrating acts, and these are called Sacraments. But for the Modernists the Sacraments are mere symbols or signs, though not devoid of a certain efficacy—an efficacy, they tell us, like that of certain phrases vulgarly described as having "caught on," inasmuch as they have become the vehicle for the diffusion of certain great ideas

which strike the public mind. What the phrases are to the ideas, that the Sacraments are to the religious sentiment—that and nothing more. The Modernists would be speaking more clearly were they to affirm that the Sacraments are instituted solely to foster the faith—but this is condemned by the Council of Trent: *If anyone say that these Sacraments are instituted solely to foster the faith, let him be anathema* (3).

THE HOLY SCRIPTURES.

We have already touched upon the nature and origin of the Sacred Books. According to the principles of the Modernists they may be rightly described as a collection of *experiences*, not indeed of the kind that may come to anybody, but those extraordinary and striking ones which have happened in any religion. And this is precisely what they teach about our books of the Old and New Testament. But to suit their own theories they note with remarkable ingenuity that, although experience is something belonging to the present, still it may derive its material from the past and the future alike, inasmuch as the believer by memory *lives* the past over again after the manner of the *present*, and lives the future already by anticipation. This explains how it is that the historical and apocalyptic books are included among the Sacred Writings. God does indeed speak in these books—through the medium of the believer, but only, according to Modernistic theology, by *vital immanence* and *permanence*. Do we inquire concerning inspiration? Inspiration, they reply, is distinguished only by its vehemence from that impulse which stimulates the believer to reveal the faith that is in him by words or writing. It is something like what happens in poetical inspiration, of which it has been said: There is a God in us, and when he stirreth he sets us afire. And it is precisely in this sense that God is said to be the origin of the inspiration of the Sacred Books. The Modernists affirm, too, that there is nothing in these books which is not inspired. In this respect some might be disposed to consider them as more orthodox than certain other moderns who somewhat restrict inspiration, as, for instance, in what have been put forward as *taut citations*. But it is all mere juggling of words. For if we take the Bible, according to the tenets of agnosticism, to be a human work, made by men for men, but allowing the theologian to proclaim that it is divine by immanence what room is there left in it for inspiration? General inspiration in the Modernist sense it is easy to find, but of inspiration in the Catholic sense there is not a trace.

THE CHURCH.

A wider field for comment is opened when you come to treat of the vagaries devised by the Modernist school concerning the Church. You must start with the supposition that the Church has its birth in a double need, the need of the individual believer, especially as he has had some original and special experience, to communicate his faith to others, and the need of the mass, when the faith has become common to many, to form itself into a society and to guard, increase, and propagate the common good. What, then, is the Church? It is the product of the *collective conscience*, that is to say of the society of individual consciences which by virtue of the principle of *vital permanence*, all depend on one first believer, who for Catholics is Christ. Now every society needs a directing authority to guide its members towards the common end, to conserve prudently the elements of cohesion which in a religious society are doctrine and worship. Hence the triple authority in the Catholic Church, *disciplinary, dogmatic, liturgical*. The nature of this authority is to be gathered from its origin, and its rights and duties from its nature. In past times it was a common error that authority came to the Church from without, that is to say directly from God; and it was then rightly held to be *autocratic*. But this conception has now grown obsolete. For in the same way as the Church is a vital emanation of the collectivity of consciences, so too authority emanates vitally from the Church itself. Authority

therefore, like the Church, has its origin in the religious conscience, and, that being so, is subject to it. Should it disown this dependence it becomes a tyranny. For we are living in an age when the sense of liberty has reached its fullest development, and when the public conscience has in the civil order introduced popular government. Now there are not two consciences in man, any more than there are two lives. It is for the ecclesiastical authority, therefore, to shape itself to democratic forms, unless it wishes to provoke and foment an intestine conflict in the consciences of mankind. The penalty of refusal is disaster. For it is madness to think that the sentiment of liberty, as it is now spread abroad, can surrender. Were it forcibly confined and held in bonds, terrible would be its outburst, sweeping away at once both Church and religion. Such is the situation for the Modernists, and their one great anxiety is, in consequence, to find a way of conciliation between the authority of the Church and the liberty of believers.

THE RELATIONS BETWEEN CHURCH AND STATE.

But it is not with its own members alone that the Church must come to an amicable arrangement—besides its relations with those within, it has others outside. The Church does not occupy the world all by itself; there are other societies in the world, with which it must necessarily have contact and relations. The rights and duties of the Church towards civil societies must, therefore, be determined and determined, of course, by its own nature as it has been already described. The rules to be applied in this matter are those which have been laid down for science and faith, though in the latter case the question is one of *objects* while here we have one of *ends*. In the same way, then, as faith and science are strangers to each other by reason of the diversity of their objects, Church and state are strangers by reason of the diversity of their ends, that of the Church being spiritual while that of the state is temporal. Formerly it was possible to subordinate the temporal to the spiritual and to speak of some questions as *mixed*, allowing to the Church the position of queen and mistress in all such, because the Church was then regarded as having been instituted immediately by God as the author of the supernatural order. But this doctrine is to-day repudiated alike by philosophy and history. The State must, therefore, be separated from the Church, and the Catholic from the citizen. Every Catholic, from the fact that he is also a citizen, has the right and the duty to work for the common good in the way he thinks best, without troubling himself about the authority of the Church, without paying any heed to its wishes, its counsels, its orders—nay, even in spite of its reprimands. To trace out and prescribe for the citizen any line of conduct, on any pretext whatsoever, is to be guilty of an abuse of ecclesiastical authority, against which one is bound to act with all one's might. The principles from which these doctrines spring have been solemnly condemned by our predecessor Pius VI. in his Constitution *Auctorem fidei* (4).

THE MAGISTERIUM OF THE CHURCH.

But it is not enough for the Modernist school that the State should be separated from the Church. For as faith is to be subordinated to science, as far as *phenomenal elements* are concerned, so too in temporal matters the Church must be subject to the State. They do not say this openly as yet—but they will say it when they wish to be logical on this head. For given the principle that in temporal matters the State possesses absolute mastery, it will follow that when the believer, not fully satisfied with

his merely internal acts of religion, proceeds to external acts, such for instance as the administration or reception of the Sacraments, these will fall under the control of the State. What will then become of ecclesiastical authority, which can only be exercised by external acts? Obviously it will be completely under the dominion of the State. It is this inevitable consequence which impels many among liberal Protestants to reject all external worship, nay, all external religious community, and makes them advocate what they call, *individual religion*. If the Modernists have not yet reached this point, they do ask the Church in the meanwhile to be good enough to follow spontaneously where they lead her and adapt herself to the civil forms in vogue. Such are their ideas about *disciplinary* authority. But far more advanced and far more pernicious are their teachings on *doctrinal* and *dogmatic* authority. This is their conception of the magisterium of the Church. No religious society, they say, can be a real unit unless the religious conscience of its members be one, and one also the formula which they adopt. But this double unity requires a kind of common mind whose office is to find and determine the formula that corresponds best with the common conscience, and it must have moreover an authority sufficient to enable it to impose on the community the formula which has been decided upon. From the combination and, as it were, fusion of these two elements, the common mind which draws up the formula and the authority which imposes it, arises, according to the Modernists, the notion of the ecclesiastical magisterium. And as this magisterium springs, in its last analysis, from the individual consciences and possesses its mandate of public utility for their benefit, it follows that the ecclesiastical magisterium must be subordinate to them, and should therefore take democratic forms. To prevent individual consciences from revealing freely and openly the impulses they feel, to hinder criticism from impelling dogmas towards their necessary evolutions—this is not a legitimate use but an abuse of a power given for the public utility. So too a due method and measure must be observed in the exercise of authority. To condemn and prescribe a work without the knowledge of the author, without hearing his explanations, without discussion, assuredly savours of tyranny. And thus, here again a way must be found to save the full rights of authority on the one hand and of liberty on the other. In the meanwhile the proper course for the Catholic will be to proclaim publicly his profound respect for authority—and continue to follow his own bent. Their general directions for the Church may be put in this way: Since the end of the Church is entirely spiritual, the religious authority should strip itself of all that external pomp which adorns it in the eyes of the public. And here they forget that while religion is essentially for the soul, it is not exclusively for the soul, and that the honour paid to authority is reflected back on Jesus Christ who instituted it.

THE EVOLUTION OF DOCTRINE.

To finish with this whole question of faith and its shoots it remains to be seen, Venerable Brethren, what the Modernists have to say about their development. First of all they lay down the general principle that in a living religion everything is subject to change, and must in fact change, and in this way they pass to what may be said to be, among the chief of their doctrines, that of *Evolution*. To the laws of evolution everything is subject—dogma, Church, worship, the Books we revere as sacred, even faith itself, and the penalty of disobedience is death. The enunciation of this principle will not astonish anybody who bears in mind what the Modernists have had to say about each of these subjects. Having laid down this law of evolution, the Modernists themselves teach us how it works out. And first with regard to faith. The primitive form of faith, they tell us, was rudimentary and common to all men alike, for it had its origin in human nature and human life. Vital evolution brought with it progress, not by the accretion of new and purely adventitious forms from without, but by an increasing penetration of the religious

(4) Prop. 2. *Propositio, quae statuit, potestatem a Deo datam Ecclesiae ut communicaretur Pastoribus, qui sunt eius ministri pro salute animarum; sic intellecta, ut a communitate fidelium in Pastores derivetur ecclesiastici ministerii ac regiminis potestas: haeretica.*—Pro. 3. *Insuper, quae statuit Romanum Pontificem esse caput ministeriale; sic explicata ut romanus Pontifex non a Christo in persona beati Petri, sed ab ecclesia potestatem ministerii accipiat, qua velut Petri successor, versus Christi vicarius ac totius Ecclesiae caput pollet in universa Ecclesia: haeretica.*

sentiment in the conscience. This progress was of two kinds: *negative*, by the elimination of all foreign elements, such, for example, as the sentiment of family or nationality; and *positive* by that intellectual and moral refining of man, by means of which the idea was enlarged and enlightened while the religious sentiment became more elevated and more intense. For the progress of faith no other causes are to be assigned than those which are adduced to explain its origin. But to them must be added those religious geniuses whom we call prophets, and of whom Christ was the greatest; both because in their lives and their words there was something mysterious which faith attributed to the divinity and because it fell to their lot to have new and original experiences fully in harmony with the needs of their time. The progress of dogma is due chiefly to the obstacles which faith has to surmount, to the enemies it has to vanquish, to the contradictions it has to repel. Add to this a perpetual striving to penetrate ever more profoundly its own mysteries. Thus, to omit other examples, has it happened in the case of Christ; in Him that divine something which faith admitted in Him expanded in such a way that He was at last held to be God. The chief stimulus of evolution in the domain of worship consists in the need of adapting itself to the uses and customs of peoples, as well as the need of availing itself of the value which certain acts have acquired by long usage. Finally, evolution in the Church itself is fed by the need of accommodating itself to historical conditions and of harmonising itself with existing forms of society. Such is religious evolution in detail. And here, before proceeding further, we would have you note well this whole theory of *necessities and needs*, for it is at the root of the entire system of the Modernists, and it is upon it that they will erect that famous method of theirs called the historical.

Still continuing the consideration of the evolution of doctrine, it is to be noted that Evolution is due no doubt to those stimulants styled needs, but, if left to their action alone, it would run a great risk of bursting the bounds of tradition, and thus, turned aside from its primitive vital principle, would lead to ruin instead of progress. Hence, studying more closely the ideas of the Modernists, evolution is described as resulting from the conflict of two forces, one of them tending towards progress, the other towards conservation. The conserving force in the Church is tradition, and tradition is represented by religious authority, and this both by right and in fact; for by right it is in the very nature of authority to protect tradition, and, in fact, for authority, raised as it is above the contingencies of life, feels hardly, or not at all, the spurt of progress. The progressive force on the contrary, which responds to the inner needs lies in the individual consciences and ferments there—especially in such of them as are in most intimate contact with life. Note here, Venerable Brethren, the appearance already of that most pernicious doctrine which would make of the laity a factor of progress in the Church. Now it is by a species of compromise between the forces of conservation and of progress, that is to say between authority and individual consciences, that changes and advances take place. The individual consciences of some of them act on the collective conscience, which brings pressure to bear on the depositaries of authority, until the latter consent to a compromise, and, the pact being made, authority sees to its maintenance.

With all this in mind, one understands how it is that the Modernists express astonishment when they are reprimanded or punished. What is imputed to them as a fault they regard as a sacred duty. Being in intimate contact with consciences they know better than anybody else, and certainly better than the ecclesiastical authority, what needs exist—nay, they embody them, so to speak, in themselves. Having a voice and a pen they use both publicly, for this is their duty. Let authority rebuke them as much as it pleases—they have their own conscience on their side and an intimate experience which tells them with certainty that what they deserve is not blame but praise. Then they reflect that, after all there is no progress without a battle and no battle without its victim, and victims they are willing to be like the prophets and Christ

Himself. They have no bitterness in their hearts against the authority which uses them roughly, for after all it is only doing its duty as authority. Their sole grief is that it remains deaf to their warnings, because delay multiplies the obstacles which impede the progress of souls, but the hour will most surely come when there will be no further chance for tergiversation, for if the laws of evolution may be checked for a while they cannot be ultimately destroyed. And so they go their way, reprimands and condemnations notwithstanding, masking an incredible audacity under a mock semblance of humility. While they make a show of bowing their heads, their hands and minds are more intent than ever on carrying out their purposes. And this policy they follow willingly and wittingly, both because it is part of their system that authority is to be stimulated but not dethroned, and because it is necessary for them to remain within the ranks of the Church in order that they may gradually transform the collective conscience—thus unconsciously avowing that the common conscience is not with them, and that they have no right to claim to be its interpreters.

Thus then, Venerable Brethren, for the Modernists, both as authors and propagandists, there is to be nothing stable, nothing immutable in the Church. Nor indeed are they without precursors in their doctrines, for it was of these that our Predecessor Pius IX. wrote: *These enemies of divine revelation extol human progress to the skies, and with rash and sacrilegious daring would have it introduced into the Catholic religion as if this religion were not the work of God but of man, or some kind of philosophical discovery susceptible of perfection by human efforts* (1). On the subject of revelation and dogma in particular, the doctrine of the Modernists offers nothing new—we find it condemned in the syllabus of Pius IX., where it is enunciated in these terms: *Divine revelation is imperfect, and therefore subject to continual and indefinite progress, corresponding with the progress of human reason* (2); and condemned still more solemnly in the Vatican Council: *The doctrine of the faith which God has revealed has not been proposed to human intelligences to be perfected by them as if it were a philosophical system, but as a divine deposit entrusted to the Spouse of Christ to be faithfully guarded and infallibly interpreted. Hence the sense, too, of the sacred dogmas is that which our holy Mother the Church has once declared, nor is this sense ever to be abandoned on plea or pretext of a more profound comprehension of the truth* (3). Nor is the development of our knowledge, even concerning the faith, impeded by this pronouncement—on the contrary it is aided and promoted. For the same Council continues: *Let intelligence, and science, and wisdom, therefore, increase and progress abundantly and vigorously in individuals and in the mass, in the believer and in the whole Church, throughout the ages and the centuries—but only in its own kind, that is, according to the same dogma, the same sense, the same acceptance* (4).

THE MODERNIST AS HISTORIAN AND CRITIC.

After having studied the Modernist as philosopher, believer, and theologian, it now remains for us to consider him as historian, critic, apologist, reformer.

Some Modernists, devoted to historical studies, seem to be greatly afraid of being taken for philosophers. About philosophy, they tell you, they know nothing whatever—and in this they display remarkable astuteness, for they are particularly anxious not to be suspected of being prejudiced in favour of philosophical theories which would lay them open to the charge of not being *objective*, to use the word in vogue. And yet the truth is that their history and their criticism are saturated with their philosophy, and that their historico-critical conclusions are the natural fruit of their philosophical principles. This will be patent to anybody who reflects. Their three first laws are contained in those three principles of their philosophy already dealt with: the principle of *agnosticism*, the principle of the

(1) *Enycl. Qui pluribus* 9 Nov. 1846.

(2) *Syll. Prop* 5.

(3) *Const. Dei Filius* cap. iv.

(4) *Loc. cit.*

transfiguration of things by faith, and the principle which we have called of *disfiguration*. Let us see what consequences flow from each of these. *Agnosticism* tells us that history, like every other science, deals entirely with phenomena, and the consequence is that God, and every intervention of God in human affairs, is to be relegated to the domain of faith as belonging to it alone. In things where a double element, the divine and the human, mingles, in Christ, for example, or the Church, or the Sacraments, or the many other objects of the same kind, a division must be made and the human element assigned to history while the divine will go to faith. Hence we have that distinction, so current among the Modernists, between the Christ of history and the Christ of faith, between the Church of history and the Church of faith, between the sacraments of history and the sacraments of faith, and so on. Next we find that the human element itself, which the historian has to work on, as it appears in the documents, has been by faith transfigured, that is to say, raised above its historical conditions. It becomes necessary, therefore, to eliminate also the accretions which faith has added, to assign them to faith itself and to the history of faith: thus, when treating of Christ, the historian must set aside all that surpasses man in his natural condition, either according to the psychological conception of him, or according to the place and period of his existence. Finally, by virtue of the third principle, even those things which are not outside the sphere of history they pass through the crucible, excluding from history and relegating to faith everything which, in their judgment, is not in harmony with what they call the *logic* of facts and in character with the persons of whom they are predicated. Thus, they will not allow that Christ ever uttered those things which do not seem to be within the capacity of the multitudes that listened to him. Hence they delete from His real history and transfer to faith all the allegories found in His discourses. Do you inquire as to the criterion they adopt to enable them to make these divisions? The reply is that they argue from the character of the man, from his condition of life, from his education, from the circumstances under which the facts took place—in short, from criteria which, when one considers them well, are purely *subjective*. Their method is to put themselves into the position and person of Christ, and then to attribute to Him what they would have done under like circumstances. In this way, absolutely *a priori* and acting on philosophical principles, which they admit they hold but which they affect to ignore, they proclaim that Christ, according to what they call His *real* history, was not God and never did anything divine, and that as man He did and said only what they, judging from the time in which He lived, can admit Him to have said or done.

CRITICISM AND ITS PRINCIPLES.

And as history receives its conclusions, ready-made, from philosophy, so too criticism takes its own from history. The critic, on the data furnished him by the historian, makes two parts of all his documents. Those that remain after the triple elimination above described go to form the *real* history; the rest is attributed to the history of the faith or, as it is styled, to *internal* history. For the Modernists distinguish very carefully between these two kinds of history, and it is to be noted that they oppose the history of the faith to real history precisely as real. Thus we have a double Christ: a real Christ, and a Christ, the one of faith, who never really existed; a Christ who has lived at a given time and in a given place, and a Christ who has never lived outside the pious meditations of the believer—the Christ, for instance, whom we find in the Gospel of St. John, which is pure contemplation from beginning to end.

But the dominion of philosophy over history does not end here. Given that division, of which we have spoken, of the documents into two parts, the philosopher steps in again with his principle of *vital immanence*, and shows how everything in the history of the Church is to be explained by *vital emanation*. And since the cause or condition of every vital emanation whatsoever is to be found in some need, it follows that no fact can ante-date the

need which produced it—historically the fact must be posterior to the need. See how the historian works on this principle. He goes over his documents again, whether they be found in the Sacred Books or elsewhere, draws up from them his list of the successive needs of the Church, whether relating to dogma or liturgy or other matters, and then he hands his list over to the critic. The critic takes in hand the documents dealing with the history of faith and distributes them, period by period, so that they correspond exactly with the list of needs, always guided by the principle that the narration must follow the facts, as the facts follow the needs. It may at times happen that some parts of the Sacred Scriptures, such as the Epistles, themselves constitute the fact created by the need. Even so, the rule holds that the age of any document can only be determined by the age in which each need has manifested itself in the Church. Further, a distinction must be made between the beginning of a fact and its development, for what is born one day requires time for growth. Hence the critic must once more go over his documents, ranged as they are through the different ages, and divide them again into two parts, and divide them into two lots, separating those that regard the first stage of the facts from those that deal with their development, and these he must again arrange according to their periods.

Then the philosopher must come in again to impose on historian the obligation of following in all his studies the precepts and laws of evolution. It is next for the historian to scrutinise his documents once more, to examine carefully the circumstances and conditions affecting the Church during the different periods, the conserving force she has put forth, the needs both internal and external that have stimulated her to progress, the obstacles she has had to encounter, in a word, everything that helps to determine the manner in which the laws of evolution have been fulfilled in her. This done, he finishes his work by drawing up in its broad lines a history of the development of the facts. The critic follows and fits in the rest of the documents with this sketch; he takes up his pen, and soon the history is made complete. Now we ask here: Who is the author of this history? The historian? The critic? Assuredly, neither of these but the philosopher. From beginning to end everything in it is *a priori*, and *a priori* in a way that reeks of heresy. These men are certainly to be pitied, and of them the Apostle might well say: *They became vain in their thoughts . . . professing themselves to be wise they became fools* (Rom. i. 21, 22); but, at the same time, they excite just indignation when they accuse the Church of torturing the texts, arranging and confusing them after its own fashion, and for the needs of its cause. In this they are accusing the Church of something for which their own conscience plainly reproaches them.

HOW THE BIBLE IS DEALT WITH.

The result of this dismembering of the Sacred Books and this partition of them throughout the centuries is naturally that the Scriptures can no longer be attributed to the authors whose names they bear. The Modernists have no hesitation in affirming commonly that these books, and especially the Pentateuch and the first three Gospels, have been gradually formed by additions to a primitive brief narration—by interpolations of theological or allegorical interpretation, by transitions, by joining different passages together. This means briefly, that in the Sacred Books we must admit a *vital evolution*, springing from and corresponding with the evolution of faith. The traces of this evolution, they tell us, are so visible in the books that one might almost write a history of them. Indeed this history they do actually write, and with such an easy security that one might believe them to have with their own eyes seen the writers at work through the ages amplifying the Sacred Books. To aid them in this they call to their assistance that branch of criticism which they call *textual*, and labour to show that such a fact or such a phrase is not in its right place, and adducing other arguments of the same kind. They seem, in fact, to have

constructed for themselves certain types of narration and discourses, upon which they base their decision as to whether a thing is out of place or not. Judge if you can how men with such a system are fitted for practising this kind of criticism. To hear them talk about their works on the Sacred Books, in which they have been able to discover so much that is defective, one would imagine that before them nobody ever even glanced through the pages of Scripture, whereas the truth is that a whole multitude of Doctors, infinitely superior to them in genius, in erudition, in sanctity, have sifted the Sacred Books in every way, and so far from finding imperfections in them, have thanked God more and more the deeper they have gone into them, for His divine bounty in having vouchsafed to speak thus to men. Unfortunately, these great Doctors did not enjoy the same aids to study that are possessed by the Modernists for their guide and rule,—a philosophy borrowed from the negation of God, and a criterion which consists of themselves.

We believe, then, that We have set forth with sufficient clearness the historical method of the Modernists. The philosopher leads the way, the historian follows, and then in due order come internal and textual criticism. And since it is characteristic of the first cause to communicate its virtue to secondary causes, it is quite clear that the criticism We are concerned with is an *agnostic, immanentist, and evolutionist* criticism. Hence anybody who embraces it and employs it, makes profession thereby of the errors contained in it, and places himself in opposition to Catholic faith. This being so, one cannot but be greatly surprised by the consideration which is attached to it by certain Catholics. Two causes may be assigned for this: first, the close alliance, independent of all differences of nationality or religion, which the historians and critics of this school have formed among themselves; second, the boundless effrontery of these men. Let one of them but open his mouth and the others applaud him in chorus, proclaiming that science has made another step forward; let an outsider but hint at a desire to inspect the new discovery with his own eyes, and they are on him in a body; deny it—and you are an ignoramus; embrace it and defend it—and there is no praise too warm for you. In this way they win over many who, did they but realise what they are doing, would shrink back with horror. The impudence and the domineering of some, and the thoughtlessness and imprudence of others, have combined to generate a pestilence in the air which penetrates everywhere and spreads the contagion. But let us pass to the apologist.

THE MODERNIST AS APOLOGIST.

The Modernist apologist depends in two ways on the philosopher. First, *indirectly*, inasmuch as his theme is history—history dictated, as we have seen, by the philosopher; and, secondly, *directly*, inasmuch as he takes both his laws and his principles from the philosopher. Hence that common precept of the Modernist school that the new apologetics must be fed from psychological and historical sources. The Modernist apologists, then, enter the arena by proclaiming to the rationalists that though they are defending religion, they have no intention of employing the data of the sacred books or the histories in current use in the Church, and composed according to old methods, but *real* history written on modern principles and according to rigorously modern methods. In all this they are not using an *argumentum ad hominem*, but are stating the simple fact that they hold, that the truth is to be found only in this kind of history. They feel that it is not necessary for them to dwell on their own sincerity in their writings—they are already known to and praised by the rationalists as fighting under the same banner, and they not only plume themselves on these encomiums, which are a kind of salary to them but would only provoke nausea in a real Catholic, but use them as an offset to the reprimands of the Church.

But let us see how the Modernist conducts his apologetics. The aim he sets before himself is to make the non-believer attain that *experience* of the Catholic religion which, according to the system, is the basis of faith. There

are two ways open to him, the *objective* and the *subjective*. The first of them proceeds from agnosticism. It tends to show that religion, and especially the Catholic religion, is endowed with such vitality as to compel every psychologist and historian of good faith to recognise that its history hides some *unknown* element. To this end it is necessary to prove that this religion, as it exists to-day, is that which was founded by Jesus Christ; that is to say, that it is the product of the progressive development of the germ which He brought into the world. Hence it is imperative first of all to establish what this germ was, and this the Modernist claims to be able to do by the following formula: Christ announced the coming of the kingdom of God, which was to be realised within a brief lapse of time and of which He was to become the Messiah, the divinely-given agent and ordainer. Then it must be shown how this germ, always *immanent* and *permanent* in the bosom of the Church, has gone on slowly developing in the course of history, adapting itself successively to the different mediums through which it has passed, borrowing from them by *vital* assimilation all the dogmatic, cultural, ecclesiastical forms that served its purpose; whilst, on the other hand, it surmounted all obstacles, vanquished all enemies, and survived all assaults and all combats. Anybody who well and duly considers this mass of obstacles, adversaries, attacks, combats, and the vitality and fecundity which the Church has shown throughout them all, must admit that if the laws of evolution are visible in her life they fail to explain the whole of her history—the *unknown* rises forth from it and presents itself before us. Thus do they argue, never suspecting that their determination of the primitive germ is an *a priori* of agnostic and evolutionist philosophy, and that the formula of it has been gratuitously invented for the sake of buttressing their position.

But while they endeavour by this line of reasoning to secure access for the Catholic religion into souls, these new apologists are quite ready to admit that there are many distasteful things in it. Nay, they admit openly, and with ill-concealed satisfaction, that they have found that even its dogma is not exempt from errors and contradictions. They add also that this is not only excusable but—curiously enough—even right and proper. In the Sacred Books there are many passages referring to science or history where manifest errors are to be found. But the subject of these books is not science or history but religion and morals. In them history and science serve only as a species of covering to enable the religious and moral experiences wrapped up in them to penetrate more readily among the masses. The masses understood science and history as they are expressed in these books, and it is clear that had science and history been expressed in a more perfect form this would have proved rather a hindrance than a help. Then, again, the Sacred Books being essentially religious, are consequently necessarily living. Now life has its own truth and its own logic—quite different from rational truth and rational logic, belonging as they do to a different order, viz., truth of adaptation and of proportion both with the medium in which it exists and with the end towards which it tends. Finally the Modernists, losing all sense of control, go so far as to proclaim as true and legitimate everything that is explained by life.

We, Venerable Brethren, for whom there is but one and only truth, and who hold that the Sacred Books, *written under the inspiration of the Holy Ghost, have God for their author* (Conc. Vat., *De Revel.*, c. 2) declare that this is equivalent to attributing to God Himself the lie of utility or officious lie, and We say with St. Augustine: *In an authority so high, admit but one officious lie, and there will not remain a single passage of those apparently difficult to practise or to believe, which on the same most pernicious rule may not be explained as a lie uttered by the author wilfully and to serve a purpose.* (Epist. 28). And thus it will come about, the holy Doctor continues, that *everybody will believe and refuse to believe what he likes or dislikes.* But the Modernists pursue their way gaily. They grant also that certain arguments adduced in the Sacred Books, like those, for example, which are based on the prophecies,

have no rational foundation to rest on. But they will defend even these as artifices of preaching, which are justified by life. Do they stop here? No, indeed, for they are ready to admit, nay, to proclaim that Christ Himself manifestly erred in determining the time when the coming of the Kingdom of God was to take place, and they tell us that we must not be surprised at this since even Christ was subject to the laws of life! After this what is to become of the dogmas of the Church? The dogmas brim over with flagrant contradictions, but what matter that since, apart from the fact that vital logic accepts them, they are not repugnant to symbolical truth. Are we not dealing with the infinite, and has not the infinite an infinite variety of aspects? In short, to maintain and defend these theories they do not hesitate to declare that the noblest homage that can be paid to the Infinite is to make it the object of contradictory propositions! But when they justify even contradictions, what is it that they will refuse to justify?

SUBJECTIVE ARGUMENTS.

But it is not solely by *objective* arguments that the non-believer may be disposed to faith. There are also *subjective* ones at the disposal of the Modernists, and for those they return to their doctrine of *immanence*. They endeavour, in fact, to persuade their non-believer that down in the very depths of his nature and his life lie the need and the desire for religion, and this not a religion of any kind, but the specific religion known as Catholicism, which, they say, is absolutely *postulated* by the perfect development of life. And here We cannot but deplore once more, and grievously, that there are Catholics who, while rejecting *immanence* as a doctrine, employ it as a method of apologetics, and who do this so imprudently that they seem to admit that there is in human nature a true and rigorous necessity with regard to the supernatural order—and not merely a capacity and a suitability for the supernatural, such as has at all times been emphasised by Catholic apologists. Truth to tell it is only the moderate Modernists who make this appeal to an exigency for the Catholic religion. As for the others, who might be called *integralists*, they would show to the non-believer, hidden away in the very depths of his being, the very germ which Christ Himself bore in His conscience, and which He bequeathed to the world. Such, Venerable Brethren, is a summary description of the apologetic method of the Modernists, in perfect harmony, as you may see, with their doctrines—methods and doctrines brimming over with errors, made not for edification but for destruction, not for the formation of Catholics but for the plunging of Catholics into heresy; methods and doctrines that would be fatal to any religion.

THE MODERNIST AS REFORMER.

It remains for Us now to say a few words about the Modernist as reformer. From all that has preceded, some idea may be gained of the reforming mania which possesses them; in all Catholicism there is absolutely nothing on which it does not fasten. Reform of philosophy, especially in the seminaries: the scholastic philosophy is to be relegated to the history of philosophy among obsolete systems, and the young men are to be taught modern philosophy which alone is true and suited to the times in which we live. Reform of theology: rational theology is to have modern philosophy for its foundation, and positive theology is to be founded on the history of dogma. As for history, it must be for the future written and taught only according to their modern methods and principles. Dogmas and their evolution are to be harmonised with science and history. In the Catechism no dogmas are to be inserted except those that have been duly reformed and are within the capacity of the people. Regarding worship, the number of external devotions is to be reduced, or at least steps must be taken to prevent their further increase, though, indeed, some of the admirers of symbolism are disposed to be more indulgent on this head. Ecclesiastical government requires to be reformed in all its branches, but especially in its disciplinary and

dogmatic parts. Its spirit and its external manifestations must be put in harmony with the public conscience, which is now wholly for democracy; a share in ecclesiastical government should therefore be given to the lower ranks of the clergy, and even to the laity, and authority should be decentralised. The Roman Congregations and especially the Index and the Holy Office, are to be reformed. The ecclesiastical authority must change its line of conduct in the social and political world; while keeping outside political and social organisation, it must adapt itself to those which exist in order to penetrate them with its spirit. With regard to morals, they adopt the principle of the Americanists, that the active virtues are more important than the passive, both in the estimation in which they must be held and in the exercise of them. The clergy are asked to return to their ancient lowliness and poverty, and in their ideas and action to be guided by the principles of Modernism; and there are some who, echoing the teaching of their Protestant masters, would like the suppression of ecclesiastical celibacy. What is there left in the Church which is not to be reformed according to their principles?

MODERNISM AND ALL THE HERESIES.

It may be, Venerable Brethren, that some may think We have dwelt too long on this exposition of the doctrines of the Modernists. But it was necessary, both in order to refute their customary charge that We do not understand their ideas, and to show that their system does not consist in scattered and unconnected theories but in a perfectly organised body, all the parts of which are solidly joined so that it is not possible to admit one without admitting all. For this reason, too, We have had to give this exposition a somewhat didactic form and not to shrink from employing certain uncouth terms in use among the Modernists. And now, can anybody who takes a survey of the whole system be surprised that We should define it as the synthesis of all heresies? Were one to attempt the task of collecting together all the errors that have been broached against the faith and to concentrate the sap and substance of them all into one, he could not better succeed than the Modernists have done. Nay, they have done more than this, for, as We have already intimated, their system means the destruction not of the Catholic religion alone but of all religion. With good reason do the rationalists applaud them, for the most sincere and the frankest among the rationalists warmly welcome the Modernists as their most valuable allies.

For let us return for a moment, Venerable Brethren, to that most disastrous doctrine of *agnosticism*. By it every avenue that leads the intellect to God is barred, but the Modernists would seek to open others available for sentiment and action. Vain efforts! For, after all, what is sentiment but the reaction of the soul on the action of the intelligence or the senses. Take away the intelligence, and man, already inclined to follow the senses, becomes their slave. Vain, too, from another point of view, for all these fantasias on the religious sentiment will never be able to destroy common sense, and common sense tells us that emotion and everything that leads the heart captive proves a hindrance instead of a help to the discovery of truth. We speak, of course, of truth in itself—as for that other purely *subjective* truth, the fruit of sentiment and action, if it serves its purpose for the jugglery of words, it is of no use to the man who wants to know above all things whether outside himself there is a God into whose hands he is one day to fall. True, the Modernists do call in *experience* to eke out their system, but what does this *experience* add to sentiment? Absolutely nothing beyond a certain intensity and a proportionate deepening of the conviction of the reality of the object. But these two will never make sentiment into anything but sentiment, nor deprive it of its characteristic which is to cause deception when the intelligence is not there to guide it; on the contrary, they but confirm and aggravate this characteristic, for the more intense sentiment is the more it is sentimental. In matters of religious sentiment and religious experience, you know, Venerable Brethren, how necessary is prudence, and how necessary, too, the science which directs prudence. You know it from your own dealings with souls, and especially with souls in whom sentiment predominates; you know

it also from your reading of ascetical books—books for which the Modernists have but little esteem, but which testify to a science and a solidity very different from theirs, and to a refinement and subtlety of observation of which the Modernists give no evidence. Is it not really folly, or at least sovereign imprudence, to trust oneself without control to Modernist experiences? Let us for a moment put the question: If experiences have so much value in their eyes, why do they not attach equal weight to the experience that thousands upon thousands of Catholics have that the Modernists are on the wrong road? Is it, perchance, that all experiences except those felt by the Modernists are false and deceptive? The vast majority of mankind holds and always will hold firmly that sentiment and experience alone, when not enlightened and guided by reason, do not lead to the knowledge of God. What remains, then, but the annihilation of all religion,—atheism? Certainly it is not the doctrine of *symbolism*—will save us from this. For if all the intellectual elements, as they call them, of religion are pure symbols, will not the very name of God or of divine personality be also a symbol, and if this be admitted will not the personality of God become a matter of doubt and the way opened to Pantheism? And to Pantheism that other doctrine of the *divine immanence* leads directly. For does it, We ask, leave God distinct from man or not? If yes, in what does it differ from Catholic doctrine, and why reject external revelation? If no, we are at once in Pantheism. Now the doctrines of immanence in the Modernist acceptance holds and professes that every phenomenon of conscience proceeds from man as man. The rigorous conclusion from this is the identity of man with God, which means Pantheism. The same conclusion follows from the distinction Modernists make between science and faith. The object of science they say is the reality of the knowable; the object of faith, on the contrary, is the reality of the unknowable. Now what makes the unknowable unknowable is its disproportion with the intelligible—a disproportion which nothing whatever, even in the doctrine of the Modernist, can suppress. Hence the unknowable remains and will eternally remain unknowable to the believer as well as to the man of science. Therefore if any religion at all is possible it can only be the religion of an unknowable reality. And why this religion might not be that universal soul of the universe, of which a rationalist speaks, is something We do not see. Certainly this suffices to show superabundantly by how many roads Modernism leads to the annihilation of all religion. The first step in this direction was taken by Protestantism; the second is made by Modernism; the next will plunge headlong into atheism.

PART II: THE CAUSE OF MODERNISM.

To penetrate still deeper into Modernism and to find a suitable remedy for such a deep sore, it behoves Us, Venerable Brethren, to investigate the causes which have engendered it and which foster its growth. That the proximate and immediate cause consists in a perversion of the mind cannot be open to doubt. The remote causes seem to Us to be reduced to two: curiosity and pride. Curiosity by itself, if not prudently regulated, suffices to explain all errors. Such is the opinion of Our Predecessor, Gregory XVI., who wrote. *A lamentable spectacle is that presented by the aberrations of human reason when it yields to the spirit of novelty, when against the warning of the Apostle it seeks to know beyond what it is meant to know, and when relying too much on itself it thinks it can find the truth outside the Church wherein truth is found without the slightest shadow of error* (Ep. Encycl. *Singulari nos*, 7 Kal. Jul. 1834).

But it is pride which exercises an incomparably greater sway over the soul to blind it and plunge into error, and pride sits in Modernism as in its own house, finding sustenance everywhere in its doctrines and an occasion to flaunt itself in all its aspects. It is pride which fills Modernists with that confidence in themselves and leads them to hold themselves up as the rule for all, pride which puffs them up with that vainglory which allows them to regard themselves as the sole possessors of knowledge, and makes them say, inflated with presumption, *We are not as the rest of*

men, and which, to make them really not as other men, leads them to embrace all kinds of the most absurd novelties; it is pride which rouses in them the spirit of disobedience and causes them to demand a compromise between authority and liberty; it is pride that makes of them the reformers of others, while they forget to reform themselves, and which begets their absolute want of respect for authority, not excepting the supreme authority. No, truly, there is no road which leads so directly and so quickly to Modernism as pride. When a Catholic layman or a priest forgets that precept of the Christian life which obliges us to renounce ourselves if we would follow Jesus Christ and neglects to tear pride from his heart, ah! but he is a fully ripe subject for the errors of Modernism. Hence, Venerable Brethren, it will be your first duty to thwart such proud men, to employ them only in the lowest and obscurest offices; the higher they try to rise, the lower let them be placed, so that their lowly position may deprive them of the power of causing damage. Sound your young clerics, too, most carefully by yourselves and by the directors of your seminaries, and when you find the spirit of pride among any of them reject them without compunction from the priesthood. Would to God that this had always been done with the proper vigilance and constancy.

If we pass from the moral to the intellectual causes of Modernism, the first which presents itself, and the chief one, is ignorance. Yes, these very Modernists who pose as Doctors of the Church, who puff out their cheeks when they speak of modern philosophy, and show such contempt for scholasticism, have embraced the one with all its false glamour because their ignorance of the other has left them without the means of being able to recognise confusion of thought, and to refute sophistry. Their whole system, with all its errors, has been born of the alliance between faith and false philosophy.

METHODS OF PROPAGANDISM.

If only they had displayed less zeal and energy in propagating it! But such is their activity and such their unwearying capacity for work on behalf of their cause, that one cannot but be pained to see them waste such labour in endeavouring to ruin the Church when they might have been of such service to her had their efforts been better employed. Their artifices to delude men's minds are of two kinds, the first to remove obstacles from their path, the second to devise and apply actively and patiently every instrument that can serve their purpose. They recognise that the three chief difficulties for them are scholastic philosophy, the authority of the Fathers and tradition, and the magisterium of the Church, and on these they wage unrelenting war. For scholastic philosophy and theology they have only ridicule and contempt. Whether it is ignorance or fear, or both, that inspires this conduct in them, certain it is that the passion for novelty is always united in them with hatred of scholasticism, and there is no surer sign that a man is on the way to Modernism than when he begins to show his dislike for this system. Modernists and their admirers should remember the proposition condemned by Pius IX.: *The method and principles which have served the doctors of scholasticism when treating of theology no longer correspond with the exigencies of our time or the progress of science* (Syll. Prop. 13). They exercise all their ingenuity in diminishing the force and falsifying the character of tradition, so as to rob it of all its weight. But for Catholics the second Council of Nicea, will always have the force of law, where it condemns those who dare, after the impious fashion of heretics, to deride the ecclesiastical traditions, to invent novelties of some kind . . . of endeavour by malice or craft to overthrow any one of the legitimate traditions of the Catholic Church; and Catholics will hold for law, also, the profession of the fourth Council of Constantinople: *We therefore profess to conserve and guard the rules bequeathed to the Holy Catholic and Apostolic Church by the Holy and most illustrious Apostles, by the orthodox Councils, both general and local, and by every one of those divine interpreters the Fathers and the Doctors of the Church.* Wherefore the Roman Pontiffs, Pius IV. and Pius IX., ordered the insertion in the profession of faith of the following declaration: *I most firmly admit and embrace the*

apologetic and ecclesiastical traditions and other observances and constitutions of the Church. The Modernists pass the same judgment on the most holy Fathers of the Church as they pass on tradition, decreeing, with amazing effrontery that, while personally most worthy of all veneration, they were entirely ignorant of history and criticism, for which they are only excusable on account of the time in which they lived. Finally, the Modernists try in every way to diminish and weaken the authority of the ecclesiastical magisterium itself by sacrilegiously falsifying its origin, character, and rights, and by freely repeating the calumnies of its adversaries. To all the band of Modernists may be applied those words which Our Predecessor wrote with such pain: *To bring contempt and odium on the mystic Spouse of Christ, who is the true light, the children of darkness have been wont to cast in her face before the world a stupid calumny, and perverting the meaning and force of things and words, to depict her as the friend of darkness and ignorance, and the enemy of light, science, and progress* (Motu-proprio, *Ut mysticum*, 14 March 1891). This being so, Venerable Brethren, no wonder the Modernists vent all their gall and hatred on Catholics who sturdily fight the battles of the Church. But of all the insults they heap on them those of ignorance and obstinacy are the favourites. When an adversary rises up against them with an erudition and force that render him redoubtable, they try to make a conspiracy of silence around him to nullify the effects of his attack, while in flagrant contrast with this policy towards Catholics, they load with constant praise the writers who range themselves on their side, hailing their works, exuding novelty in every page, with choruses of applause; for them the scholarship of a writer is in direct proportion to the recklessness of his attacks on antiquity, and of his efforts to undermine tradition and the ecclesiastical magisterium; when one of their number falls under the condemnations of the Church the rest of them, to the horror of good Catholics, gather round him, heap public praise upon him, venerate him almost as a martyr to truth. The young, excited and confused by all this clamour of praise and abuse, some of them afraid of being branded as ignorant, others ambitious to be considered learned, and both classes goaded internally by curiosity and pride, often surrender and give themselves up to Modernism.

And here we have already some of the artifices employed by Modernists to exploit their wares. What efforts they make to win new recruits! They seize upon chairs in the seminaries and universities, and gradually make of them chairs of pestilence. From these sacred chairs they scatter though not always openly, the seeds of their doctrines; they proclaim their teachings without disguise in congresses; they introduce them and make them the vogue in social institutions. Under their own names and under pseudonyms they publish numbers of books, newspapers, reviews, and sometimes one and the same writer adopts a variety of pseudonyms to trap the incautious reader into believing in a whole multitude of Modernist writers—in short they leave nothing untried, in action, discourses, writings, as though they were a frenzy of propaganda upon them. And the result of all this? We have to lament at the sight of many young men, once full of promise and capable of rendering great services to the Church, now gone astray. And there is another sight that saddens us too: that of so many other Catholics, who, while they certainly do not go so far as the former, yet have grown into the habit, as though they had been breathing a poisoned atmosphere, of thinking and speaking and writing with a liberty that ill becomes Catholics. They are to be found among the laity, and in the ranks of the clergy, and they are not wanting even in the last place where one might expect to meet them, in religious institutes. If they treat of biblical questions, it is upon Modernist principles; if they write history, it is to search out with curiosity and to publish openly, on the pretext of telling the whole truth and with a species of ill-concealed satisfaction, everything that looks to them like a stain in the history of the Church. Under the sway of a certain *a priori* rules they destroy as far as they can the pious traditions of the people, and bring ridicule on certain relics highly venerable from their antiquity. They are possessed by the empty desire of being talked about, and they know they

would never succeed in this were they to say only what has been always said. It may be that they have persuaded themselves that in all this they are really serving God and the Church—in reality they only offend both, less perhaps by their works themselves than by the spirit in which they write and by the encouragement they are giving to the extravagances of the Modernists.

PART III.: REMEDIES.

Against this host of grave errors, and its secret and open advance, our Predecessor Leo XIII. of happy memory worked strenuously especially as regards the Bible, both in his words and his acts. But, as we have seen, the Modernists are not easily deterred by such weapons—with an affectation of submission and respect, they proceed to twist the words of the Pontiff to their own sense, and his acts they described as directed against others than themselves. And the evil has gone on increasing from day to day. We, therefore, Venerable Brethren, have determined to adopt at once the most efficacious measures in Our power, and We beg and conjure you to see to it that in this most grave matter nobody will ever be able to say that you have been in the slightest degree wanting in vigilance, zeal, or firmness. And what We ask of you and expect of you, We ask and expect also of all other pastors of souls, of all educators and professors of clerics, and in a very special way of the superiors of religious institutions.

1.—THE STUDY OF SCHOLASTIC PHILOSOPHY.

1. In the first place, with regard to studies, We will and ordain that scholastic philosophy be made the basis of the sacred sciences. It goes without saying that *if anything is met with among the scholastic doctors which may be regarded as an excess of subtlety, or which is altogether destitute of probability, We have no desire whatever to propose it for the imitation of present generations* (Leo XIII. Enc. *Aeterni Patris*). And let it be clearly understood above all things that the scholastic philosophy We prescribe is that which the Angelic Doctor has bequeathed to us, and We, therefore, declare that all the ordinances of Our Predecessor on this subject continue fully in force, and as, far as may be necessary, We do decree anew, and confirm, and ordain that they be by all strictly observed. In seminaries where they may have been neglected let the Bishops impose them and require their observance, and let this apply also to the Superiors of religious institutions. Further let Professors remember that they cannot set St. Thomas aside, especially in metaphysical questions, without grave detriment.

On this philosophical foundation the theological edifice is to be solidly raised. Promote the study of theology, Venerable Brethren, by all means in your power, so that your clerics on leaving the seminaries may admire and love it, and always find their delight in it. *For in the vast and varied abundance of studies opening before the mind desirous of truth, everybody knows how the old maxim describes theology as so far in front of all others that every science and art should serve it and be to it as handmaidens* (Leo XIII., Lett. ap. In *Magna*, Dec. 10, 1889). We will add that We deem worthy of praise those who with full respect for tradition, the Holy Fathers, and the ecclesiastical magisterium, undertake, with well-balanced judgment and guided by Catholic principles (which is not always the case), seek to illustrate positive theology by throwing the light of true history upon it. Certainly more attention must be paid to positive theology than in the past, but this must be done without detriment to scholastic theology, and those are to be disapproved as of Modernist tendencies who exalt positive theology in such a way as to seem to despise the scholastic.

With regard to profane studies suffice it to recall here what Our Predecessor has admirably said: *Apply yourselves energetically to the study of natural sciences. the brilliant discoveries and the bold and useful applications of them made in our times which have won such applause by our contemporaries will be an object of perpetual praise for those that come after us* (Leo XIII. Alloc., March 7, 1880). But this do without interfering with sacred studies, as Our

Predecessor in these most grave words prescribed: *If you carefully search for the cause of those errors you will find that it lies in the fact that in these days when the natural sciences absorb so much study, the more severe and lofty studies have been proportionately neglected—some of them have almost passed into oblivion, some of them are pursued in a half-hearted or superficial way, and, sad to say, now that they are fallen from their old estate, they have been disfigured by perverse doctrines and monstrous errors (loco cit).* We ordain, therefore, that the study of natural science in the seminaries be carried on under this law.

2.—PRACTICAL APPLICATION.

2. All these prescriptions and those of Our Predecessor are to be borne in mind whenever there is a question of choosing directors and professors for seminaries and Catholic Universities. Anybody who in any way is found to be imbued with Modernism is to be excluded without compunction from these offices, and those who already occupy them are to be withdrawn. The same policy is to be adopted towards those who favour Modernism either by extolling the Modernists or excusing their culpable conduct, by criticising scholasticism, the Holy Father, or by refusing obedience to ecclesiastical authority in any of its depositaries; and towards those who show a love of novelty in history, archæology, biblical exegesis, and finally towards those who neglect the sacred sciences or appear to prefer to them the profane. In all this question of studies, Venerable Brethren, you cannot be too watchful or too constant, but most of all in the choice of professors, for as a rule the students are modelled after the pattern of their masters. Strong in the consciousness of your duty, act always prudently but vigorously.

Equal diligence and severity are to be used in examining and selecting candidates for Holy Orders. Far, far from the clergy be the love of novelty! God hates the proud and the obstinate. For the future the doctorate of theology and canon law must never be conferred on anybody who has not made the regular course of scholastic philosophy; if conferred it shall be held as null and void. The rules laid down in 1896 by the Sacred Congregation of Bishops and Regulars for the clerics, both secular and regular, of Italy concerning the frequenting of Universities, We now decree to be extended to all nations. Clerics and priests inscribed in a Catholic Institute or University must not in the future follow in civil Universities those courses for which there are chairs in the Catholic Institutes to which they belong. If this has been permitted anywhere in the past, We ordain that it be not allowed for the future. Let the Bishops who form the Governing Board of such Catholic Institutes or Universities watch with all care that these Our commands be constantly observed.

3.—EPISCOPAL VIGILANCE OVER PUBLICATIONS.

3. It is also the duty of the Bishops to prevent writings infected with Modernism or favourable to it from being read when they have been published, and to hinder their publication when they have not. No book or paper or periodical of this kind must ever be permitted to seminarists or university students. The injury to them would be equal to that caused by immoral reading—nay, it would be greater for such writings poison Christian life at its very fount. The same decision is to be taken concerning the writings of some Catholics, who, though not badly disposed themselves but ill-instructed in theological studies and imbued with modern philosophy, strive to make this harmonise with the faith, and, as they say, to turn it to the account of the faith. The name and reputation of these authors cause them to be read without suspicion, and they are, therefore, all the more dangerous in preparing the way for Modernism.

To give you some more general directions, Venerable Brethren, in a matter of such moment, We bid you do everything in your power to drive out of your dioceses, even by solemn interdict, any pernicious books that may be in circulation there. The Holy See neglects no means

to put down writings of this kind, but the number of them has now grown to such an extent that it is impossible to censure them all. Hence it happens that the medicine sometimes arrives too late, for the disease has taken root during the delay. We, will, therefore, that the Bishops, putting aside all fear and the prudence of flesh, despising the outcries of the wicked, gently, by all means but constantly, do each his own share of this work, remembering the injunctions of Leo XIII. in the Apostolic Constitution *Officiorum*: *Let the Ordinaries, acting in this also as Delegates of the Apostolic See, exert themselves to prescribe and put out of reach of the faithful injurious books or other writings printed or circulated in their dioceses.* In this passage the Bishops it is true, receive a right, but they have also a duty imposed on them. Let no Bishop think that he fulfils his duty by denouncing to us one or two books, while a great many others of the same kind are being published and circulated. Nor are you to be deterred by the fact that a book has obtained the *Imprimatur* elsewhere, both because this may be merely simulated, and because it may have been granted through carelessness or easiness or excessive confidence in the author as may sometimes happen in religious Orders. Besides, just as the same food does not agree equally with everybody, it may happen that a book harmless in one way, on account of the different circumstances be hurtful in another. Should a Bishop, therefore, after having taken the advice of prudent persons, deem it a right to condemn any of such books in his diocese, We not only give him ample faculty to do so but we impose it upon him as a duty to do so. Of course, it is Our wish that in such action proper regard be used, and sometimes it will suffice to restrict the prohibition to the clergy; but even in such cases it will be obligatory on Catholic booksellers not to put on sale books condemned by the Bishop. And while we are on the subject of booksellers, We wish the Bishops to see to it that they do not, through desire for gain, put on sale unsound books. It is certain that in the catalogues of some of them the books of the Modernists are not unfrequently announced with no small praise. If they refuse obedience let the Bishops have no hesitation in depriving them of the title of Catholic booksellers; so too, and with more reason, if they have the title of Episcopal booksellers, and if they have that of Pontifical, let them be denounced to the Apostolic See. Finally, We remind all of the XXVI. article of the above-mentioned Constitution *Officiorum*: *All those who have obtained an apostolic faculty to read and keep forbidden books, are not thereby authorised to read books and periodicals forbidden by the local Ordinaries, unless the apostolic faculty expressly concedes permission to read and keep books condemned by anybody.*

4.—CENSORSHIP.

4. But it is not enough to hinder the reading and the sale of bad books—it is also necessary to prevent them from being printed. Hence let the Bishops use the utmost severity in granting permission to print. Under the rules of the Constitution *Officiorum*, many publications require the authorisation of the Ordinary, and in some dioceses it has been made the custom to have a suitable number of official censors for the examination of writings. We have the highest praise for this institution, and We not only exhort, but We order that it be extended to all dioceses. In all episcopal Curias, therefore, let censors be appointed for the revision of works intended for publication, and let the censors be chosen from the ranks of the clergy—secular and regular—men of age, knowledge and prudence who will know how to follow the golden mean in their judgments. It shall be their office to examine everything which requires permission for publication according to Articles XLI. and XLII. of the above-mentioned Constitution. The censor shall give his verdict in writing. If it be favourable, the Bishop will give the permission for publication by the word *Imprimatur*, which must always be preceded by the *Nihil obstat* and the name of the Censor. In the Curia of Rome official censors shall be appointed just as elsewhere, and the appointment of them shall appertain to the Master of the Sacred Palaces, after they have been proposed to the Cardinal Vicar and

accepted by the Sovereign Pontiff. It will also be the office of the Master of the Sacred Palaces to select the censor for each writing. Permission for publication will be granted by him as well as by the Cardinal Vicar or his Vicegerent, and this permission, as above prescribed, must always be preceded by the *Nihil obstat* and the name of the Censor. Only on very rare and exceptional occasions, and on the prudent decision of the Bishop, shall it be possible to omit mention of the Censor. The name of the Censor shall never be made known to the authors until he shall have given a favourable decision, so that he may not have to suffer annoyance either while he is engaged in the examination of a writing or in case he should deny his approval. Censors shall never be chosen from the religious orders until the opinion of the Provincial, or in Rome of the General, has been privately obtained, and the Provincial or the General must give a conscientious account of the character, knowledge and orthodoxy of the candidate. We admonish religious superiors of their solemn duty never to allow anything to be published by any of their subjects without permission from themselves and from the Ordinary. Finally we affirm and declare that the title of Censor has no value and can never be adduced to give credit to the private opinions of the persons who hold it.

PRIESTS AS EDITORS.

Having said this much in general, We now ordain in particular a more careful observance of Article XLII. of the above-mentioned constitution *Officiorum*. It is *forbidden to secular priests, without the previous consent of the Ordinary, to undertake the direction of papers or periodicals*. This permission shall be withdrawn from any priest who makes a wrong use of it after having been admonished. With regard to priests who are *correspondents or collaborators* of periodicals, as it happens not unfrequently that they write matter infected with Modernism for their papers or periodicals, let the Bishops see to it that this is not permitted to happen, and, should it happen let them warn the writers or prevent them from writing. The Superiors of religious orders, too, We admonish with all authority to do the same, and should they fail in this duty let the Bishops make due provision with authority delegated by the Supreme Pontiff. Let there be, as far as this is possible, a special Censor for newspapers and periodicals written by Catholics. It shall be his office to read in due time each number after it has been published, and if he find anything dangerous in it let him order that it be corrected. The Bishop shall have the same right even when the Censor has seen nothing objectionable in a publication.

5.—CONGRESSES.

5.—We have already mentioned congresses and public gatherings as among the means used by the Modernists to propagate and defend their opinions. In the future Bishops shall not permit Congresses of priests except on very rare occasions. When they do permit them it shall only be on condition that matters appertaining to the Bishops or the Apostolic See be not treated in them, and that no motions or postulates be allowed that would imply a usurpation of sacred authority, and that no mention be made in them of Modernism, presbyterianism, or laicism. At Congresses of this kind, which can only be held after permission in writing has been obtained in due time and for each case, it shall not be lawful for priests of other dioceses to take part without the written permission of their Ordinary. Further, no priest must lose sight of the solemn recommendation of Leo XIII.: *Let priests hold as sacred the authority of their pastors, let them take it for certain that the sacerdotal ministry, if not exercised under the guidance of the Bishops, can never be either holy, or very fruitful or respectable* (Lett. Encyc. *Nobilissima Gallorum*, 10 Feb., 1884).

6.—DIOCESAN WATCH COMMITTEES.

6.—But of what avail, Venerable Brethren, will be all Our commands and prescriptions if they be not dutifully and firmly carried out? And, in order that this may be done

it has seemed expedient to us to extend to all dioceses the regulations laid down with great wisdom many years ago by the Bishops of Umbria for theirs.

"In order," they say, "to extirpate the errors already propagated and to prevent their further diffusion, and to remove those teachers of impiety through whom the pernicious effects of such diffusion are being perpetuated, this sacred Assembly, following the example of St. Charles Borromeo, has decided to establish in each of the dioceses a Council consisting of approved members of both branches of the clergy, which shall be charged with the task of noting the existence of errors and the devices by which new ones are introduced and propagated, and to inform the Bishop of the whole so that he may take counsel with them as to the best means of nipping the evil in the bud and preventing it spreading for the ruin of souls or, worse still, gaining strength and growth" (Acts of the Congress of the Bishops of Umbria, Nov. 1849, tit. 2, art. 6). We decree, therefore, that in every diocese a Council of this kind, which We are pleased to name "the Council of Vigilance," be instituted without delay. The priests called to form part in it shall be chosen somewhat after the manner above prescribed for the Censors, and they shall meet every two months on an appointed day under the presidency of the Bishop. They shall be bound to secrecy as to their deliberations and decisions, and their function shall be as follows: They shall watch most carefully for every trace and sign of Modernism both in publications and in teaching, and, to preserve from it the clergy and the young, they shall take all prudent, prompt and efficacious measures. Let them combat novelties of words remembering the admonitions of Leo XIII. (Instruct. S.C. NN. EE. EE. 27 Jan., 1902): *It is impossible to approve in Catholic publications of a style inspired by unsound novelty which seems to deride the piety of the faithful and dwells on the introduction of a new order of Christian life, on new directions of the Church, on new aspirations of the modern soul, on a new vocation of the clergy, on a new Christian civilisation*. Language of this kind is not to be tolerated either in books or from chairs of learning. The Councils must not neglect the books treating of the pious conditions of different places or of sacred relics. Let them not permit such questions to be discussed in periodicals destined to stimulate piety, neither with expressions savouring of mockery or contempt, nor by dogmatic pronouncements, especially when, as is often the case, what is stated as a certainty either does not pass the limits of probability or is merely based on prejudiced opinion. Concerning sacred relics, let this be the rule: When, Bishops, who alone are judges in such matters, know for certain that a relic is not genuine, let them remove it at once from the veneration of the faithful; if the authentications of a relic happen to have been lost through civil disturbances, or in any other way, let it not be exposed for public veneration until the Bishop has verified it. The argument of prescription or well-founded presumption is to have weight only when devotion to a relic is commendable by reason of its antiquity, according to the sense of the Decree issued in 1896 by the Congregation of Indulgencies and Sacred Relics: *Ancient relics are to retain the veneration they have always enjoyed except when in individual instances there are clear arguments that they are false or suppositious*. In passing judgment on pious traditions be it always borne in mind that in this matter the Church uses the greatest prudence, and that she does not allow traditions of this kind to be narrated in books except with the utmost caution and with the insertion of the declaration imposed by Urban VIII., and even then she does not guarantee the truth of the fact narrated; she simply does not forbid belief in things for which human arguments are not wanting. On this matter the Sacred Congregation of Rites, thirty years ago, decreed as follows: *These apparitions and revelations have neither been approved nor condemned by the Holy See, which has simply allowed that they be believed on purely human faith, on the tradition which they relate, corroborated by testimonies and documents worthy of credence* (Décreé, May 2, 1877). Anybody who follows this rule has no cause for fear. For the devotion based on any apparition, in as far as it regards the fact itself, that is to say in as far as it is *relative*, always implies

the hypothesis of the truth of the fact ; while in as far as it is absolute, it must always be based on the truth, seeing that its object is the persons of the saints who are honoured. The same is true of relics. Finally, We entrust to the Councils of Vigilance the duty of overlooking assiduously and diligently social institutions as well as writings on social questions so that they may harbour no trace of Modernism, but obey the prescriptions of the Roman Pontiffs.

7.—TRIENNIAL RETURNS.

7. Lest what We have laid down thus far should fall into oblivion, We will and ordain that the Bishops of all dioceses, a year after the publication of these letters and every three years thenceforward, furnish the Holy See with a diligent and sworn report on all the prescriptions contained in them, and on the doctrines that find currency among the clergy, and especially in the seminaries, and other Catholic institutions, and We impose the like obligation on the Generals of Religious Orders with regard to those under them.

This, Venerable Brethren, is what we have thought it our duty to write to you for the salvation of all who believe. The adversaries of the Church will doubtless abuse what we have said to refurbish the old calumny by which we are traduced as the enemy of science and of the progress of humanity. In order to oppose a new answer to such

accusations, which the history of the Christian religion refutes by never-failing arguments, it is Our intention to establish and develop, by every means in our power a special Institute in which, through the co-operation of those Catholics who are most eminent for their learning, the progress of science and other realms of knowledge may be promoted under the guidance and teaching of Catholic truth. God grant that we may happily realise our design with the ready assistance of all those who bear a sincere love for the Church of Christ. But of this we will speak on another occasion.

Meanwhile, Venerable Brethren, fully confident in your zeal and work, we beseech for you with our whole heart and soul the abundance of heavenly light, so that in the midst of this great perturbation of men's minds from the insidious invasions of error from every side, you may see clearly what you ought to do and may perform the task with all your strength and courage. May Jesus Christ, the author and finisher of our faith, be with you by His power ; and may the Immaculate Virgin, the destroyer of all heresies, be with you by her prayers and aid. And We, as a pledge of our affection and of divine assistance in adversity grant most affectionately and with all Our heart to you, your clergy and people the Apostolic Benediction.

Given at St. Peter's, Rome, on the 8th day of September, 1907, the fifth year of our Pontificate.

PIUS X., POPE.

