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THIRTY-FIFTH YEAR OF PUBLICATION

DUNEDIN, THURSDAY, DECEMBER 5, 1907

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VOLUME
XXXV

No. 49

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GLEANINGS FOR NEXT WEEK'S CALENDAR

December 8, Sunday.—Second Sunday in Advent. The Immaculate Conception of the Blessed Virgin Mary.
 „ 9, Monday.—St. Eutychian, Pope and Martyr.
 „ 10, Tuesday.—Octave of St. Francis Xavier.
 „ 11, Wednesday.—St. Damasus I., Pope and Confessor.
 „ 12, Thursday.—St. Melchiades, Pope and Martyr.
 „ 13, Friday.—St. Lucy, Virgin and Martyr.
 „ 14, Saturday.—Translation of the Holy House of Loreto.

Immaculate Conception of the Blessed Virgin Mary.

Her Immaculate Conception was the first of the privileges, by which the Blessed Virgin was prepared for the dignity of Mother of God. This privilege signifies that Mary never contracted the stain of original sin; that her soul, in the first moment of its union with her body, was pure and spotless. She was thus excepted from the universal doom, in virtue of which every member of the human race enters the world stained by Adam's sin. This doctrine, so admirably in keeping with what the holiness of Mary's Son required, though expressed more or less explicitly in every age of the Church's history, was not formally defined until the year 1854.

St. Damasus, Pope and Confessor.

St. Damasus was sixty years of age when raised to the pontifical throne in 366. His profound learning, fervent piety, and zeal in maintaining the purity of the faith, and rejecting the false interpretations which various heretics endeavored to put upon the teaching of Christ, have caused him to be regarded as one of the most able and illustrious of the early Pontiffs. He died in 384.

St. Melchiades, Pope and Martyr.

St. Melchiades was Pope from 311 to 314. He had the happiness of witnessing the triumph of Christianity, which followed the accession of Constantine. His death was peaceful, but he is honored as a martyr on account of his previous sufferings in the persecutions.

GRAINS OF GOLD

THY COMING.

There was no harvest-time, O Queen!
 In all the Advent years:
 Men gathered not in gladness
 What their hearts had sown in tears.

But with thy coming, Mother dear,
 The earth ran oil and wine—
 Men knew—the Bread of Angels,
 And the grape of the Living Vine!
 —'Ave Maria.'

Life, to be worthy of a rational being, must be always in progression. We must always purpose to do more or better than in time past.

Love life, but love it not for vulgar pleasure, for miserable ambitions. Love it for what in it is important, grand, divine.—S. Pellico.

He who wishes to be wise while keeping aloof from the true wisdom, and saved without the Saviour, is not wise, but a fool.—St. Philip Neri.

Following Mary, thou strayest not; thinking of her, thou errest not; asking of her, thou needest never despair; clinging to her, thou wilt never fall.—St. Bernard.

The children will read something. A Catholic parent will see that they have Catholic books and papers; if he doesn't, he should confess the fact among his sins of omission.

Father Faber says that many lasting friendships have been built upon a kind word, opportunely spoken. It is a gift to be able to recognise a good trait or a good tendency in others and to strengthen it by a little meed of commendation. All reforming does not consist in repressing ill or reproving vice. Much effective well-doing comes from the habit of encouraging good causes and lending a hand to excellent things already going on.

The Storyteller

HEROISM IN A SOUTANE

For twenty years Abbe Francois had been at the head of a modest parish in the diocese of Mans. Ambitious only for the salvation of his flock, he dwelt among them in peace and piety, content to preach the Gospel, to remind them of their duties, and to show them the way to paradise. Then came the 'Terrible Year.' On a freezing morning in January, the Cure of St. L. had just finished Mass; playing God to put an end to the lamentable epoch of blood which had begun at Sedan. He had hardly taken off his chasuble when a woman, all dishevelled, burst into the sacristy and threw herself upon her knees, while she cried aloud:

'Ah, what a misfortune, M. le Cure! They are going to shoot him!'

'Whom, my good Justine?'

'My husband, my poor Clement! Save him, M. le Cure! He is innocent.'

'But why? Explain yourself.'

He lifted the poor creature to her feet and placed her on a chair.

'You know, M. le Cure,' she continued, 'that three Uhlans were killed by some one last night in the village. The Franks Tireurs did it, no doubt; and this morning the Prussians have been arresting people all over the country. Three of them are going to be shot at once, my Clement among them. Save him—save him—M. le Cure!'

'Ah, how I should like to! But can I?'

'Yes, yes, you can. Save the father of my poor little children!' she cried, falling on her knees once more with a fresh burst of tears.

The Abbe Francois, greatly moved by her profound sorrow, bent his head in reflection. Every grief which touched his people touched him also; but what could he do against enemies so powerful, so persistent, and so implacable as the Prussians? It seemed to him that some little words of comfort were all he had to offer.

This Clement Dufour he knew well. He was a carpenter, a mauvais sujet, who had finished his apprenticeship in the city, there imbibing Socialistic theories. In vain had the Abbe Francois repeatedly endeavored to bring back the wandering sheep to the fold. Dufour clung obstinately to the standard of anticlericalism, as much through egotism as ignorance. But all this was forgotten in the present emergency; the Cure saw that it was necessary to act immediately.

'Come, Justine,' he said, 'come to the Blessed Virgin.'

He led her into the church and bade her kneel before the altar. Then, without waiting to break his fast, he hastened to the mayor's office, where a captain of Uhlans was installed, giving orders at that moment to a couple of subalterns.

'I am the Cure of St. L., began the priest, with some timidity.

'What do you wish?' inquired the captain, disdainfully.

'I have come to ask your forbearance for some of my parishioners,' said the priest. 'They are innocent, poor children.'

'Labor lost, M. le Cure. Your people have given shelter to the Franks Tireurs; they must be punished. It will be a lesson to those who are too ready to offer hospitality to these tramp-soldiers, incapable of fighting in a regular campaign, and who day after day kill some of our men, not like warriors, but cowardly. Besides, I have my orders and I must execute them.'

The Abbe Francois implored, argued, insisted. The captain was inflexible.

'Give me Dufour's pardon at least,' he said at last.

'He is the father of five children.'

'I would like to do it, M. le Cure,' replied the captain, in a softened tone, 'but I cannot. I have orders, as I have already told you, from Prince Frederic Charles himself. They have killed three Uhlans; three Frenchmen must be shot. Man for man: it is the order.'

The priest looked at the soldier a moment in silence; then he answered slowly, as one who has taken a grave resolution:

'Man for man, you say, captain? Very well. Take me, then, in the place of Dufour. What does it matter to you who pays the penalty?'

The officer looked at him in evident astonishment.

'That is a very fine offer, M. le Cure. I admire your spirit of self-sacrifice, but I prefer to execute the man who has been already chosen. Return to your presbytery.'

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reduced in number by giving me a call, as
those Bedsteads are sure to catch them

'The good shepherd giveth his life for his sheep,' said the priest, with a gentle smile. 'Captain, I entreat you.'

The officer seated himself, wrote a few lines in German, and, handing the paper to the priest, said in a grave voice:

'Here is an order restoring to liberty the man Dufour, whose place you are to take. And now permit me to shake your hand. It is that of a hero.'

A few moments later the Abbe Francois found himself at the schoolhouse where the prisoners were confined, presented the order to the sergeant in charge and asked him to call Dufour. The poor fellow soon appeared, his eyes swollen and red with weeping. He seized the hands of the priest as he cried:

'Pardon me, M. le Cure—pardon me for the evil I have done toward you. I have always been wicked and ungrateful to you, who were so good to me. I am caught in my sins, which look very black to me at this hour, when I am about to meet my death.'

'Do not say anything about that now,' replied the priest. 'I am here to tell you that you are free.'

Taking the astonished man by the arm he left the impromptu gaol and soon was at the door of the carpenter's dwelling. The family were all on their knees crying and praying.

'Do not weep any more, Justine,' said the Cure, as he opened the door. 'God has heard your prayers and those of your little children. Clement will not be shot. He is here.'

Husband, wife, and children did not know how to express their joy and gratitude. When their first emotions had subsided Justine turned to the priest.

'How shall we even thank you, M. le Cure? What can we do for you to show you how grateful we are, and shall always be? Alas! we can do nothing.'

'Nothing!,' echoed the husband. 'And yet to you, M. le Cure, I owe my life and liberty.'

Profoundly affected—for at that moment there were many thoughts crowding one after the other in his mind—the priest quietly answered:

'Your great happiness is my recompense, good friends. Always love each other as you do now. Be good and faithful Christians. Ever remember that God never abandons those who trust in Him, and pray sometimes for your pastor.'

Warmly shaking a hand of each, and blessing the children, the priest left the reunited family and hastened back to the schoolhouse. There he found old Vasseur, an ex-gendarme, and young Dacheux, a farmer's boy, both shedding copious tears.

'Tut, tut! bear up cheerfully,' said the Abbe Francois. 'No complaint, no more tears! Let us show them that we are true Frenchmen and not afraid.'

'What!' cried Vasseur. 'Is it possible that they are going to make you stand with your back against the wall, as well as we?'

'Yes, in Dufour's place,' rejoined the priest calmly. 'You see, he has a wife and five children; I have no one but my flock, and they can soon find another shepherd.'

Carried away by admiration of the heroic deed the Cure was about to perform, Vasseur threw his arms about him and pressed him to his bosom.

'That is splendid!' he cried. 'That reconciles me forever to the priests. Until now I had no use for them. I did not believe in them. But after this there must be something in religion. For you—what a glorious thing! Ah, you will be a martyr! Then suddenly recollecting the ignominy which was awaiting himself, Vasseur exclaimed: 'But for me, what an end! To have escaped the Arabs and the Austrians long ago, only to fall at last beneath the bullet of a miserable hireling, without being able to defend myself! If I were in battle now—'

The Cure gently interrupted him, leading the conversation by easy stages to the things most important in that solemn hour.

'And for that what must one do?' inquired the old soldier, simply.

'Have you forgotten so much?' asked the Cure, sadly. 'Don't you know, Vasseur?'

'I must make my confession?'

'Yes, surely, with contrition for all the sins of your life.'

Without further ado, Vasseur then and there knelt down and made his confession. Dacheux followed his example. Then, having obtained permission—for none of the officials appeared to have the slightest doubt of his honor—the Abbe Francois returned to his home, where he had leave to remain until five o'clock in the afternoon, the time set for the execution.

Having hastily taken some nourishment, he set about writing a few letters and putting his worldly affairs in order. Then, wishing to escape the ques-

tionings of Gertrude, his old housekeeper, he retired to the church to pray. It was now two o'clock. The man of God prostrated himself before the tabernacle.

'In three hours I shall be dead,' he reflected. 'O Jesus, Thou who hast suffered the agony in the Garden of Olives, grant me strength to die well, courageously; and accept my sacrifice for the remission of my sins and the salvation of France!'

It was a feast-day and Vespers began at three. The village knew that something mysterious was impending; everyone was filled with anxiety, though no one could explain its cause. The dreadful news had not yet been communicated, but it was known that three men were to die, and that fact alone caused the villagers to turn their sorrowful steps toward the church. After the 'Magnificat,' the Abbe Francois pressed through the immense crowd and ascended the pulpit.

'My very dear brethren,' he said, in a deep voice filled with emotion, 'I am happy to see you here in such great numbers. It is a solemn hour and you have realised it. Let us be united, heart and soul, praying fervently for those who are about to expiate a crime of which I believe them to be innocent. I have been able to obtain pardon for only one of them. The others, already reconciled to God, will, I feel confident, die like good Christians and true Frenchmen.'

When he had finished the Cure prayed aloud for all prisoners and for those about to die. Then, amid the sobs of the multitude, he gave them his blessing, laying it upon them as a sacred injunction that they should go directly to their homes and remain within doors until the execution was over. This he did that they might not learn what was in store for their pastor, thus avoiding all excitement, perhaps a serious outbreak.

When the crowd had slowly and silently dispersed, the Abbe Francois said one last fervent prayer at the foot of the altar, then left the holy place, traversing the deserted streets of the village until he once more rejoined his unfortunate companions.

But at five o'clock word came that the execution had been postponed until the following morning. This postponement was the salvation of the doomed men. About midnight a company of Freres Tireurs, guided by an intrepid countryman, made their way into the village, overpowered the Prussians, and released the prisoners.

It was not until morning that the villagers learned the truth; that their pastor had offered himself as a substitute for Clement Dufour, and that the sacrifice had been accepted. Dufour had been as ignorant as the rest of the price which had been paid for his liberty; and now, as soon as he became aware of it, with tears streaming down his rugged cheeks, he put himself at the head of his neighbors and led them to the presbytery. It was a large and enthusiastic crowd that presented themselves before the house, greatly to the astonishment of old Gertrude, who told them the Abbe was in the church.

At this moment the Abbe Francois, hearing the commotion, appeared at the door of the church. Seeing the crowd assembled in front of it, he divined that his secret had been discovered, and extending his hands above them, he said:

'God bless you, my people! God bless you! But be calm—be calm! Do not cheer and shout so wildly so close to God's altar. It is to Him only that we must give thanks, but in a manner reverent and fitting. It is He alone Who is Master of life and death, Who has preserved me to your grateful affection. Let us praise Him and bless Him for all His gifts.'

Then, intoning the 'Te Deum,' followed by the people singing at the top of their lungs, the Abbe Francois re-entered the church so dear to him, to which yesterday he thought he had forever bidden adieu.—'Ave Maria.'

THE PRICE OF A HOLIDAY

It was Sunday afternoon, and John Scrivener was enjoying his time of rest in his own way. It was a very good way, to my thinking. He sat in his large wooden armchair, holding his little daughter Loo tightly as she stood on his knee and twisted her chubby baby fingers in among his hair. His boy Jack squeezed himself into the chair behind his father, and there the three were, as happy as one could wish.

John's eyes were full of a glad content, which deepened as he watched his wife moving about the room, engaged in clearing the dinner-table. She was a little thing, not much more than a girl still, with fair curly hair and blue eyes. John Scrivener had married

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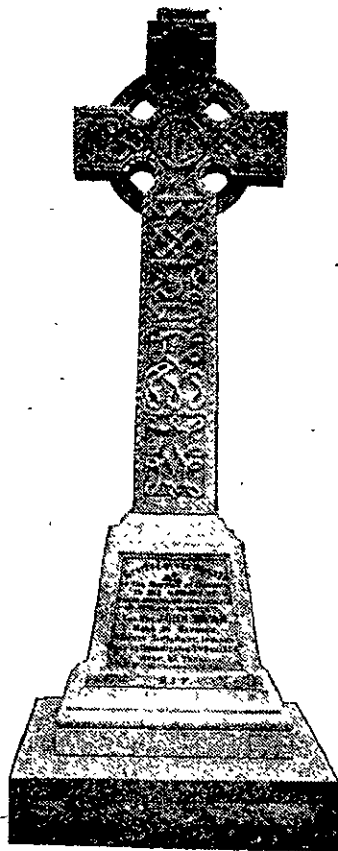
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her eight years before, and he loved her as dearly now as he had ever done, for he was not a man to change his mind easily.

'Steady, little lass!' he said, tightening his hold on his baby daughter as she tottered. 'Steady there, my little Loo!'

Then he turned to his wife.

'Lizzie,' he said, 'I've promised to go over to Thornton's on Thursday, as it will be a holiday, to help him put up the bit of fence round his garden. You'll not mind, will you? Thornton doesn't seem to know how to turn his hand to a thing by himself.'

Lizzie pouted a little, and her face flushed.

'You might ha' taken me to see the show, John, I do think.'

'Why, Liz, my girl, you wouldn't leave the children alone?'

'Just as well as not. What harm could come to them? I shall go to see the doings with Mrs. Freeman,' grumbled Lizzie.

Then John put the children down, and an angry light began to dawn in his gentle blue eyes. He strode across the room and laid his hand on his wife's shoulder.

'Listen to me, Lizzie, and mind what I say. I'll not have the children locked in here and left to take care of themselves. Seeing they're only four and seven years old, you might have more sense. Even for a few hours, I won't have it! Now do ye understand?'

But Lizzie turned upon him and cried petulantly:

'You never seem to think a body might want a bit of pleasure herself sometimes. It's always the children, the children from morning till night. I'm sick of hearing about them. You never think of me, that you don't.'

She began to cry. John's anger gave way to tenderness in a moment. Perhaps he had been hard on the little wife he loved so dearly. After all, she had a dull life. He had not meant to be unkind, and he melted at once at the sight of Lizzie's tears.

'Come, now, my girl,' he said gently, 'don't cry! I'll take you out to see the fireworks when I come home, and we'll get Mrs. Spriggs down below to look after the little 'uns for a while. So promise to stay with 'em till I come.'

And Lizzie promised, half-comforted, and half because John—strong, gentle, masterful John—had made up his mind, and Lizzie dared not oppose him.

But when Thursday had come, and John, with a parting kiss all round, had gone off to Thornton's, whistling as he strode along with his bag of tools over his shoulder, then Lizzie began to regret her promise. She looked at her little clock on the mantelpiece. It was just nine o'clock. There was still time to join Mrs. Freeman. John would never know, and if he did he would not be hard upon her when it was all over and done with.

So reasoning, she succeeded at last in stifling the voice which said within her, 'It is wrong; you ought not to go,' and made some hasty preparations. She took all dangerous and breakable articles out of the room and put out the fire.

'They won't hurt a bit,' she said, though her conscience pricked her, for the day was damp and foggy. Then she gave the children some playthings, and after making little Jack promise to 'play quiet till mother comes back, and be good to little Loo,' she locked them in and ran downstairs.

Mrs. Spriggs, the lodger in the room below, readily undertook to look in at the children now and again, and Lizzie promised to be back by two o'clock.

Then she set out—careless young mother, a very child herself in her thoughtlessness, thinking with delight of the new pink ribbons she had found time to put into her best hat in honor of the occasion.

The day wore on. John Scrivener, hard at work at the bit of ground which Bob Thornton called his garden, began at last to think he might take a rest. He stood up and surveyed his work with pardonable pride. Not every man could put a fence up as neatly as that. He called to Mrs. Thornton, who was standing at the door, to come and admire. As she moved towards him a man ran down the street and stopped at the gate.

'Scrivener,' he cried breathlessly, 'here—quick, man! You live at 10 Whiteland street, don't you?'

'To be sure. What's up?'

'It's a fire, blazing hard! You'd best come and see.'

John threw down his hammer and reached the gate with a spring. In another instant they were racing down the street, side by side. As they ran John's companion panted:

'Which floor were they on—your folks?'

'The third,' was the brief reply.

The man stopped aghast and stared at him.

'Then the little 'uns were alone?'

'No!' thundered John, turning suddenly upon him.

'My girl was with them. Don't tell me she wasn't!'

The other laid his hand on his arm. His face was pale, and when he spoke his voice was thick and husky.

'Scrivener,' he said, 'bear up, man! It's hard, I know, but you were always a brave chap, and you'll take it like a man. The children—'

He broke off hastily.

'Well,' said John in a hoarse whisper, 'why don't you go on? What about the children?'

'They were alone, locked in!' repeated the other slowly. 'And—and the floor gave way before we could get to them.'

John Scrivener staggered backward. For a moment he was too giddy to speak, then he turned his white face to his companion.

'It's a lie!' he cried; 'Lizzie was with them! She—she promised me not to leave them. It's a lie!'

'Maybe she couldn't help herself; maybe she was called away. They were alone, locked in!' repeated the other.

A terrible look was dawning on John's face. He raised his arms to the sky.

'Then I hate her!' he cried. 'It's her doing, and I trusted her!'

Not another word was spoken until they reached the scene of the fire. As they joined the crowd a fireman emerged upon the roof with something in his arms. A few moments and he was safe on the ground, and as John pressed forward he saw the face of his boy, lying white and still on the man's shoulder.

'Is he gone?' asked John in a strangely quiet voice.

'Not he!' answered the man cheerily. 'Thank God we're close to the hospital.'

'There was another—a little girl?'

The father's lips quivered. The fireman did not know him, and answered:

'We could not save her; we were too late. They're mad who leave babies like these alone, locked in. We could have saved her but for that.'

Again that giddy feeling came over John, but he struggled against it and held out his arms to take his boy. At that moment a woman pressed forward.

'Come with me, for God's sake, Mr. Scrivener! Your wife is waiting for you.'

He turned round suddenly.

'Keep her out of my sight!' he cried. 'Keep her away from me, I say! Tell her I'll not see her! Oh, my baby, my little Loo!'

He went to the hospital. Little Jack was conscious, but the doctor would not let him see his father as yet. Hour after hour John waited, and was at last admitted for a few minutes. He held his child's hand in his and spoke to him tender, cheering words. Then, as he stooped and kissed him, such a rush of painful feeling swept over him that he hardly heard the doctor's voice, till a hopeful word or two made him look up.

'We shall pull him round, I think—in fact, I am pretty sure of it. No need to be downhearted.'

Then Dr. Royes held out his hand and dismissed him gently. John went to a friend's house and sat there through the night and the long day that followed, his head on his arms, deep, heavy sobs from time to time breaking the silence of the room. They left him alone, knowing, by their sympathy, that it was best so.

The sun was setting over the great sad city when the door opened softly and a figure crept in. It was Lizzie. John did not raise his head, and she sank down on the floor beside him. She dared not touch him, and crouched there, sobbing. Hot, burning tears were running down her face, swollen and flushed with crying.

Suddenly he looked up.

She could not meet his eyes, but she crept nearer and laid her arm upon his knee and her head upon it. The fair, fluffy hair that John had so often caressed, the hair that was so like little Loo's, fell over her shoulders and hid her face.

'John!' she sobbed. 'John, dear John, forgive me!'

She had nothing more to say. That is the bitterest of all repentance.

As John looked down on her his passion of resentment died away, and he knew how dearly he loved her still. Dimly he felt that strength is gentleness and forgiveness comes from God.

With all his old tenderness he put his arm round Lizzie and lifted her up. She clung to him, sobbing, and in that moment husband and wife felt for each other as they had never done before. Together they were starting on the road of mutual help and patience, and out of their bitter trial came forth a stronger love.—Exchange.

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Current Topics

Catholic School Triumphs

In Queensland, as well as in New South Wales, Victoria, and Western Australia, the pupils of Catholic schools score heavily in open competition with all comers. Here is a record of triumphs which makes pleasant reading for those interested in the cause of religious education—we quote from the Sydney 'Catholic Press' of November 21:—

'The Civil Service Board of Queensland held two sets of examinations during the year, now drawing to a close. The results were published in March and October respectively. For the first examination 25 male candidates were required to fill existing vacancies; of these 25 places 17 were secured for the Christian Brothers' Schools, leaving eight places to the six Grammar Schools and other educational establishments.

'The second set of examinations was held in August; the results were made known in October. For this examination 32 places were available for male candidates. The Christian Brothers' pupils placed 24 of these positions to the credit of their schools, making a grand total for the year of 41 successful out of a possible 57, or 72 per cent., are to the credit of the Christian Brothers' pupils. The Government Grammar Schools, heavily endowed as they are, must rest satisfied with a fraction of the remaining 16 that succeeded in getting on the lists.'

But there is yet another victory to record. 'The Commonwealth Public Service', says our Sydney contemporary, 'held its own examination in June; the number of places was limited, but the competition was very keen. When the results were published it was found that the first three places fell to Christian Brothers' boys.' The Brothers' school at Nudgee secured first place, their school at Maryborough second and third. The winning schools had to contend against all the wealth and panoply of State institutions. Their easy and overwhelming victory is a tribute to the four R's in education—Religion as the groundwork and basis of it all, and upon that broad foundation Reading, 'Riting, 'Rithmetic—and all the rest.

Fashions in Church

In the sight of God 'there is neither Jew nor Greek, there is neither bond nor free'. As Pope puts it,

'To Him no high, no low, no great, no small: He fills, He bounds, connects, and equals all.'

This equality, this brotherhood of man in the Fatherhood of God, finds happy expression in Spain and in some at least of the Spanish countries of Latin America. Writing of Mexico, the Newark 'Monitor' says: 'No matter what may be the station or wealth of individual members of a parish, all are dressed alike when they attend church. Women may, and do, possess Parisian gowns, but they are not for vulgar display in the house of God. All women must dress for church in plain, black gowns, with black mantillas for the head. Thus do the priests of Mexico impress on their people that, notwithstanding earthly disparity, all are equal in the sight of God.'

This is one of the pretty customs that Mexico received from the courtly old Catholic nation by which it was conquered, colonised, and turned into a great Christian land. The custom is one which deserves the flattery of extended imitation. Splendor—so far as may be—should surround the great central act of Sacrifice of the New Law, as it did the sacrifices that were its types under the Old Dispensation. But the church is not, like the race-course on Cup-day, an amphitheatre for the display of 'the latest thing' in feminine head-gear and the freshest 'dreams' in frocks and blouses. Of things that are not in their nature sinful, there are

few more calculated to disturb the pious meditations of 'the devout female sex' than the vulgar and ill-bred spectacle of a living fashion-plate parading ostentatiously up the nave—generally late, of course, and tricked out like an odalisque rather than in the garb that becomes a humble worshipper. If Christ were to visit some of His temples to-day, He would probably find some to eject that are neither vendors nor money-changers.

A Lesson from Alabama

'Way down in Alabama there is a State Superintendent of Education—which his name it is Gunnells. Now Superintendent Gunnells appears to believe that there is a statute of limitation against the application of the constitutional principle which accords to all citizens equality before the law. In parts, at least, of Alabama State the Protestant version of the Bible is taught, on Protestant lines, in the supplemental course in some of the public schools, and (according to despatches from Montgomery to the American secular press) pupils have even been punished for not studying these lessons—as was once the case in the public schools of Boston. The Catholics of Montgomery have protested against this sectarianising of the State schools, for the support of which they are taxed in common with other citizens. But (says the Philadelphia 'Catholic Standard' of October 12, in a summary of the press despatches) 'Superintendent Gunnells says he will not order the practice stopped; that it has grown up with and seems to be almost a part of the public school system, and that he will not interfere so long as the courts do not force him to do so'. Evidently, this long-standing abuse,

'Because deliver'd down from sire to son,
Is kept and guarded as a sacred thing'

by some high officials in Alabama. The upshot of the affair has been this: the Catholics are resorting to the courts in order to protect themselves against being taxed for the support of a more or less compulsory State propaganda of Protestantism. There is in all this a lesson that New Zealand Catholics should mark, learn, and inwardly digest.

The Religious Census

'The New Zealand Official Year-Book' keeps growing in bulk, and the issue for the present year—received a few days ago—has expanded to proportions befitting the state and dignity of the new Dominion. From its pages, compared with those of the leaner and more slender issues of 1897 and 1902, we compile the following table of religious beliefs:—

Denomination	Census 1896	Census 1901	Census 1906
Church of England	282809	315263	368065
Presbyterians	159952	176503	203597
Methodists	73367	83802	89038
Baptists	16037	16035	17747
Congregationalists	6777	6699	7360
Salvation Army	10532	7999	8389
Roman Catholics	98804	109822	126995

In this and the following table given above, 'Episcopalians undefined' and 'Protestants undefined' are included under Church of England; several religious bodies are included under Methodists; and a small number of 'Catholics undefined' are counted under 'Roman Catholics.' From the issues of the 'New Zealand Year Book' for 1897, 1902, and 1907, we compile the following table, giving the proportions per cent. of the population of the principal religious groups at the last census-periods:—

Denomination	Proportion per Cent. of Population.				
	1886	1891	1896	1901	1906
Church of England	40.17	40.51	40.27	40.84	41.51
Presbyterians	22.59	22.62	22.78	22.87	22.95
Methodists	9.55	10.14	10.44	10.86	10.06
Baptists	2.48	2.37	2.28	2.08	2.00
Congregationalists	1.35	1.07	0.97	0.87	0.83
Salvation Army	0.91	1.50	1.50	1.04	0.95
Roman Catholics	13.94	13.96	14.07	14.23	14.32

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From information on p. 173 of the 'Year Book' for 1907 we learn that from 1896 to 1905 (inclusive) the number of private schools in New Zealand (including Catholic schools) rose from 283 to 291, and the attendance thereat from 13,947 to 16,639. This gives an increase of eight schools during that period and of 2692 pupils. But during that time Catholic schools increased by 31, and their attendance by 2148. In other words, 23 non-Catholic private schools have been closed, while 31 Catholic ones have been opened. Here is, in tabular form, a story of the progress of Catholic schools during ten years:—

Year	Catholic Schools	Pupils at Catholic Schools
1896	115	9590
1897	120	9642
1898	124	10175
1899	133	10526
1900	132	10687
1901	129	10448
1902	139	10802
1903	139	10812
1904	149	11373
1905	146	11738

The figures given above do not include the many Catholic schools for Maori children, but only those attended by Europeans. And thus, despite many adverse circumstances, the cause of religious education among Catholics goes marching grandly on.

The 'New Theology'

The old errors tricked out under the label of 'New Theology' no longer share with the latest murder or shipwreck or conflagration the questionable honor of lengthy columns in the daily press of Australia and New Zealand. Yet even still short spasms or tremors of the fuzzy old-new pantheism occasionally shake the weekly brimstone columns of sundry of our secular papers. Last Saturday, for instance, brief reference was made in one of our Northern contemporaries to a convert Catholic writer—of shallow philosophy and brilliant prose—who has been captured, not indeed by the 'New Theology', but by Will-o'-the-Wisp ideas that, if followed up, may land him at last in that morass. 'His conceptions of religious truth', says our contemporary, 'are gradually taking shape'. It would, we think, be difficult to give less felicitous expression to the drift of the Catholic author in question. For, instead of taking, his ideas of religious truth are losing, shape—unless we are prepared to compare his new position with the 'execrable shape' in Milton's 'Paradise Lost'—

'If shape it might be called that shape had none'.

For the 'New Theology' is a vague, fuzzy, shapeless Something of pantheistic character. It is not so much a religious system as a bankrupt philosophy.

Omar Khayyam grieved that the idols which he vaguely worshipped

'Have done my credit in this world much wrong—
Have drowned my glory in a shallow cup,
And sold my reputation for a song'.

But those that are deep in philosophy will not drown their glory in the shallow cup of the New Pantheism. The passing glorification of the vague, the fuzzy, and the foggy recalls Arthur Helps's fable of the mist. It is told in his 'Friends in Council':—

'There was a gathering together of creatures hurtful and terrible to man, to name their king. Blight, mildew, darkness, mighty waves, fierce winds, Will-o'-the-Wisps, and shadows of grim objects, told fearfully their doings and preferred their claims, none prevailing. But when evening came on, a thin mist, curled up, derisively, amidst the assemblage and said:—"I gather round a man going to his own home over paths made by his daily foot-steps: and he becomes at once helpless and tame as a child. The lights meant to assist him, then betray. You find him wandering, or need the aid of other terrors to subdue him. I am, alone, confusion to him." And all the assemblage bowed before the mist, and made it king, and set it on the brow of many a mountain, where, when it is not doing evil, it may be often seen to this day.'

The reader can readily find, in the old 'New Theology' and in Modernist errors, the fog or mist that misleads the footsteps of many a man on his way to his heavenly Home, and leaves him wandering helplessly and in confusion through the dark valley of a darkened life. During the Galway trials many years ago, in which the notorious Judge Keogh played so ignoble a part, two old Claddagh fishwives sat side by side near the entrance to the court. The day's proceedings had terminated, and the judge, lawyers, and officials were leaving. 'Who's that?' asked one fishwife of the other, in the mellow Gaelic tongue. 'That,' replied the other, 'is Keogh' (the name in Irish means 'fog'). 'May an eternal fog encompass him!' flamed out the first old dame. The quick-witted and resentful author of the terrible punning curse probably realised its fierce significance. At any rate, to be, spiritually, in a fog is to be in the sad plight of those who sit in darkness and in the shadow of death.

Big Thief and Little Thief

Big thieving is sometimes glossed over as 'high finance' or 'high policy'; 'tis the petty thief that gets the handcuffs and the prison-cell. 'Great news!' said, one friend on 'Change' to another; 'just heard that Murwell has got off clear with £5000 of the Corporation money'. 'Well, well! Clever fellow! And what a joke, too! You know I have a grudge against that Corporation over that rating case I lost'. 'Do you remember that presentation umbrella of yours? Well, he's got off with that, too'. 'The mean scoundrel! This sort of judgment is neither new nor very unusual. But

'The Ten Commandments will not budge,
And stealing will continue stealing,'

no matter with what drapery of fair phrases it may be tricked out; no matter by whom it may be perpetrated, whether by Bill Sikes the burglar, or by the bigger corporation of official thieves that in France have been pilfering the wardrobes of the Sisters of Charity, 'pinching' monastic pots and pans, and 'converting' churches, seminaries, clergy residences, convents, etc., on a vast scale to secular uses.

To adapt a well-worn line of Swift, the big thief

'Has smaller thieves that on him prey,
And these have smaller still to bite 'em,
And so proceed ad infinitum'.

In France, the big thieves—that is the Government—have a horde of smaller thieves (liquidators, lawyers, magistrates, and art dealers) to bite into the profits of the Great Pillage. Says the 'Catholic Times' of October 18:—

'There has been quite a brisk trade carried on among buyers and sellers of objects of ecclesiastical art. To supply the trade, methods were adopted that seem to be very far from honest, and so the French police have had occasion to inquire into the doings of a M. Antoine Thomas, who confesses to being the author of a number of sacrilegious thefts, or at least thefts which would have been called sacrilegious had not the State already stolen from the Church the very things which M. Thomas stole from the State. Our contemporary the "Academy," so spicy of late in its editorial comments, puts the case thus: "Altogether M. Antoine Thomas seems to furnish a very bright example of the results of the anti-Christian movement carried on by the French Government. The State, acting in obedience to 'the will of the people', steals the property of the Church, and now the engaging M. Thomas steals it from the State, and we shall witness the spectacle of a gang of thieves trying a thief for stealing a stolen object." The situation is Gilbertian, but we fear that M. Thomas has made a mistake in imagining that he could do in his individual, what the State had done in its collective, capacity. A man who steals from the State is a thief; a State which "conveys" from the Church is a benefactor of mankind. So goes our modern political casuistry.'

M. Antoine Thomas's exploits as a cracksman were accorded the honor of a cable-message to the daily

'DEED eye!' A box of "Cook o' the North" Tea makes jist a splendid Xmas present. The flavor's delicious.

WHAT about a Box of "Hondai Lanka" Tea for a Christmas present to Grandma? She would be delighted.

papers on this far-out rim of the earth. Some priest or priests (it was averred) had helped him to remove objects of ecclesiastical art. A long experience of the methods followed by the anti-Christian party in France in their war against religion has left us with anything but an abiding faith in cable messages on church affairs, originating in Paris. Many of them, as our columns have from time to time shown, have been outright fabrications; most of the remainder were marked by reticences, or by suggested incidents or features that gave a demon's twist to the narrative and constituted the half-truth that is ever the worst of a lie. This was the case in the cable-message regarding the Thomas thieveries. The vital items that the cable message suppressed were these: that the objects stolen by Thomas were not in the possession nor under the control of the priests; and that (according to Thomas's confession when under arrest) the scheme for incriminating the clergy was hatched in the Masonic lodge of which he is a member. The statements of a self-confessed thief have, of course, to be taken with a good deal of salt. But why was one part of this French magsman's story—that which reflected on ecclesiastical persons—sent on the wings of the lightning to the ends of the earth, and the part of it which pointed to a Masonic plot so carefully suppressed? The smallest child among our readers can answer that riddle. The whole incident is a fresh illustration of the manner in which some of the channels of information of the secular press have been captured by the enemies of all religion.

The cost in legal and military operations during the campaign of church-plunder for three months alone in 1906, amounted to a total of 3,506,000 (over £140,000). To this is to be added the heavy previous cost of the inventories, of the sieges of churches, etc., and of the military expeditions to drive out nuns and religious Brothers, and the subsequent enormous expenses of valuation and liquidation, which produced enormous profits for sets of 'grafting' lawyers and officials. Under every phase of the modern European Revolution, unbelief has been intolerant of religious belief. It is, therefore, not strange that, under a regime of aggressive official atheism, Christianity enjoys far less freedom in France than it does in the realms of 'the unspeakable Turk'. Here, for instance, is how Monsignor Kahmani, Patriarch of the Syrian Catholics in Turkey, describes the position of his co-religionists under the rule of the Mussulman:—

'Our Government accords us full and complete liberty of worship. The regime of which we are subject is as follows: In all the cities every Christian confession draws up a list of its adherents. Each year these lists are published and presented to the authorities, who verify them through Turkish functionaries. When the lists are shown to be exact—and there is nothing objectionable in the system of verification adopted—permission is given to build a church after complying with a few simple formalities. Never has an authorisation been denied us either for the foundation of a school or a Bishop's residence. In many cities processions are freely allowed to pass through the streets, and the other manifestations of worship are also free. Thus in funerals the priest accompanies the cortege, which is always preceded by the cross. Nay, more—the Bishops enjoy certain distinctions and privileges. They form part of the administrative council of the province and take a most important part in the elections for this council as well as in those of the Judiciary Assessors.'

It is evidently more tolerable to be a Christian under the Mahomedan Turk than under the atheistic Frank.

Belgium's navy—one vessel—is the smallest in the world.

Mrs. Crowley, who died at Naremburn on November 17, was one of the oldest residents of the district of North Sydney. She had reached the ripe age of 84. A native of Limerick, she arrived in Sydney in 1849.

THE CHURCH IN NEW ZEALAND

MEMOIRS OF THE EARLY DAYS

(Contributed.)

(Continued from last week.)

Nelson.

The settlement of Nelson was commenced in 1841, under the auspices of Captain Edward Gibbon Wakefield, chairman of the New Zealand Company—a corporation formed in London, having for its object the settling of portions of Britain's newly acquired territory. The first expedition, in the ship 'Tory,' 400 tons, under command of Colonel William Wakefield, brother of the founder of the colonising scheme, landed at Port Nicholson (Wellington) in 1839, just at the conclusion of Te Rauparaha's triumphant marauding exploits, in the course of which he had practically annihilated the rightful aboriginal owners of the lands, adjacent, as he had also done over other wide areas in both the North and South Islands, and over which, by right of conquest, he assumed possession. Colonel Wakefield proposed to buy, and, after most strenuous objections, Te Rauparaha yielded, and finally agreed, for a few trumpety presents, to sell all the Ngatitōa possessions on both sides of Cook's Strait. Colonel Wakefield claimed that these negotiations put the New Zealand Company in possession of all the lands now known as Wellington, Auckland, Taranaki, Hawke's Bay, Nelson, and Marlborough. In the same year the Governor announced that the Company's title would not be acknowledged outside the original block of 110,000 acres around Port Nicholson, and warned Captain Wakefield that the lands around Blind Bay were claimed by persons having native titles prior to his. However, Captain Wakefield was determined, and accordingly with his three ships proceeded to Blind Bay. The little fleet first anchored at Astrolabe, and the first choice of settlement was made at Kaiterere, towards Riwaka. Subsequently the present site was chosen where it was decided to build the town. When the strangers reached the shore they were met by a number of Maoris who seemed not to understand their purpose. However, the natives welcomed them, helping the pioneers about the construction of their homes, and the site of the town was soon pegged out. The first emigrant ship to reach the new settlement was the 'Fifeshire,' (557 tons), which arrived on February 1, 1842. In the same month the 'Lloyds' (450 tons) arrived with the wives and children of the first emigrants. Other vessels followed, and between November, 1841, and July, 1842, sixty-seven vessels of various kinds visited Nelson; the population meanwhile had increased to 2000. It is recorded that the total value of this deal in lands amounted to about £9000. Amongst the articles given in exchange were 300 red blankets, 200 muskets, 60 tomahawks, 320 fish hooks, 100 steel axes, 276 pocket knives, 480 pocket handkerchiefs, 144 jew's-harps, 36 razors, 24 combs, and 12 sticks of sealing-wax. For a time all went well with the Company's projects. The settlement at Wellington was established on what appeared favorable conditions, and the Company determined to extend their field of operations.

The Nelson Expedition

left England in 1841, and consisted of three vessels, the barques 'Whitby' (437 tons), 'Will Watch' (216 tons), and 'Arrow' (250 tons). The expedition was in charge of Captain Arthur Wakefield (another brother of Captain Edward Gibbon Wakefield), and brought out surveyors, laborers, and stores for the formation of the new settlement. One incident in the early history of Nelson was the attempt at forming a German settlement. Several allotments were purchased by a Hamburg firm from the New Zealand Company, and the emigrants arrived in the 'St. Pauli,' settling first at Moutere. A heavy flood caused many of them to move into Nelson. A second detachment of about 200 arrived in the 'Skioild' in 1844, but owing to the hardships and trials of the new life nearly all, with the exception of about half the second batch, left in the same year for Australia. From the authorities quoted in the foregoing narrative an interesting sidelight is thrown on the methods whereby the accumulation of large landed estates was brought about. Between 1843 and 1850, owing to constant trouble arising between the settlers and the Land Company, on account of failure of employment and delay in allotting the lands, Governor Grey, before leaving at the end of his first term of office, passed land regulations throwing open large areas at five and ten shillings an acre. The runholders,

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DINNA be aye dram, dramming! At Christmas time drink "Hondai Lanka"—the tea with that rich flavor.

afraid of being encroached on, purchased as much land as possible around their pastoral runs.

Early Days of the Church.

Bishop Pompallier, accompanied by Father O'Reilly, went to Nelson in 1844, and administered the Sacraments to the Catholics in private houses, and on several later occasions Father O'Reilly visited the faithful in that locality. The first resident priest of the district was the Rev. Father Antoine Garin, S.M., who was born at St. Rambert, in Bugey, France, in 1810. He was gifted with a nature happy and active, was an intrepid missionary, and had an acquaintance with many of the useful sciences. Arriving in New Zealand in 1841, he labored first of all among the natives at the Bay of Plenty. When inter-tribal war broke out he went on the field of battle to bring words of peace to the chiefs and to help the wounded. At the call of Bishop Viard, in April, 1850, he went to Nelson, where out of a population of about 5000 only 250 were Catholics. With undaunted courage he faced the arduous task before him. Hesitation was foreign to his nature, and with sheer persistent effort everything he undertook was brought to a successful issue. From a cutting of an old newspaper, dated July 24, 1857, I am enabled to take the following interesting particulars of the first church openings in the province:—The ceremonies of the dedication of St. Mary's Church, Nelson, and the blessing of St. Peter and Paul's Church, Waimea West, took place, for the former on Sunday, June 28, and for the latter on the Monday following, June 29, the feast day of SS. Peter and Paul, 1857. The approach of these ceremonies had been for the Catholics of the province and their friends a subject of great joy and interest. The weather for some time preceding had been most unpropitious, but all who could possibly attend were not prevented from partaking of the common and spiritual blessings. Since the establishment of the settlement of Nelson in 1841, the Catholics of the province had been without the means of erecting churches in their respective districts. Trust funds, indeed, had been set aside in accordance with the agreement made by the New Zealand Company with the original land purchasers, for religious purposes in favor of all denominations. The Catholics received a share; a part had been used for securing a dwelling house for the Catholic priest, who had been sent by his Lordship Dr. Viard, the Bishop of Wellington, to be the rector of the Catholic station in Nelson. It was only in July, 1853, that another instalment from these funds, which amounted to £279, was handed to the Catholics. During five years the Rev. Father Garin, the priest appointed for that province, had been obliged to say Mass in private houses in the country districts, and in a temporary little chapel erected by the subscriptions of the Catholics and their friends in Nelson. Now that they were in possession of other means, they contemplated the erection of two new churches—the one for the Waimea West district in the country, and the other in the town of Nelson. The sum alluded to was divided: £79 were handed to the Catholics of the country, and by their own contributions they raised that sum to £300 and built a simple, plain, but neat church. The £200 were appropriated for Nelson, which required a better and larger building, being the township of the province. This sum, also, by the exertions of the Catholics and their friends, increased to £540, with which they have erected in a Gothic but simple style a church which is considered one of the handsomest churches in the place. It was, then, on Sunday last that his Lordship Dr. Viard, the Catholic Bishop who had come from Wellington for that purpose, assisted by the Rev. Father Garin and Moreau, dedicated the Nelson church, which was placed under the patronage of the Blessed Virgin, and called St. Mary's Church. . . . After a Missa Cantata the Bishop addressed the congregation, and with the importance of the subject elicited from every heart the deepest expressions of love, faith, and respect. He also administered the Sacrament of Confirmation to a great number who had been prepared to receive it. On the same day his Lordship started with the Rev. Father Garin for the country, and the next day, the feast of the holy Apostles SS. Peter and Paul, blessed the church, which was placed under the patronage of the two saints whose festival it was. . . . The faithful entered into all the ceremonies with the same feelings of faith and piety as their friends had done in Nelson. Had not the continual rain which fell at that time placed a barrier between the two districts, both churches would not have been able to contain all those who had intended to be present. Collections were made at Nelson and Waimea on those occasions, and responded to with the usual readiness and liberality. The Rev. Father Garin has much pleasure in recording

that the Catholics of the province of Nelson have always come forward with generosity, whenever they are called upon; in fact, they have for ten years been continually subscribing and collecting for the establishing and improving the Catholic station with its churches; also supporting their pastor and their schools by voluntary efforts, being not allowed any aid from the Government.

Father Garin's Earlier Efforts.

Were in the direction of acquiring, with the assistance of the few Catholic residents, a plot of land and a house for a presbytery, and to this site was removed a small chapel which had previously been built. This little building met all requirements, pending the erection of the more permanent and worthy edifice indicated above. He also built a school for boys, and afterwards founded another for girls, which later on was transformed into a large convent, when on February 9, 1871, the Sisters of the Missions arrived and took charge, at the invitation of the Venerable Pastor. Again, a few years later, Father Garin opened a boarding school for boys upon which he grounded great hopes for the future. Among his first pupils was His Grace Archbishop Redwood, and to Father Garin we may be in a measure indebted for having our talented and beloved Archbishop. His was the keen perception first to detect the inherent qualities of the youth, and his counsel being followed, the result has been amply justified. His primary education commenced under the gentle, fostering care of the saintly Father Garin, of whom his Grace ever speaks in the most appreciative, grateful and affectionate manner. Many years after, it is related, this aged and enfeebled priest, upon receiving the news of Dr. Redwood's appointment to the Wellington diocese, raising his hand towards Heaven and exclaimed: 'Thanks be to God, my boy is coming out to be my master.'

Enduring hardships and privations untold, and with all the demands upon his time and energy with the expansion of settlement, this intrepid missionary without hesitation, visited the faithful scattered over a large district. When the search for gold commenced in 1863 he extended his journeyings to minister to the miners in their ever changing scene of action. At Collingwood, it is related, only five families could be found faithful to their church. In 1875 he received at Nelson his old pupil, the Right Rev. Dr. Redwood, now become Bishop of Wellington; and in 1889 he passed to his eternal reward. His death was felt by all classes of the community to be a public calamity, but a remembrance of his good deeds and well-spent life will be long remembered.

Few if any other parts of New Zealand have such an interesting though comparatively peaceful early history as Nelson, which probably earned for it that reputation of somnolence that time has failed to efface. Here probably, the alluring search for gold, which ever since has proved such a potent factor in the building up of the wealth of the Dominion, saw its rise. Quoting an authority on the subject, we find the first efforts of the early settlers were in the cultivation of the soil, but the discovery of mineral wealth turned their attention in that direction. As early as 1852 a company was formed to work coal deposits at Nelson, but it was not until 1856 that discoveries of any importance were made. In that year an unsuccessful effort to work the copper finds in the Dun Mountains was made. In the same year a discovery of gold at Motueka caused a rush of about 300 there, but it soon worked out. In the year following gold was discovered at Collingwood, and 1000 diggers flocked to the field, but here too the field did not prove permanent.

In 1859 Mr. Rochfort found gold in the Buller River, and Dr. Von Haast, the explorer, found coal in the valley of the Grey. Towards the end of 1863 splendid specimens of the precious metal were obtained at the Lyell; the inevitable rush set in and in a few months 10,000oz of gold were obtained in the Buller district. No roads existing in those days between Canterbury and Westland, the West Coast trade passed through Nelson, raising the town to an important commercial centre. This monopoly of trade and prosperity naturally gave rise to considerable jealousy, which was appeased by the Provincial Council of Canterbury constructing a road over the ranges at the head of the Bealey. In the troublous times in the North Island, about 1860, caused by the outbreak of war with the natives, safety was sought in Nelson by many refugees, and here they were received with every kindness by the settlers. Although the foregoing is somewhat of a digression, the few particulars given outside the subject will prove of use later on, when treating of other places, notably the West Coast, and the zealous work of the pioneer Catholic Missionaries in that, at that time, almost inaccessible region.

(To be continued.)

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Diocesan News

ARCHDIOCESE OF WELLINGTON

(From our own correspondent.)

November 30.

The quarterly theological conference of the Wellington Deanery was held at Otaki on Wednesday. The Very Rev. Dean John McKenna presided. About seventeen priests were present.

The Very Rev. Father Clune, C.S.S.R., returned from the south during the week. Most of the Fathers of the Order are expected to be at the Monastery next week, prior to their leaving for various parts of the Dominion to conduct retreats.

At Meane on to-morrow his Grace the Archbishop will ordain to the priesthood the Rev. — Hurley and the Rev. — Henry. A number of other candidates are to receive minor orders. The Very Rev. Father Keogh, of St. Patrick's College, left during the week to be present at the ceremonies.

The many friends of Mr. Aloysius MacDonald, the popular manager of the Bank of New South Wales, and one of our most practical Catholic laymen, will regret to hear that he is dangerously ill. His son, the Rev. Father MacDonald, arrived from Sydney during the week to be present with his father.

Among the latest of our people to return home from their sojourn abroad are Mr. and Mrs. Martin Kennedy and family, and Mrs. H. Sullivan, her son, and daughter. Mr. Kennedy has brought with him a fine motor car, in which he did some enjoyable journeys in Ireland.

The latest workers for Mother Aubert are the Post and Telegraph Rifles, under Captain Morris. They were assigned the task of shifting a large number of posts, which were quickly despatched to their destination. Other members of the Postal service also lent assistance.

The splendid work in the interests of the development of musical art by the Sisters of the Hill street convent was illustrated by the concert given before a large audience in the concert room of the Town Hall on Tuesday evening. All the vocalists were pupils of the convent school, but it must not be supposed that it was an infants' class which faced the audience. The vocalists were all 'grown up' and there were noticed several voices—soprano, mezzo-soprano, and contralto—which would add charm and beauty to any choir music, sacred or secular, that could be presented. A fine example of their four-part singing was found particularly in Gounod's chorus 'Oh sing to God.' At times in this remarkable musical structure one could easily imagine the lower parts were being taken by tenors and basses, for the harmony was full and sonorous, and although the singers had not the guidance of a conductor the 'attack' was irreproachable, and the rhythm of the beautiful theme evenly maintained. The vocal soloists were Misses Maxwell, Violet Lamacroft, Eileen Ward, May Storey, McEnroe, Olive Moore, Agnes Segrief, Edith Martin, Denhard, Sweeney, and Frances Morrison. In almost every instance encores were granted, but one or two of the young ladies when recalled bowed their acknowledgments. Miss Evatt, for her playing of two of Greig's pianoforte pieces, 'Papillon' and 'Au Printemps,' was vociferously complimented. The pianoforte accompaniments were delightfully played by Mrs. F. Montague, and violin and cello obligatos were given to some of the numbers by Mr. E. Montague and Miss Mona Montague respectively.

Wanganui

(From our own correspondent.)

November 29.

At the recent Flower Shower Mrs. Dempsey and Mrs. and Miss Neylon were prize-winners.

In order to provide funds for the payment of interest, etc., on the special loans of £5000 and £40,000 for constructing electric tramways, recently sanctioned by a vote of the ratepayers, the Borough Council of Wanganui are striking a special rate of 9d in the £. This will increase the rents of the town, which now are very high.

The net profits from the bazaar, which was organised by the well-wishers of the champion band (Wan-

ganui Garrison), was £430 16s 8d, of which £415 16s 9d was paid for the new instruments recently purchased. It is pleasing to know that the instruments were admitted into the Dominion free, thanks in a large measure to the efforts of Colonel Watt and Mr. J. T. Hogan, M.H.R.

Master Haydn Beck, of Wanganui, who is only eight years of age, has secured senior honors in violin playing at the Trinity College examinations. It is the intention of his father to send him to Europe for further training, and in order to provide funds for this purpose concerts will be held in the leading towns of the Dominion. The first was held on Friday, when Master Beck astonished the large audience present by his artistic playing, especially in his 'Allegro vivace' and 'Carnival de Venice.' He was greeted with a storm of applause at each of his appearances on the stage.

The Irish Rifles, which are now being resuscitated, were made the subject of the Very Rev. Dean Grogan's and Rev. Father Mahony's remarks at the different Masses last Sunday, when they appealed to Catholic young men of the district to become members of the local Irish Rifles Volunteer Corps, which was the only one now existing in the Dominion. They urged the parents to recommend their sons to join this corps in preference to other local bodies of volunteers, thus making it as it should be a purely Catholic corps. It is pleasing to hear that the appeal has been responded to.

Dannevirke

(From an occasional correspondent.)

The social gathering in aid of St. Michael's Catholic church, Dannevirke, took place in the Drill Hall on the evening of Wednesday, November 20, when there was a very good attendance. The Very Rev. Father O'Shea, V.G., was present during the early part of the evening. A committee of ladies provided an excellent supper. During the evening songs were contributed by Mesdames Adams, Neagle, Terry, Misses Cotter and Finnis, and Mr. Cartwright, a Highland fling was danced by Miss Hildeross, and a bagpipe selection and dance were given by Mr. Sutherland. The duties of secretary were capably carried out by Mr. J. Pettit. The gathering was one of the most successful ever held in the township, and the net proceeds will amount to about £20.

DIOCESE OF CHRISTCHURCH

(From our own correspondent.)

December 2.

The Rev. Father O'Donnell, C.S.S.R., is at present engaged conducting the annual retreat at Mount Magdala.

The Marist Brothers of the South Island are to assemble in Christchurch this year for the annual retreat.

The health of his Lordship the Bishop had so far improved as to have allowed him to participate in the duties of the Cathedral on Sunday.

A retreat for First Communion and Confirmation candidates is to begin in the Cathedral on Wednesday, preparatory to the ceremonies of next Sunday.

Among visitors to Christchurch is Mrs. Thomas Jordan, late organist of St. Francis' Church, Melbourne. On Sunday, November 24, Mrs. Jordan played the organ, accompaniment of Gounod's 'Messe Solennelle' at St. Mary's, Church, Manchester street. A 'Morceau' by Guilman at the Offertory, and as a recessional, the celebrated March from 'Moses in Egypt' were also played with fine effect by Mrs. Jordan.

The local branch of the Royal Humane Society at its distribution of awards for bravery last week recognised the action of another of our young Catholic boys, as shown in the following paragraph in the report:—In the case of Edward Haughey, aged sixteen, of 209 Barbadoes street, Christchurch, for rescuing Lillian Jane Fisher, aged fourteen, from drowning, at Barbadoes street bridge, Christchurch, on December 10, 1906, the committee recommended the award of a certificate. After some discussion it was resolved to send a letter of commendation.

According to Professor Bickerton, we have easterly winds here on one hundred and ten days in the year, and nor-westers on about twenty-five. With a fair proportion of south-westers and other varieties, very few of the remaining 230 days are perfectly still, a calm day, therefore, being somewhat of a rarity. Under these conditions efforts to abate the dust nuisance must prove a rather disheartening undertaking.

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Our Catholic school boys again figured prominently in the annual primary schools' demonstration at Lancaster Park on Saturday, wins in several contests falling to their lot, whilst the Marist Brothers' school team came second for the shield. This latter achievement is noteworthy, considering they are a mere unit compared with the hundreds competing from the city and country schools of the district.

The parents and musical friends of Miss Lottie Barker are greatly elated at the conspicuous success just attained by her at the examination in connection with the Dominican Convent, Dunedin.

The Marist Brothers' seven-a-side football team, for their win in last year's primary schools contests have just received handsome medals. These are in the shape of a Maltese cross, in chaste design, and of considerable value.

Owing to the removal of the family to Gore, Southland, where Mr. Boswell has been appointed Railway station-master, the Marist Brothers are losing two of their most promising pupils in Masters Robert and Kenneth Boswell. As a memento of their connection with the school the Brother Director, Brother Walter, his conferees, and on behalf of their late school-fellows, presented the former with a handsome binocular and useful volume, and the latter with a timepiece and volume. Each was accompanied with a letter of appreciation. Master Robert was captain of the school football team and cricket club, and both for their exceedingly amiable qualities were much thought of by teachers and schoolmates.

DIOCESE OF AUCKLAND

(From our own correspondent.)

November 29.

The annual examination of the boys at Takapuna Orphanage took place yesterday.

Auckland city will in a few weeks rejoice in the possession of municipal electric light.

It is the opinion of his Lordship Bishop Neligan (Anglican) that internally St. Patrick's Cathedral is now the finest church in Auckland city.

The annual concert in connection with the Marist Brothers' school takes place in St. James' Hall on Thursday, December 9, that in connection with the Sisters of St. Joseph to-night in St. Benedict's Hall, and of the Sisters of Mercy, Hobson street, next Thursday evening in the Federal Hall.

At Avondale last Sunday Mass was celebrated in the Public School, the use of which was obtained through the kindness of Mr. John Bollard, M.H.R., chairman of the local school committee. There was a very good congregation present. After Mass a meeting of the congregation was held, the Very Rev. Father Gillan, V.G., presiding. He briefly stated that the object of the meeting was to take steps for the erection of a church at Avondale. That it was needed was amply demonstrated by the large congregation which was present, and also by the difficulty experienced in obtaining a building in which to celebrate Mass. His idea was that a brick building would be more economical, and certainly more lasting. He then invited suggestions. Mr. O'Grady moved and Mr. Denis Ryan seconded, 'That a church be erected in Avondale, and that Messrs. E. Mahoney and Sons be asked to prepare plans, etc., and give an approximate cost of the building.' The motion was agreed to. Father Gillan announced that he intended to celebrate Mass at Avondale on Sunday, December 29, whereupon it was decided to hold another meeting on that day, at which Mr. Mahoney's plans would be presented. The following committee was then appointed in connection with the undertaking:—Mr. O'Grady (chairman), Very Rev. Father Gillan (treasurer), Mr. Hardiman (hon. secretary), and Messrs. O'Ryan, Ormond, Neville, Quinlivan, and Keogh. The committee subsequently met and arranged preliminary details. A hearty vote of thanks to the Very Rev. Father Gillan brought the meeting to a close. It is to be earnestly hoped that now that the erection of the church has been decided upon the project will be carried out without unnecessary delay.

Mr. Arthur Chamberlain, chairman of Kynochs, Limited, was on a visit to Ireland in September in connection with the formation of a new Irish company. The object will be the development of Irish industries on a comprehensive scale.

Golden Jubilee of a Sister of Mercy

(From our Auckland correspondent.)

The celebration of the golden jubilee of Sister M. Camillus Heffernan took place at St. Mary's Convent, Ponsonby, on Friday, the feast of St. Cecilia. High Mass was celebrated by the Right Rev. Mgr. O'Reilly in presence of his Lordship Bishop Lenihan. Rev. Father Duffy was deacon, Rev. Father Farthing subdeacon, and Rev. Father Holbrook master of ceremonies. There were also present Rev. Fathers Buckley, Patterson, Tormey, Murphy, Williams, and Furlong. The Sacred Heart choir, conducted by Mr. T. Adams, rendered the Mass of St. Louis in an admirable manner. During the singing of the Offertory piece the venerable jubilarian was led to the altar by the Mother Superior, where she was crowned with a wreath of white roses, and a medal was also presented to her. A number of little maidens, clad in white, wearing white wreaths, and carrying flowers, were in attendance. The celebrant, Monsignor O'Reilly, preached an eloquent panegyric on the virtues of the jubilarian, and on the work achieved by her and the Sisters in the early days of the Dominion. After Mass the solo and chorus, 'In aeternum jubilantes,' were sung by Miss Kelly and the choir. At the conclusion of the Mass his Lordship the Bishop, the clergy, and others were hospitably entertained at the convent.

In the afternoon a concert was held in the school-room. His Lordship the Bishop was present, and the school was crowded with the friends of the Sisters, who came to honor the jubilee of one who had been formerly their teacher. The programme was short but brilliant, and consisted of the following items:—'Wedding march,' concerted duo by Mendelssohn, and executed by the Misses Amodeo, Kelly, Amodeo, and Montague. An address followed, which was read by Miss Kelly, after which a jubilee ode was sung by the pupils. Miss Sara sang 'Ave Maria' and 'When the birds go north again' and was warmly applauded. Deservedly applauded were also the two songs rendered by Miss Kelly. Miss Wood recited in a charming manner 'The inventor's wife' and 'The old stage queen.' 'Valse brillante' was played by the Misses Amodeo, White, Kelly, and Montague. The concert ended with the concerted duo, 'Marche triomphale,' Misses Amodeo and Kelly being the executants. Miss Jones played the accompaniments.

His Lordship the Bishop, in a few well chosen words, referred to the excellence of the concert given by the pupils, and congratulated again Sister M. Camillus on her golden jubilee as a Sister of Mercy, and wished her every happiness. Afternoon tea was then served, after which the ex-pupils and friends presented a purse of sovereigns. Rev. Father Bradley responded on behalf of Sister M. Camillus.

At 5.30 o'clock the company returned to the church, where his Lordship the Bishop presided at Benediction of the Blessed Sacrament. A short concert was given at 7.30 o'clock by the inmates of St. Mary's Orphanage. Several songs and action songs were sung by the children in an admirable manner. Mrs. Ralph and the Misses Ralph also contributed some choice items.

Sister M. Camillus Heffernan was born in Dublin, and came to Auckland from St. Leo's Convent, Carlow, in 1857. Since then she has labored in the various schools of the Order in the diocese, and she was one of the pioneer Sisters of Wellington Convent. Returning some years afterwards to the scene of her early labors, Sister M. Camillus devoted herself to the care of the poor and sick, and to the instruction of adults and children for the Sacraments.

One of the sisters of the jubilarian, Sister M. Stanislaus Heffernan, and her cousin, Mother M. Aloysius Doyle, left Ireland under the care of Mother Francis Bridgman to serve the sick and wounded soldiers during the Crimean War. The former predeceased the latter, who received from her late Majesty Queen Victoria the Victorian Cross of Honor. Another member of the Auckland community, now deceased, Mother M. Bernard Dixon, was also present with the former Sisters at the war.

Rightly considered a spider's web is a most curious as well as a most beautiful thing. The majority of children suppose that the spider's web is pulled out of his mouth and that the little insect has a large reel of the stuff in his stomach, and that he could almost instantly add feet, yards, or rods to the roll. The facts are that the spiders have a regular spinning machine, a set of tiny tubes, at the far end of the body, and that the threads are nothing more nor less than a white sticky fluid, which hardens as soon as it comes in contact with the air.

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St. Patrick's College Annual Sports

(From our Wellington correspondent.)

The St. Patrick's College annual sports meeting was held on the Basin Reserve on Monday of last week. All conditions were favorable, and a good day's sport resulted. In the afternoon there was a large attendance of friends, including many ladies. His Excellency Lord Plunket was present for some time.

The only school record broken during the afternoon was that for the 120yds Hurdles, J. Stewart covering the distance in 17 3-5sec, one second less than the previous fastest time.

The College Championship was won by A. Cullen, with 16 points, J. W. Stewart coming next with 14 points. The other entrants, T. O'Rourke and R. Kerehoma, obtained 7 points and 5 points respectively.

The various events resulted as follows:—

100yds Flat Handicap.—First heat—J. Downey, 9yds, 1; E. Ryan, 1yd, and W. Maher, 7yds, 2. Second heat—R. Campion, 7yds, 1; P. Punch, 11yds, 2. Third heat (championship)—A. Cullen, scr, 1; J. W. Stewart, scr, 2. Final—J. Downey, 9yds, 1; R. Campion, 7yds, 2; E. Ryan, 1yd, 3.

100yds, under fifteen.—First heat—J. Hogan, 7yds, 1; J. Gordon, 2yds, 2. Second heat—B. Gallagher, scr, 1; L. Poff, 7yds, 2. Third heat—D. Connor, 9yds, 1; H. Tattersall, 12yds, 2. Final—J. Hogan, 7yds, 1; D. Connor, 9yds, 2; H. Tattersall, 12yds, 3.

100yds, under seventeen.—First heat—James Ryan, 4yds, 1; A. Brownlie, 8yds, 2. Second heat—E. Ryan, scr, 1; F. Allardice, 6yds, 2. Third heat—W. Maher, 5yds, 1; P. Punch, 7yds, 2. Final—J. Ryan, 4yds, 1; W. Maher, 5yds, 2; E. Ryan, 5yds, 3.

Throwing Cricket Ball.—E. Burke, 4yds, 1; C. Smith, 16yds, 2; R. Campion, 4yds, 3. Distance, 86 yds.

Long Jump, junior.—J. McKendry, 7in, 1; B. Gallagher, 6in, 2; P. Punch, 2in, 3. Distance, 16ft 1in.

230yds Flat Handicap.—First heat—R. Campion, 15 yds, and M. Maher, 23yds, 1. Second heat—J. Downey, 23yds, 1; W. Ryan, 16yds, 2. Third heat (championship)—A. Cullen, scr, 1; J. Stewart, scr, 2. Final—J. Downey, 23yds, 1; M. Maher, 23yds, 2; W. Ryan, 16 yds, 3.

220yds, under seventeen.—First heat—James Ryan, 10yds, 1; W. Fleming, 28yds, 2. Second heat—W. Maher, 14yds, 1; E. Ryan, scr, 2. Final—J. Ryan, 10 yds, 1; W. Maher, 14yds, 2; E. Ryan, scr, 3.

Hop, Step, and Jump.—R. Kerehoma, scr, 1; T. O'Rourke, 18in, 2; J. Stewart, scr, 3. Distance, 40ft 2in.

Potato Race.—Final—B. Gallagher, owes 1yd, 1; J. O'Dowd, scr, 2.

Half-mile Handicap.—J. Flynn, 90yds, 1; R. Cameron, 75yds, 2; J. O'Dowd, 100yds, 3.

Long Jump.—J. Stewart, scr, 1; W. Ryan, 24in, and E. Burke, 17in, 2. Distance, 18ft 11½in.

440yds Flat Handicap.—R. Cameron, 28yds, 1; T. McLean, 25yds, 2; W. Ryan, 18yds, 3.

High Jump.—E. Burke, 4in, 1; J. Leo, 7in, and A. Brownlie, 7in, 2. Height, 5ft 2in.

50yds Dash.—First heat—C. O'Malley, 3½yds, 1; A. Cullen, scr, 2. Second heat—E. Burke, 2½yds, 1; J. Stewart, ½yd, 2. Third heat—W. Maher, 3½yds, 1; M. Maher, 4yds, 2. Fourth heat—W. Ryan, 3½yds, 1; J. Downey, 7yds, 2. Final—C. O'Malley, 3½yds, 1; J. Downey, 7yds, 2; W. Ryan, 3½yds, 3.

Medley Race.—Burke and Poff, 2yds, 1; Carmody and Malone, scr, 2.

120yds Hurdles.—First heat—T. O'Rourke, owes 20 yds, 1; H. Akapita, owes 10yds, 2. Second heat—R. Kerehoma, owes 20yds, 1; J. Carmody, owes 15yds, 2. Third heat—F. Allardice, scr, 1; A. Brownlie, owes 2 yds, 2. Fourth heat—N. Bennett, owes 2yds, 1; J. Burland, owes 8yds, 2. Final—A. Brownlie, owes 2yds, 1; N. Bennett, owes 2yds, 2; R. Kerehoma, owes 20 yds, 3.

440yds, under seventeen.—M. Mahoney, 18yds, 1; P. Lloyd, 35yds, 2; J. McKendry, 30yds, 3.

One Mile Handicap.—E. Burke, 150yds, 1; R. Buckley, 220yds, 2; J. O'Dowd, 140yds, 3.

Consolation Race, 100yds.—W. Dore, 1; E. Ryan, 2; A. Simpson, 3.

Old Boys' Race, 100yds.—J. Quinn, 1; F. Ryan, 2; M. Sheridan, 3.

Last year 2,555,686 rabbits and 5,145,152 rabbit-skins were exported from New Zealand. In both cases there was a substantial decrease, compared with the previous year.

REAPING THE WHIRLWIND

The inevitable fruits of atheistic education in the lay schools of France (says the 'Catholic Weekly') are now beginning to reveal themselves in such unmistakable and frightful proportions as to give rise to some heart-searching in the breasts of candid anti-clericals themselves. Dr. Garnier, head physician to the Prefecture of Police, has recently published a noteworthy statistical study on criminology, and tells his countrymen, as the result of his investigations, that though crime amongst adults remains more or less stationary, the number of criminals amongst young people, and even mere children, is wholly abnormal. In Paris alone, he tells us, youthful criminals have, during the last decade, multiplied sixfold. Of course, he deals with facts. But there are others who are anxiously seeking out the causes of this terrible increase of crime amongst the young. And we need not go to thoroughly Catholic sources in order to learn that this appalling declension of morals amongst young people must be attributed to the secularisation of education effected by a succession of anti-Christian French Ministries.

It is from the lay schools, where religion is not only 'taboo,' but is publicly scoffed at for the edification of the scholars, that this foul drain of youthful corruption undoubtedly flows. The French Masonic system of pretending to construct morality upon a purely natural and civic basis, from which God has been entirely eliminated, has now begun to tell upon the rising generation of France to an awful extent, which forces itself in all its horrors upon the attention of every thinking Frenchman. So, evidently, thinks M. Guillot, a 'juge d'instruction,' who has made it his business to sound this matter to its depths. According to him, 'crimes have increased from 8000 to 20,000.' He is probably considering the community at large, and not merely its youthful portion; so that his figures do not necessarily throw doubt upon those of Doctor Garnier. M. Guillot adds: 'And no sincere man can fail to recognise that this alarming increase of criminality amongst the young has synchronised with

The Fundamental Reforms Made in Public Instruction.

That is to say, in plain English, that since the essential basis of all public instruction in morality—namely, religion—has been dispensed with by the Clemenceaus, Briands, and Vivianis, there is no real moral instruction left to curb effectually the growing passions of the young. The very name of the journal 'Messidor' is free from all suspicion of 'clerical' bias. Yet its editor, M. Gerault-Richard, makes this melancholy confession: 'The Radical party has replaced the sanctions of the Catechism by fear of the gendarme. But this fear does not always suffice to keep the public in the right path. Even one of the organs of the anti-clerical bloc itself, 'Lyons Republican,' speaks with sufficient plainness in the same sense: 'It is unquestionable that the criminality amongst young people from the ages of sixteen to twenty increase in a shameful progression altogether without limit. It is observed, in a way that cannot be mistaken, that during the last fifteen years this perverse depravity of youth, and even of childhood, advances in forms of ever-increasing gravity. In view of this state of things, a social review asks the question whether the State, which has done the most possible for the instruction of infancy and youth, has not done the least possible for its education.' Surely we have here laicism condemned out of its own mouth. In Spain, by the way, the Liberal leader, Moret, is just now devising means for completely laicising the Spanish State, which, of course, includes secularising the schools. At all events, no Spaniard can now plead ignorance as to the hideous results that must follow upon that gentleman's success. But we have little doubt that on this point, as formerly upon the suppression of religious Orders devoted to imparting true education, as distinguished from mere secular knowledge, the Spanish people, once more taught by France, will have a little word to say to anti-clerical politicians like Moret.

The annual gathering of the Caledonian Society of Otago takes place at the Society's grounds, Kensington, on January 1 and 2. Four hundred pounds will be given in prizes, £150 of which are to be devoted to running and walking, £45 to wrestling, £40 to cycling, and £36 to dancing. In addition there will be bagpipe, wood-chopping, quoiting, and other competitions. Entries for running and walking close at the secretary's office, Dunedin, on Saturday evening, December 21.

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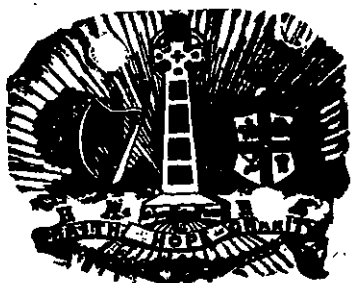
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Commercial

PRODUCE

Wellington, December 2.

The High Commissioner's cablegram, dated London, November 30, reads thus:—

Mutton.—Market quiet, but steady. There is a good demand for prime quality River-Plate mutton is in large supply, being strongly pushed for sale at 3½d per lb. Canterbury brands, 3½d; North Island, 3½d.

Lamb.—Market quiet; stocks on hand light. The high prices asked are restricting business, and there is limited demand owing to the lateness of the season. Canterbury lamb, 5½d; other than Canterbury, 5½d.

Beef.—Market steady; with a moderate demand, especially for forequarters, which are quoted at 2½d; hindquarters average 3½d.

Butter.—Market very firm, with good demand. No immediate change in price is anticipated. Choicest New Zealand brands, 118s; Argentine, 118s; Australian 116s; Siberian, 110s; and Danish, 123s. Unsalted butter is 1s less than the above prices.

Cheese.—Market slightly weaker, with less demand. Some holders are forcing sales. Buyers are holding back, expecting prices to go lower. The cheese shipped by the S.S. Corinthic arrived in good condition, and is quoted at 60s.

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

Messrs. Donald Reid and Co. (Ltd.) report: We held our weekly auction sale of grain and produce at our stores on Monday. There was the usual attendance of buyers, but competition was slack, and whereas fowl wheat, potatoes, and prime chaff found buyers, oats and medium chaff were neglected, and had to be passed in.

Oats.—The demand for shipment is extremely slack, and at late quotations no sales can be effected. A small local business has been done in good feed lines at prices which show a decided decline on late values. For milling oats there is no enquiry. Good to best feed lines are worth 3s 5d to 3s 6d; inferior to medium, 3s 1d to 3s 4d per bushel (sacks extra).

Wheat.—No sales of any importance can be reported in this market. Local stocks of 'milling quality' are very small, and the business passing is confined almost entirely to sales of fowl wheat for the local trade. Quotations: Prime milling (nominally), 5s 9d to 5s 11d; medium, 5s 8d; whole fowl wheat, 5s 6d to 5s 8d; broken and damaged, 5s to 5s 4d per bushel (sacks extra).

Potatoes.—Consignments have slackened off during the week, but still the trend of the market is towards lower values. Most of the lines held in store have 'gone off' considerably owing to the warm weather, and those require to be quitted at once. Merchants will not ship doubtful or sprouted samples, and to effect sales lower prices have had to be accepted. Prime freshly-picked Derwents are inquired for at up to £2 5s per ton. Quotations: Best Up-to-Dates 37s 6d to 40s; medium to good, 30s to 33s; inferior and damaged, 25s to 30s per ton (bags included).

Chaff.—The chaff market, in sympathy with oats, has eased somewhat. Heavier supplies have come to hand, and in view of the decreased consumption sales have been more difficult to make. Prime samples have fair inquiry at about last week's quotations, but medium and inferior are almost unsaleable. Quotations: Prime oaten sheaf, to £6 5s; good to best, £6 to £6 2s 6d; medium, £5 10s to £5 15s per ton (sacks extra).

Straw.—The moderate demand experienced at present is being supplied by occasional consignments, which realise for oaten 55s, wheaten 40s to 45s per ton (pressed).

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

Oats.—There is very little demand either for shipping or local, and very few sales are taking place. Quotations: Milling, 3s 6d to 3s 7d; vrot feed, 3s 5d to 3s 6d; inferior to medium, 3s 1d to 3s 4d per bushel, ex store (sacks extra).

Wheat.—There are very few sales of any importance taking place, local business being confined to sales of fowl wheat for local trade. Quotations: Prime milling, 5s 9d to 5s 11d; medium, 5s 8d; whole fowl wheat, 5s 6d to 5s 8d; broken and damaged, 5s to 5s 4d per bushel (sacks extra).

Chaff.—The market has eased a good deal owing to the decline in oats. Quotations: Prime oaten sheaf, £6 to £6 5s; good, £5 15s to £6 2s 6d; medium, £5 10s to £5 15s per ton (sacks extra).

Potatoes.—There are not many coming forward, but there is no demand, and prices show a lower tendency. Quotations: Best Up-to-dates, 37s 6d to £2 per ton; medium to good, 30s to 33s; inferior and damaged, 25s to 30s per ton (bags in).

Pressed Straw.—Quotations: Oaten, 55s to £3; wheaten, £2 to £2 5s per ton, with little demand.

WOOL

London, December 1.

At the wool sales the fleece portions of the Otairi and Wairau clips brought 9½d and 9½d respectively.

There was a good sale at full late rates. Occasional lots were in the sellers' favor, especially faulties. The number of bales catalogued to date is 44,250, and the number sold 38,036.

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

Rabbitskins.—The usual fortnightly sale was held on Monday, when we offered a medium catalogue. Prime winter does brought from 18d to 19d; bucks to 15d; medium to good does 16½d to 17½d; medium 14d to 15½d; early winters 11½d to 12½d; autumns 9d to 12d; summers 7½d to 8½d; small to 6d; blacks 15d. Horse hair to 18½d.

Sheepskins.—Owing to the drop in the price of wool the sheepskin market has gone to pieces completely. At the sales to-day bidding was very spasmodic, and skins all round showed a drop of from 1d to 2d per lb. Best half-bred skins brought from 7d to 8½d; medium to good 6d to 7d; best crossbred, 6d to 7d; medium to good, 4½d to 5½d; inferior 3½d to 4d; best pelts 1s to 1s 3d; inferior 6d to 9d; lamb skins 5d to 6d; best merino 6d to 7½d; good 5d to 6d.

Hides.—Our fortnightly sale was held on the 28th ult., our catalogue being small. Competition was anything but keen, and prices showed a further drop of from ½d to ¾d per lb. Inferior hides, that is slippy and badly flayed, were almost unsaleable. Our top price for ox was 6½d for three weighing 63lbs, while others of similar weight brought up to 6d. For cow hides our top price was 4½d, heavy bringing up to 4½d.

Tallow and Fat.—There is still a good demand for all sorts. Best rendered tallow bringing from 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.

LIVE STOCK

DUNEDIN HORSE SALEYARDS,

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

The entries for last week's sale were not numerous, but, as they included some very useful draught, spring-cart, and light harness horses, a fair amount of business was effected. Light harness sorts were not too well represented, and the highest price we have to record this week is £22 10s. There is a ready sale at quotations for good draught mares and geldings, fresh, sound, and staunch, and of a class suitable for either town or country work. Town carriers, contractors, and farmers are all on the look-out for good working horses, and when stock of this description is offered it meets with good competition. We quote: Superior young draught geldings at from £45 to £50; extra good do (prize-winners), at from £50 to £55; superior young draught mares, at from £50 to £60; medium draught mares and geldings, £30 to £40; aged do, £15 to £20; well-matched carriage pairs, £70 to £100; strong spring-van horses, £25 to £30; milk-cart and butchers' order-cart horses, £18 to £25; light hacks, £8 to £13; extra good hacks and harness horses, £13 to £25; weedy and aged do, £5 to £7.

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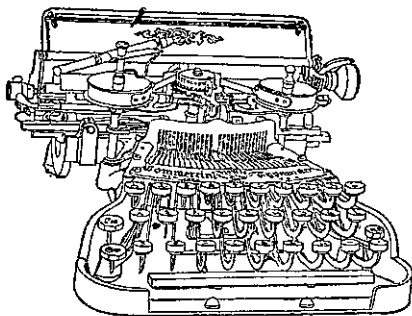
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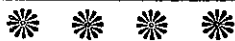
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QUEEN'S ROOMS,

New Books

'The Virginal Life'. By the Very Rev. P. J. Power, Hawera. Anything from the pen of the learned pastor of Hawera deserves a welcome at the hands of New Zealand Catholic readers. The present publication consists chiefly of six discourses on the virginal state, which are at the same time expository, devotional, and (though not in form) apologetic. The circumstance that gave rise to them was the publication of an alleged interview between a correspondent and Pope Pius X., which (says the Very Rev. author) 'created an impression amongst many non-Catholics in this Dominion that the Holy Father, when directly questioned, was unable to justify a preference for the Celibate and Virginal Life'. The discourses do not purport to be 'a treatise on Virginity, but just a few thoughts to show how and why Virginity has always been considered by the Church a higher, holier, and more perfect state than marriage'. What the author modestly terms 'just a few thoughts' constitute, nevertheless, a really excellent popular treatise, in compact form, on the subject on the following well-thought and comprehensive lines: (1) The Beauty of the Virginal Life; (2) The Force of its Example; (3) It Propagates Christianity; (4) The Works of Corporal Mercy; (5) Choice of a State of Life; (6) On Spiritual Direction. The style is of the easy-flowing, and at times eloquent, kind with which many of our readers have been acquainted who have perused previous publications of Father Power. These discourses give useful instruction on a subject on which the means of instruction are not ready to the hands of our people, and they are well calculated to foster vocations among those who are called to 'the better part'. We commend the new publication to the clergy, convents, and the general reader. An announcement in regard to it appears in our advertising columns. By special request there is appended to the little book the author's discourse at the month's mind of the late lamented Father Lewis, of Wellington.

'Children's Retreats Preparing for First Confession, First Holy Communion, and Confirmation'. By the Rev. P. A. Halpin. We have just received this really practical and devout work from the publisher, Joseph F. Wagner, New York. It is a very valuable aid to the clergy and those in charge of Catholic schools in the difficult and important work of preparing the children for the worthy reception of the Sacraments named in the title. The author seems to have had considerable experience with children, and to have learned the art of getting to the child-mind by pretty short and easy cuts. The seven discourses for each retreat are marked by great directness and simplicity of language, clearness of exposition in matters of dogma, easily understood allusions and illustrations from Scripture and history, and useful practical directions and instructions—all within the capacity of the average child of an age to receive the Sacraments referred to. Apart from the immediate purpose of its publication, the book would form a useful aid to the clergy, to teachers in Catholic schools, and to all engaged in catechetical work. (Pp. 170, cloth gilt, price one dollar; obtainable from the publishers and through all Catholic booksellers).

From the Australasian agent (Mr. W. P. Linchan, 309-311 Little Collins St., Melbourne) we have received the October number of the American 'Ecclesiastical Review'. This monthly publication for the clergy long ago assumed an international character. The contents for October include articles on 'A Catholic Bible Society', 'An Historical Sketch of the Temporal Power', several other interesting articles, and the 'Analecta', 'Conferences', and other standing features of this excellent magazine.

St. Vincent de Paul Orphanage, South Dunedin

'Hans the Boatman,' which is described as a romantic musical drama, was the play selected this year to be given in aid of the funds of the St. Vincent de Paul Orphanage, South Dunedin. The drama had been actively rehearsed, and this, together with the well known ability of the principal performers, led to the expectation of a production superior to that generally given by amateurs, and that this expectation was fully realised was admitted by all who witnessed the first performance in His Majesty's Theatre on Monday evening. It was an ambitious undertaking, considering the length of the play and the dramatic talent necessary to fill the principal parts, and therefore those responsible for its production are to be warmly congratulated on the success achieved. There were a few weak points here and there, as there are shortcomings in nearly all first-performances even by professionals. But on the

following evenings these defects had almost wholly disappeared. The performers were letter perfect in their parts. The title-role was admirably filled by Mr. Percy James, who made an ideal Hans, the simple-minded, light-hearted, child-loving boatsman. Mr. James's humor and his singing of several introduced songs were highly appreciated by the large audience. The rough but warm-hearted Yank Thursby was impersonated to life by Mr. S. H. Osborne, whose acting throughout was extremely natural. Miss Tot Brennan, acted, with much vivacity and a keen appreciation of the requirements of the character, the part of Thomas Jefferson Thursby, a girl with a heart of gold. Miss Jean Fraer displayed a practical conception of the character of Gladys Farwell, and sustained the part with a considerable measure of success. Mr. J. Brennan filled in a conscientious manner the part of Mr. Farwell, a visitor from New York. The thankless role of villain fell to Mr. P. R. Fordham, who displayed the usual lack of honor, and the cynicism peculiar to such individuals, whilst Mr. J. Dee gave a faithful presentation of the character of Lieutenant Finch. Master Fritz Valentine did admirably as little Hans, and secured a round of applause for his song. Minor characters were filled by Miss Nellie Finnegan as Baby Coquette, and Miss Molly Brennan as Little Fritz. A number of children, who had been trained by Miss Major, gave some choruses and otherwise contributed to the evening's amusement. The piece was well staged, and the scenery was very appropriate and effective. The drama was produced under the direction of Mr. Percy James, who deserves every credit for its success, whilst Mr. George King was stage manager, the business part being in the capable hands of Mr. J. J. Marlow, as honorary secretary, who is noted for the financial success which results from all such undertakings with which he is connected. The drama was also produced on Tuesday and Wednesday evenings, when the attendance was again very good.

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The Retreat will be Preached by the Rev. Father George Kelly, S.J.

By applying in time to the Rev. Mother Superior, Ladies who
wish to make the Retreat can remain at the Convent,
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Entry money for Dunedin and Caledonian Handicaps, 3s 6d.

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MARRIAGES

O'CONNOR—CARROLL.—On November 27, at South-
bridge, by Rev. Father Mahony, Patrick O'Connor, son
of James O'Connor, County Clare, to Mary Carroll,
daughter of Edward Carroll, Southbridge.

DEATHS

O'CONNELL.—On December 2, at her brother's resi-
dence, Montpellier, West Dunedin, Margaret (Maggie),
dearly beloved sister of E. T. O'Connell.—R.I.P.

IN MEMORIAM

COLLINS.—In loving memory of our dear mother,
Johanna Collins, who died at Broadacres, Upper Junc-
tion, December 1, 1906.—R.I.P.

Through all the pain at times she'd smile
A smile of heavenly birth;
And when the angels called her home,
She smiled farewell to earth.
Heaven retaineth now our treasure,
Earth the lonely casket keeps,
And the sunbeams love to linger
Where my sainted mother sleeps.

—Inserted by her sorrowing daughters.

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

*Pergant Directores et Scriptores New Zealand Tablet, Apo-
tolica Benedictione confortati, Religionis et Justitiæ causam
promovere per vias Veritatis et Pacis.*

Die 4 Aprilis, 1900.

LEO XIII., P.M.

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

April 4, 1900.

LEO XIII., Pope.



THURSDAY, DECEMBER 5, 1907.

REAPING THE WHIRLWIND



RENCH official atheism sowed the wind, and
France is now reaping the whirlwind. 'Nearly
all the papers in France,' says the 'Catho-
lic Times' of October 18, 'are expressing
alarm at the growth of crime in the coun-
try. Outrages upon individuals in the streets
of the cities are becoming common, and
principles and morals are so unblushingly
laughed at by some sections of the
working classes that lovers of France are sorely puzzled
as to how the trouble will end. The police seem unable
to effect any real improvement. The Right Rev. Bishop
Wilkinson in the course of an address which he delivered
at the Anglican Church Congress gave quotations from
official French documents which prove that the atheistic
or Godless school is the source of the mischief. Here
are a few of the extracts he read: "Our houses of cor-
rection are gorged with boys and girls"; "there is a
loss of all notion of respect and duty"; "the young
criminals spring up like weeds between the cracks of the
pavement"; "juvenile crime is increasing at a truly
frightful rate"; "our prisons are crowded and too
small" for the "alarming increase of young crimin-
als."

But as Nero is said to have fiddled over the smok-
ing ruins of Rome, so the rulers of the French Re-
public seem to care little what their country suffers so
long as they can get in their blow at religion. Such, in

effect is the written thought of M. Emile Flourens, former French Minister for Foreign Affairs, in the course of an article published during last October in the London 'Daily Telegraph.' 'By sap and mine,' writes he, 'the enemies of the Church are pursuing their work of destruction. Nothing stops the Government—neither troubles at home nor dangers abroad. The country may perish, if only under her ruins, covered even with her blood, religion can be stifled.'

Compared with French officials atheists, there was wisdom among the scheming visionaries of Laputa, who merely allowed their land to run to waste, and their people to fall into poverty, in their efforts to extract sunbeams from cucumbers, to soften marble for pillows and pincushions, and to petrify the hooves of living horses to keep them from foundering. The philosophers of Laputa had, for all their folly, the saving grace not to attempt to destroy religion and the sanctions of morality from the hearts of their people.

Notes

Divorce

In his 'Conversion of the Northern Nations', Merivale says:—

'If a man denies Christianity, he will straightway deny the spiritual claims of woman. So threaten all modern unbelief and scepticism. To the woman the denial of the Gospel would be at once a fall from the consideration she now holds among us. She would descend again to be the mere plaything of man, the transient companion of his leisure hour, to be held loosely as the chance gift of a capricious fortune.'

Rousseau—and with him the French Revolution—sought to degrade woman to the position she held under paganism. His words are scarcely quotable in a journal intended for family reading. But the spirit which shuffles off Christian faith and practice tends of itself to get back to the pagan or 'chattel' view of woman and wife that was revived by the apostles of 'emancipation' that headed the great Revolution. It finds its expression in the impaired sanctity of domestic life, the weakening of the wedding bond, and the rapid spread of that rodent ulcer of our day, divorce. The current issue of the 'New Zealand Official Year-Book' shows that, with the increased facilities for divorce provided by our Act of 1898, the number of divorces rose from 46 in 1899 to 126 in 1905. The amending Act of this year, directed against collusion, may somewhat stem the rising tide of divorce.

In the meantime the diversity of legislation on the subject in the Commonwealth and the Dominion may create a situation akin, in a mild way, to that which exists in the United States. A story—or parable—in the 'Chicago Tribune' tells as follows how things are under the Stars and Stripes:—

'The census-taker: "Your name, mum?"

"I don't know."

"Beg pardon, mum."

"I've been divorced. At present my name is Mrs. Jones in this State. In several States it is Miss Smith, my maiden name, and in three States it is Mrs. Brown, my first husband's name."

"This your residence, mum?"

"I eat and sleep here, but I have a trunk in a neighboring State, where I am getting a divorce from my present husband."

"Then you're married at present?"

"I'm married in Texas, New York, and Massachusetts; divorced in South Dakota, Missouri, Alaska, Oklahoma, and California; a bigamist in three other States, and a single woman in eight others."

The 'Tribune's' story is well told.

A Sectarianising Government

The Wade-Waddell Government in New South Wales have lately (says the 'Catholic Press') been 'putting grants for several sectarian institutions on the Estimates, and rigidly excluding all Catholic charities.' This scandal has succeeded another, which was exposed in scathing terms by the Cardinal Archbishop of Sydney. We refer to the manner in which a sectarian institution (the City Mission) was put upon the ratepayers of Sydney by the corporation of that city, to the exclusion of the St. Vincent de Paul Society and the many other Catholic charities operating there. In the course of a documented discourse, and of a letter to the daily papers, his Eminence showed that the City Mission was a sectarian association, for sectarian purposes, distributing sectarian tracts, and acting as a proselytising agency. Catholic charities distributed nothing in salaries; in the case of the City Mission, 'while £7000 had been disbursed, of that sum no less than £2147 was paid in salaries, £2500 in Bible hall entertainments and such like, while the whole amount disbursed in charity amounted to the magnificent sum of £845.'

Some Catholic Emancipation is evidently wanted in New South Wales.

Science and Faith

Science and Lord Kelvin demolished the natural selection theory of Darwin. Huxley declared that 'the old hypothesis of special creations is more consistent and more comprehensible'. And in 'The Last Link' (p. 76) even Haeckel gave it as his opinion that 'it would be better to accept a mysterious creation of all the species, as described in the Mosaic account'. The decline of Darwinism has been marked by what may be broadly described as a revival of religious faith among men in the foremost ranks of scientific research. Thus, in his 'Substance of Faith', Sir Oliver Lodge, approaching Christianity from the purely human side, uses language hardly distinguishable from that of the orthodox believer. The devout Pasteur, one of the foremost scientists of any age or country, died a few years ago with one hand holding the crucifix, the other clasping the hand of his pious Catholic wife. And, to mention only one more out of many instances that might be adduced, a writer in the New York 'Sun' recently told as follows the story of another great Catholic scientist, M. Lapperant. 'The French Academy of Sciences itself', says he, 'has lately given the very best answer, and a very direct one to the supposed opposition between science and religion by electing to perpetual secretaryship—an office which is usually considered as probably the most important in the domain of science in France and perhaps in the world—M. A. Lapperant, who is a Catholic prominent in his public adhesion to the old Church, and who besides is known as one of the most distinguished geologists in the world. Mr. Lapperant's treatise on geology is considered one of the most authoritative text-books on the subject ever published, has been widely read, and is referred to by writers on geology in all languages. Besides this he has written on mineralogy and is acknowledged to be one of the world's authorities on everything relating to science as it concerns things beneath the earth. The honor which the Academy has conferred on a distinguished Catholic gentleman proves that faith may be maintained in all its purity while scientific questions may be faced in such manner as to enable the pursuer of knowledge to make great discoveries for the benefit of the world.'

Mr. J. Casey, Princess Street, Dunedin, has a well assorted stock of gentlemen's summer underwear, hats, etc., at prices to suit all pockets.

Holiday excursion tickets in connection with the Christmas holidays will be issued on the New Zealand Railways (Hurunui-Bluff section) from December 16 to January 2.

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DIOCESE OF DUNEDIN

On Friday a Triduum in honor of the Blessed Sacrament, and in accordance with the directions of the Holy Father, will be commenced in St. Joseph's Cathedral.

On Sunday there was Exposition of the Blessed Sacrament at St. Joseph's Cathedral from the last Mass until Vespers. In the evening there was the usual procession. The sermon at Vespers was preached by the Rev. Father Lowham, C.S.S.R.

His Lordship the Bishop administered the Sacrament of Confirmation at Ranfurly on Sunday, and will confirm a number of candidates at Ophir on next Sunday. On Sunday, December 15, the Sacrament of Confirmation will be administered in St. Joseph's Cathedral.

The mission at the Sacred Heart Church, North-East Valley, by the Redemptorist Fathers was brought to a close on Sunday evening. The various exercises of the mission during the week were very well attended, especially in the evenings, when the accommodation was taxed to its utmost. Rev. Father McDermott, C.S.S.R., and Rev. Father Lowham, C.S.S.R., left for Wellington on Monday.

The mission opened at Orepuki in the Riverton parish on November 25 by the Rev. Father Hunt, C.S.S.R., was brought to a close on Sunday evening. The mission was the most successful yet given in the district, the attendance throughout being very good. A week's mission was begun at Riverton on Monday evening by the Rev. Father Hunt, who will also open a mission to last a week at Otautau on next Sunday.

At the recent examinations held in connection with the Associated Board of the Royal Academy and the Royal College of Music, the following pupils presented by the Sisters of Mercy, South Dunedin and Mosgiel, were successful:—Primary division—Isabel McDowall, 110; Vera Marlow, 114; Nora Mee, 115; Rose Fitzpatrick, 120; Dora Heward, 114 (Mosgiel); Netta Gillies, 121 (Mosgiel). Elementary grade—Irene Carmody (singing), 134 (distinction). Lower division—Gertrude Carmody, 101; Olive Norwood, 108; Catherine Walsh, 101 (Mosgiel).

The following is a list of the successful candidates in the practical musical examination of the Associated Board of the Royal Academy of Music and the Royal College of Music, held at St. Dominic's College on November 25, by Mr. Richard Cummings, the Board's examiner:—Licentiate Associated Board (teacher's certificate)—Charlotte Barker. Advanced grade (local centre)—Rita Moritzon, 135 (honors). Pass—Ethel Goldsmith, 121; Esma Levestam, 115; Doris G. Dall, 106; Christina Bonner, 105. Intermediate grade (local centre)—Pass—Jean Peat, 109. Higher school grade—Pass—Winifred Hawcridge, 122; Kathleen Quill, 121; Alice Wallis, 119; Margaret Burke, 116 (violin); Lalla Hemus, 101. Lower school grade—Pass—Beryl Callaghan, 121; Elsie Paton, 116; Leslie Wyinks, 115; Madge Hopkins, 113. Elementary grade—Pass—Mildred Carey, 127 (singing). Primary grade—Jessie Sontag, 131 (distinction), Rosalie Chiaroni, 128; Grattan Shiel, 127; Mona Wallis, 124; Ethel Sandilands, 122 (singing), Willie Gleeson, 113; Annie Dunbar, 102 (singing).

Oamaru

(From our own correspondent.)

December 2.

The session of the Oamaru Catholic Club was brought to a close on Friday evening, when a fancy dress social was held at the club rooms. There was a good attendance, including a large number of ladies, and all present enjoyed themselves. The costumes of many of the ladies were very picturesque. A musical programme was gone through, and a much appreciated supply of light refreshments was handed round during the evening. The following contributed items: Misses Falconer, Rodgers, Cagney, and Corcoran, and Messrs. Ford, Curran, Hannon, and Barry. The singing of 'Auld lang syne' brought to a close a very pleasant little function.

The Catholic Club has lost another popular member in the person of Mr. J. McCombie, who has received an appointment in Dunedin. His fellow-members wish him every success in his future career. A general meeting of the Catholic Club was held yesterday. There was a fair attendance of members, and Mr. J. Wallace was voted to the chair. Mr. J. Breen was elected auditor in place of Mr. McCombie. It was decided to close the club for the three summer months, owing to most of the members being engaged in outdoor sports in the

evenings. The next general meeting was fixed for February 23, and the opening night of next session for March 6. It is hoped to have double the present membership next year.

Napier

(From our own correspondent.)

December 21.

The collection taken up at the Church last Sunday for the Stoke Orphanage realised £17 odd.

Arrangements are now being pushed forward for the children's picnic, which is to be held about Christmas time.

It has been decided to paint St. Patrick's Church before the Napier Carnival, which takes place next March, and to raise funds for this purpose a collection is to be taken up in the Churches on the first Sunday in February.

In the primary schools' cricket competition the Marist Brothers' boys are doing fairly well. They had an easy win over the Port School. In the first innings the Port boys were disposed of for eleven runs; and in the second innings for twenty runs. The Brothers' boys in the first innings made 116, the principal scorers being T. Cosgrove (24), J. Cosgrove (21), W. Ryan (36), and W. McGrath (14). T. Cosgrove took five wickets for 14 runs, W. McGrath 10 wickets for 13 runs, and W. Ryan five for one run.

His Grace the Archbishop held an ordination in St. Mary's Church, Meanee, on Sunday. Two were ordained priests, and six had minor orders conferred on them. His Grace was assisted by the Very Rev. Dr. Kennedy, of Meanee, and Very Rev. Father Keogh, of Wellington. In the evening the Very Rev. Father Keogh preached a very fine sermon. On Sunday evening at St. Patrick's Church, Napier, his Grace the Archbishop administered the Sacrament of Confirmation to about 70 children.

Darfield

(From an occasional correspondent.)

The annual entertainment in connection with the Darfield Convent School was held on Friday night, November 29, in the presence of a very large audience. The entertainment was the most successful ever held in the Darfield school. The following was the programme:—Chorus, pupils; selection, 'Old Folks', at home, piano, Misses Rubina Long and Annie Clinton; violin, Master Hubert Narbey; dramatic piece, 'A Bad Quarter-of-an-Hour', Misses A. Gill, K. Reardon, S. Gill, and L. McGoverin; piano solo, Master James Howard; violin solo, Master Peter Clinton; recitation, Miss Marjorie Redfern; duet (pianoforte), Misses Gogan and Annie Gill; song, Master James Howard; pianoforte duet, Misses Philomena Narbey and Elsie Narbey; recitation, Miss Annie Gill; comic song, Master Hubert Narbey; piano duet, Misses Ena Brown and Elsie Narbey; song, Miss Rubina Long; piano trio, Misses Annie Gill, Sara Gill, and Lizzie Gill; garland drill, school girls; piano duet, Misses F. McLeod, M. McLeod; violin solo, Master Clinton; dialogue, Misses Sara Gill and Kate Moran; violin duet, Miss Winnie Narbey and Master Hubert Narbey; piano solo, Miss Philomena Narbey; piano duet, Misses F. and D. Hammond; action song, school girls; violin solo, Miss Winnie Narbey; action song, boys; comic song, Master Hubert Narbey. Mr. P. Clinton gave a few very choice selections on the gramophone during the evening. The musical part of the entertainment was very much appreciated.

Palmerston North

(From our own correspondent.)

The devotion of the Forty Hours' Adoration begins in St. Patrick's parish on Sunday, December 8.

The Rev. Father O'Beirne has been appointed to Palmerston North to assist the Rev. Father Costello and the Rev. Father Bowe.

A retreat for the Children of Mary begins on Wednesday night next, and ends with a general Communion on Sunday morning.

The Palmerston North Friendly Societies held a social gathering in the Oddfellows' Hall on Wednesday night last. Bro. Aitchison presiding. The chief function of the evening was the presentation to the members of the local Hibernian Society of the shield won by them during the recent games tournament. These

competitions were promoted by the Friendly Societies' Council for the first time during the past winter. The latest addition to the Council, the H.A.C.B. Society, was the first to win this handsome trophy. The health and prosperity of the winning team was proposed by the chairman, and responded to by Bros. Thos. Norris (treasurer). Many other toasts were honored, which, together with songs and other items, passed an exceedingly pleasant evening.

Interprovincial

There are 1162 licensed hotels in New Zealand.

Residents of long standing in the Wairarapa County state they cannot remember having seen the native cabbage trees covered so luxuriantly with blossoms as they are this year.

The well-known Otekaike Estate, on the Waitaki River, near Oamaru, which was acquired by the Government a short time ago, is to be opened for selection early next year.

'Growing wheat is like playing euchre with the joker in,' said a witness at the Arbitration Court at Leeston the other day. 'You may hold the two bowers and the ace and then get euchred.'

The potato blight is spreading in the Wellington district. Large quantities of diseased potatoes are coming into the Wellington markets from the Hutt Valley and from Otaki. The Sydney importations, on the other hand, are excellent.

The latest epistolary puzzle set for solution by the Postal Department was a letter addressed: 'Timaro Kanaborg, Nyseland, Thora Harrits, fra Denmark.' The postal officials in Denmark had marked the letter 'New Zealand,' and the rest apparently was easy, for when it reached Timaru it was marked, 'Try Mrs. Harris, Buchanan's Paddock.' She proved to be the person for whom the letter was intended.

The large attendance of farmers at the sittings of the Conciliation Board in Leeston on Friday (says the 'Press') indicated that an extraordinarily keen interest is being taken in the question that is being dealt with. All the sitting accommodation in the Town Hall was occupied, and late arrivals had to be satisfied with standing room. It was estimated that there were considerably more than 300 farmers and farm workers present. One very noticeable feature was the general good nature and spirit of amiable tolerance that prevailed. The evidence was followed with marked interest, and the scoring of points on either side was signalled by applause.

'Colonial Everyday Cookery'

There are many cookery books on the market, the majority of these having been compiled for countries where the conditions of life are very different from those obtaining in these colonies; consequently the production of a really good cookery book is of national importance. There is a constant demand for new dishes to assist the housewife in the task that so often perplexes her of finding something fresh and appetising for the table. Consequently, the new and enlarged edition of the 'Colonial Everyday Cookery' sent to us by the publishers, Messrs. Whitcombe and Tombs Limited, is sure to receive a hearty welcome. The fact that this book is now in its fifth edition (fiftieth thousand) speaks with no uncertain sound as to its enormous popularity. The publishers further claim that this new edition, which has been almost entirely rewritten, and which contains 391 pages of printed matter besides illustrations, is the largest book ever published within the Dominion at the moderate price of 1s.

Messrs. Louis Gille and Co., Sydney and Melbourne, have a list of latest publications in this issue....

Smith and Smith, Ltd., oil and color merchants, Octagon, Dunedin, and also at Wellington and Christchurch, are designers and makers of stained-glass windows (ecclesiastical and domestic), also leaded lights, etc. The firm gained the gold medal against European competition at the recent New Zealand International Exhibition. They are agents for the Toronto Roofing Company's Metallic Steel Ceiling and walls, are importers of artists' materials, brushes, and all requisites suitable for convent schools, and make a specialty of framed and unframed bevelled mirrors....

WEDDING BELLS

DAWKINS-FITZGERALD.

A wedding of more than usual interest (says the 'Ensign') was celebrated at the residence of Mr. Edward Fitzgerald, 'The Willows,' Balfour, on November 20, when Miss Margaret, his second eldest daughter, was united in the bonds of Matrimony to Mr. William Dawkins, of Gore. The ceremony was performed by the Rev. Father Keenan, of Riversdale. The bride was given away by her father, and she was very becomingly attired in a dress of embroidered silk delaine, with passementerie lace trimmings. She wore the customary wreath and veil, and also a handsome gold necklet and chain, the gift of the bridegroom. She was attended by her two sisters (Misses Louisa and Mary), who wore gold band rings set with rubies and sapphires, the gifts of the bridegroom. Mr. Joseph Shultz acted as best man and Mr. Edward Fitzgerald, junr., as groomsmen. After the ceremony an adjournment was made to a large marquee erected for the occasion, in which breakfast—at which fully 150 sat down—was laid by Mrs. Fitzgerald, assisted by Mr. and Mrs. D. McFarlane, of Gore, and a number of other willing workers, and after full justice had been done to the good things provided, the usual toast list was gone through. The Rev. Father Keenan presided, and proposed the health of 'The Bride and Bridegroom.' Other toasts were also duly honoured. In the afternoon Mr. and Mrs. Dawkins left for Queenstown, where the honeymoon was to be spent. They were the recipients of many costly and useful gifts.

McDERMOTT-RIST.

The marriage of Mr. James McDermott and Miss Celia Rist took place at St. Patrick's Cathedral on November 6 (writes our Auckland correspondent). The bride, who was given away by her father, was attired in white silk, and wore the customary wreath and veil. She carried an ivory prayer-book which, with a handsome brooch, was the gift of the bridegroom. The bridesmaids were Misses Nora Rist and May McDermott, who carried pretty bouquets which, with a gold watch each, were gifts from the bridegroom. The groomsmen were Messrs. W. McDermott and J. Grace. The Nuptial Mass was celebrated by the Very Rev. Father Brodie, of Waihi (cousin of the bride), assisted by Fathers Holbrook, Adm., Farthing, Cahill, and Bradley. Mr. Harry Hiscocks presided at the organ, and at the conclusion of the ceremony played the 'Wedding March.' At the reception, which was held at the residence of the bride's parents, many congratulatory letters and telegrams were received. The happy couple left during the afternoon for Rotorua, where the honeymoon was spent. The wedding presents were numerous, and of an artistic and useful character.

OBITUARY

MRS. M. McDONNELL, GREYMOUTH.

It is with sincere regret (writes our Greymouth correspondent) that I have to record the death of Mrs. McDonnell, widow of the late Patrick McDonnell, who was killed at Runanga about four months ago. The deceased was the second daughter of Mrs. McKinley, and was only 28 years of age. Deceased was a noble woman, devoted to her children, and loved and respected by all. She was of a happy and bright disposition, and had a pleasant and encouraging word for all. Until the death of her husband she took a part in all matters for the good and enjoyment of the people of Runanga, and the many kindly actions performed will live to keep her memory dear. Many will lose a kind and sympathetic friend, and many will sincerely mourn the death of one so much beloved. The funeral took place on Saturday, November 23, when the Very Rev. Dean Carew officiated both at St. Patrick's Church and at the graveside.—R.I.P.

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- - Important Announcement. - -

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Irish News

OUR IRISH LETTER

(From our own correspondent.)

Dublin, October, 1907.

The long-looked-for Irish International Exhibition has come and nearly gone. It has been a mixed pleasure. The buildings and grounds are extensive and handsome, and the show has given a vast deal of amusement to thousands of people during the summer. But these are the gay thousands who have no interest in the profit and loss part of the business, who enjoy fluttering round pretty toys and showing off bright toilettes, and meeting friends at dinners and teas while bands play and merry gossip keeps time to the music. But as a great international exhibition of all that is rare and beautiful in home and foreign countries, as an educational undertaking, or as a financial helping-hand to Ireland, it has been a failure. A failure foreseen by those who best understood two things, namely, the needs of Ireland, and what is meant by an international exhibition. The former, an undertaking that would help Ireland, is simple enough and could easily have been managed on a comparatively small and paying scale. This country wants a handsome and central showroom at home for all her own products, a showroom in which these products—which are still many and varied—could be displayed so advantageously and so enticingly that they would induce us all to keep our money in the country, where it is so badly needed, and would also induce buyers from other nations to deal with us, which many could do with profit to themselves. Very pretty buildings could have been erected, sufficient for this purpose and at a tithe of the cost of the extensive, scattered, and half-empty halls erected at heavy outlay and only for six months. On the other hand, an international exhibition means a really grand and wonderful gathering together of all that is rare, beautiful, and costly to produce and transport; an impossibility for a country geographically situated as Ireland is. Then, we have always two strongly antagonistic parties here: the Irish Nationalists who, though perhaps not always wisely so, are all heartily anxious to help whatever movement is for the real prosperity of the country and her people, and amongst these all who come of alien blood or who differ from us in religion would be counted would they only be honest friends to the land and to its own Catholic people. But here is the great difficulty. Those accustomed to maintain an ascendancy by keeping all the loaves and fishes to themselves will not hear of a free field to all and no favor: it is only necessary that any project should be recommended by the Party called Nationalists, or Home Rulers—who are simply those who believe that Irishmen could manage their own household for themselves—to have that project condemned as dangerous. So, as the Nationalists wished to hold a purely Irish exhibition in 1907, the ascendancy party insisted upon an international show. That was not enough: trade was bad and hundreds of workmen idle, yet the contract for extravagantly large buildings was given out of the country, strange tradesmen brought in to carry out the contract, and even the catering given to London, a serious loss during a long summer, and a course of action that would have, and rightly so, given rise to disturbances in England could Englishmen have been guilty of such disloyalty to their own starving tradesmen under similar circumstances.

As might be expected, foreign exhibits were few and poor; British equally scarce and poor; Ireland had been cold-shouldered and did badly, with the exception of local shopkeepers and lace exhibits from convents; the cost of construction and maintenance was greater than could be counterbalanced by the influx of visitors, and so, although the King and Queen did come over and graciously visit and admire, the general voice of all parties now proclaims failure. There was even a story current amongst non-Catholics to the effect that the King and Queen were displeased to find almost empty buildings and grounds when they paid their visit, but I do not vouch for this. I know that if it be true, it is not that their Majesties are not personally popular in Dublin, for they are, but that the managing committee bungled that business as well as many other matters. Instead of doing what they could to have a gathering of those the Royal Family would best like to see, the people, the committee strove to turn the King and Queen into a money-making show, raised the entrance price during the Royal

visit to a prohibitive rate for the masses, and hence the half-empty halls that, people say, chilled and pained their Majesties—who, as I have said, are personal favorites with the Irish. As a passing remark, since he came to the throne, the King has not looked so well or so young as he did this year.

New Zealand and Canada.

have good departments in the exhibition as advertisements for emigration agents. New Zealand shows her beautiful native timbers for rough and fine use; her wool, cloths, blankets, hemp, etc.; her butter and cheese; her freezing apparatus and frozen meat, and many other important products, besides supplying much highly interesting information on all possible subjects. All this information is compiled in London at the emigration offices and issued by his Majesty's Stationery Office. A note on the cover of one of these books states that these most attractive inducements to the youth of our sorely drained country to quit it are exhibited at, and may be had free of charge from more than 1000 public libraries, Urban District Councils, and institutions. So full and minute is all this hopeful information given that we even learn that we may bring out our bicycles free to New Zealand. Now, there are some very heavy drains on our population, steadily sapping the life of the nation year by year. One of these is the absolute plague of consumption that seems to have seized on the poorer classes almost as the sleeping sickness has seized upon the natives of a part of Africa. Twelve thousand died of the disease, in one form or another, last year, and the malady is on the increase. You will say, what has this to do with a New Zealand department in the Dublin Exhibition? Much. Various causes of the spread of consumption are put forward by alarmed clergy and medical men. Some of these causes have been in existence for centuries during which Ireland produced men and women of perhaps the finest physique in the world: poor food, poor clothing, bad housing, yet what may be called the epidemic of consumption is a recent thing. But one very strong reason was lately put forward by inquirers into the matter, and that cause is the constant emigration of almost all the strong, sound youth of Ireland, male and female. Is it strange that, in face of this sad state of things, many should look with a jealous eye at the throngs of young men and women, mostly of the peasant class, who stand gazing eagerly at the beautiful pictures presented to them of life in those 'green hills far away'? Canada is especially represented by an almost endless series of sunny pictures, landscapes, farm scenes, snug homesteads, vast herds of fat cattle, all transparencies so arranged and lighted by artificial light that 'the sun shines always there.' No mention of a life of ghastly isolation; of eight months in the year of deep, impassable snow. No, all is summer, all is sunny, all is sociability in these charming pictures; you almost hear the song of the happy milkmaids. Why, in this Canada in Ireland there is a lovely picture, all in butter: trees of butter, houses of butter, all wreathed in climbing roses of butter; veritable buttercups sprinkle the meadows—oh! it would all just melt in your mouth, and you want to go off to that land of milk and honey right away. But alas, poor Ireland! Ah! those cows afar, those cows afar! Thoughtful people, who love to think of what might be here at home, turn from it all, and especially from the throng of gazing peasants, with a sore pang at heart.

And so there are no congratulations going round over the great Irish International Exhibition of 1907. The guarantors are quaking in their shoes; city hotel and restaurant keepers are muttering ugly words; foreign exhibitors tell us they have done little or no business, even purchasers of pretty toys are not pleased for they frequently find, a day too late, that the very same articles are to be had considerably cheaper in Grafton Street. It is whispered that £30,000 are lost to the guarantors. Let us hope not, for few of them could afford to lose much. A project is on foot to keep on the exhibition for another year. The scheme is started by a syndicate of new men who hope, the buildings being already provided, to make a sufficient sum to pay off the deficit of the present year and have a good overplus in their own pockets.

A Public Park.

Before leaving the subject of the exhibition, I may remark that the extensive and now prettily laid-out grounds are a gift to the citizens and are to be kept up as a public park. The giver is Lord Pembroke, the wealthy lord of the soil, the richest township in Dublin. The park is called Herbert Park, from the family name of the Pembrokes. The history of this township is a curious one and when you have heard it you will say that the owner may well give a corner of it to the citi-

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zens. I have not at hand the date of the occurrence, but it took place perhaps three generations ago, in days when there was no such thing as an Irish Catholic in any civic body, although Catholics were heavily taxed for all public matters, for the mere fact of being Catholics, even for the support of the Protestant Clergy. It was the cruel exactions of the latter tax that gave rise to what were known as the tithe wars. The Dublin Corporation of the time was a body of Protestant gentlemen who carried a high hand in dealing with corporation estates, the revenues from which should of right do if not all, at least a great part of the city works. Amongst these estates was a large tract of land south of the city, now known as the Pembroke Township; an extensive suburb inhabited by the wealthiest citizens and bringing in a princely revenue to the Earl of Pembroke. It is a matter of history that, in those times of which I have spoken, this was all in the hands of the Corporation as trustees for the people of Dublin. The Pembroke of the time desired to annex this large suburb which adjoined some lands he already possessed somewhat off the highway. Negotiations were entered into for a short lease of the land for 99 years; a certain number of the City Fathers were invited to meet the Earl; all matters were arranged, the lease, with the term of 99 years, read over, and nothing remained to be done but to sign the lease. However, an adjournment for luncheon took place before signing; champagne flowed, all was good fellowship, and after a prolonged convivial sitting, the honoured civic dignitaries and the lessee affixed signatures without repeating the formula of reading over again such an important paper. It was found next day that the lands had been assigned over for 999 years, practically for ever.

COUNTY NEWS

ANTRIM—Sad Drowning Fatality

The Rev. James McCann, Ballycastle, Co. Antrim, was drowned on Monday, October 14, while bathing at a place known as Pan's Rock, close to his residence. In company with the Rev. Father Eardley and Mr. D. Lamont he went for a swim. The sea was exceedingly rough at the time, and it is thought deceased must have been rendered unconscious by being dashed against the rock. His companions did all in their power to rescue him, but in vain. They nearly lost their own lives in the attempt.

CLARE—Death of a Judge

Mr. Myles Kehoe, K.C., County Court Judge of Clare, died on October 12 at his residence in Dublin. He returned only about three weeks previously from the Continent, whither he had gone for the benefit of his health, which had been failing for some time.

CORK—A Wise Resolve

Mr. Wm. O'Brien, M.P., on the occasion of the unveiling of the Fitzgerald Memorial at Mallow on Oct. 13, in replying to an address of welcome, said he had made up his mind that day not to dwell upon any topic calculated to offend any section of the Irish people, because it was a moment when there was at least a possibility of a better state of feeling amongst Irishmen. He was determined it would be no fault of his if the opportunity was sacrificed. His proposal for a friendly conference still held the field, and would sooner or later sweep the field.

KERRY—An Example for the North

The Catholic Chairman of the Tralee Urban Council presided on October 13 at the presentation of a congratulatory address to the Most Rev. Dr. Orpen, the newly-appointed Protestant Bishop of Limerick. A substantial gift accompanied the address, and people of all creeds were subscribers thereto. Dr. Orpen and the Protestant speakers at the function testified in eloquent terms to the feelings of cordial friendship and perfect harmony always prevailing between the people of Kerry, who worship God according to their lights and consciences, and transact the business of this world as becomes honest Irishmen. It would be interesting to know (says the 'Irish Weekly,' Belfast) what Dr. Orpen, the Protestant prelate who has lived happily amongst a people 90 per cent. Catholic, thinks in his heart of paniers like our local organs and of brother bishops like his lordship of Kilmore.

An enterprising traveller once endeavored to obtain the right to set up a drapery stall for a week or so in Parihaka, thinking he would do tremendous business. His request was refused.

People We Hear About

Count George Plunket, who has been appointed Director of the Science and Art Museum, Dublin, bears a Papal title. The Dublin Metropolitan School of Art and the National Library of Ireland come under his jurisdiction. Count Plunket is a recognised authority both in art and literature. He has paid many visits to the art centres of Italy, and his published works include a book on Botticelli. Count Plunket has taken an active part in the movements for promoting the language, literature, and industries of Ireland.

Richard D'Alton Williams, whose beautiful verse was quoted by his Eminence Cardinal Moran at the golden jubilee celebration of St. Vincent's Hospital the other day, wrote 'The Munster War-Song' for 'The Nation' when he was a schoolboy at Carlow. He was born in Tipperary in 1821, tried for treason-felony in 1848, but acquitted. In 1849 he took his medical degree in Edinburgh, practised in Dublin for a few years, and then emigrated to the United States, where he became professor of Belles Lettres in Mobile, Alabama, and in 1856 began practice as a physician in New Orleans. He died in 1862. A monument has been raised to him by an Irish-American Regiment which camped near his grave during the Civil War. His poems have been published in book form in Dublin.

Senor Don Bernardo de Cologan, recently appointed Spanish Minister to Mexico, is descended from a County Meath family, the McColgans, who followed the Stuarts into exile after the Battle of the Boyne—one of the Wild Geese, as these emigrant families were called in the Irish romances of the period. His ancestors settled in Tenerife, where Don Juan Cologan (Don Bernardo's great-grandfather), was a firm ally of the naturalists and scientists who visited the island, and Baron Humboldt has left a warm acknowledgment of his courtesy. A newly discovered genus of plant was named Cologania, out of compliment to Don Juan. Later, by intermarriage with the Franqui family, a Cologan became owner of the property on which stood the dragon tree Orotava—one of the most wonderful trees in the world. Don Tomas de Cologan, Marquez de la Candia, the Mexican minister's father, gave most of his children a partly English education. His first diplomatic service was as attache at the Spanish Embassy at Athens; and his subsequent record includes service at Caracas, Constantinople, Mexico, Bogota, Pekin (where he was minister from 1894 to 1900), Tangier and Lisbon. The Cologans are not un mindful of their Irish descent, for, in the parish church of Orotava, there is a Cologan chapel, in which on each St. Patrick's Day Mass is offered up for the family.

An effort is being made in Australia at the present time to raise a sum sufficient to purchase an annuity or make provision in some other way for the widow of Dr. Kevin I. O'Doherty, 'Eva' of 'The Nation.' The 'Freeman's Journal' gives the following sketch of the lady's career:—Mrs. O'Doherty's maiden name was Eva Mary Kelly. She was born at Headfort, Co. Galway, and was but a girl when 'The Nation' was founded. In her sixteenth year the editor, Charles Gavan Duffy, published her first ballad. She thenceforth contributed weekly to 'The Nation' until its suppression seven years later. Among other ladies who contributed to 'The Nation' were Ellen Mary Patrick Downing ('Mary') and Lady Wilde ('Speranza'). 'Eva' also wrote for the Irish 'Tribune' which succeeded 'The Nation,' with which journal Dr. Kevin Izod O'Doherty, Richard D'Alton Williams, John Savage, and others were identified. 'Eva' became engaged to young O'Doherty, then a medical student, and on his conviction for writing a leading article alleged to be seditious, he was sentenced to ten years' transportation. She promised to wait for him, and faithfully kept her promise. On his release and return to Dublin they were married. Late in the fifties they settled in Brisbane, where Mrs. O'Doherty still resides with an only daughter—her husband and her other children having died. Mrs. O'Doherty also contributed to 'Irish People' and the Sydney 'Freeman's Journal.' An edition of her poems was published in 1877 in San Francisco.

The Emperor of Austria states that to the plain manner in which he has always lived he owes his excellent health and long life. His Majesty is quite content with milk and porridge for his breakfast, and although a somewhat elaborate menu is prepared for luncheon when other members of the Austrian Royal Family are present, the Emperor is usually satisfied with a little cold poultry, followed by cheese, of which he is very fond. His Majesty does not care a great deal for fish, and the only soup of which he can be said to be really fond is Scotch broth.

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E. POWER

Late of Dunedin.

A Penitent Communist

The subject of this sketch, Louise Gimet Michel, was one of the worst among the Paris Communists in 1871 (says a writer in the 'Irish Monthly'). Her life was compiled by Dr Bois-sarie from facts given to him by Sister De la Garde, of St. Joseph's Convent, Montpellier, who was instrumental in the marvellous change and conversion in this remarkable penitent, who was thirty-three years of age at the time of the Commune.

Tall, strong, energetic, her expression of face was stern, yet now and then softened by gleams of brightness and sweetness; heart and soul she joined in the Revolution, and, being a friend of Garibaldi, she held a high position among the Freemasons, and developed a strong taste for military tactics, which she quickly acquired.

Under the Commune she took the name 'Captain Pigerre,' and wore the uniform of a captain with a red sash, usually attending at the head of her company at the deaths of condemned prisoners, thus gratifying her bloodthirsty nature. She presided at the shooting of Monsignor Darboy, Archbishop of Paris, on May 24, 1871. After the third round was fired he still breathed, and she went forward and despatched him with a brutal kick in the head, and then savagely trampled on his dead body. Four or five days later, when the Archbishop's remains were brought home, Abbé Schaeffer and other witnesses were surprised at finding the face disfigured and unrecognisable, the effects of Louise's maltreatment, no ball having struck the head.

On May 26 she again headed her men at the death of Pere Olivaint, S.J., reserving to herself the right of firing the first shot. At this moment Pere Olivaint, noticing the disguise, said: 'Madame, this costume is not becoming.' As time went on, if holy Pere Olivaint's name were mentioned in her hearing she trembled and could not conceal her remorseful expression. Later on the unhappy woman, among the many crimes and scandals of her past life, confessed to having

Murdered Thirteen Priests.

Arrested in arms on the Barricades, Pigerre was tried by court-martial and condemned to death. The superioress of St. Lazare, anxious to save this sinful soul, begged for a reprieve, which was granted. This delay saved Louise's life; her name, doubtless being overlooked, was not again called. She was imprisoned in St. Lazare, which was ultimately the happy cause of her conversion, as the nun who had saved her life now became the guide of this fierce nature. She often said: 'I want, and I will have, your soul.' At the beginning of Louise's conversion, in trying moments of mental struggle, her best solace was to pray at Pere Olivaint's tomb, whose last words were reprimanding her. While kneeling there, at 33 Rue de Sevres, the pious penitent was miraculously cured of a painful wound in the knee.

During her imprisonment she had only one book in her cell—a volume of Pere Olivaint's sermons, which so touched her heart that she observed to the superioress: 'Strange that a priest whose name I could not formerly utter without fury is now instrumental in bringing me to God.'

At Montpellier the Sisters of St. Joseph conducted an orphanage, as well as a separate community, consisting of a hundred young girls and women, who, having more or less erred, wished to redeem the past, and gave solemn promise of lasting reform. Under the name and wearing the habit of 'Children of Mary,' they are truly spiritual and are partly recruited by liberated prisoners. (But, alas! can we still speak thus in the present tense.)

After the defeat of the Commune, two hundred of these women, variously accused, were distributed among the different houses established in France, and at the termination of their sentence some begged to be allowed to remain under the care of the nuns, and proved models of piety and self-denial. Such was Louise Gimet, who henceforth for the remaining eighteen or twenty years of her life was devoted to

Prayer and Penance.

Surely this noble self-abnegation redeemed her former sinful life. The change was complete; no murmur, no uncharitable or critical remark ever passed her lips, and her greatest happiness was to help the dying. Thus Louise spent her last years. On her dying bed, being asked if she were tormented by fear, she replied: 'What can I fear? I have thrown myself completely on God's mercy.'

A former companion, also penitent, in some degree accounted for the grace granted to Louise, who, she said, always

preserved devotion to the Blessed Virgin, and besides was most charitable to the poor. During her youthful wanderings, going along a street at the foot of Fourvieres Hill, Lyons, she heard a passing youth blaspheme the name of our Blessed Lady; she turned back and struck him. About this time (1858) she visited the Cure d'Ars, who prophetically accosted her: 'My daughter, unhappily you will do great evil, but in due time our merciful God in His goodness will grant you the grace to repent in reward for your devotion to His Mother.' The Sisters of St. Joseph at Montpellier being dispersed by the Government, Louise returned to her native place, Marseilles, where she died a peaceful, saintly death in March, 1904.

Thus a depraved profligate, meeting in the path of life two ho'y souls, the Blessed Cure d'Ars and Venerable Pere Olivaint, found salvation in the consoling mystery of God's mercy; an encouraging lesson to those whose great mission is to instruct the ignorant and to reform sinners.

A Non-Catholic Tribute to Nuns

Mr Richard Harding Davis (one of the best known of American war correspondents and writers) has been travelling in Africa. One of the characteristics in his letters from there is his frank appreciation of the work and sacrifices of the Catholic missionaries in the Dark Continent. In 'Collier's Weekly' of September 7 Mr Davis makes a strong appeal on behalf of the Sisters of St. Joseph at Calabar. 'There are few women in Calabar' (he says). 'There are three or four, who are wives of officials, two nurses employed by the Government, and the Mother Superior and Sisters of the Order of St. Joseph. For the Sisters the officers, the Government people, the traders, the natives, even the rival missionaries, have the most tremendous respect and admiration. The sacrifice of the woman who, to be near her husband on the coast, consents to sicken and fade and grow old before her time, and of the nurse who, to preserve the health of others, risks her own, is very great; but the sacrifice of the Sisters, who have renounced all thought of home and husband, and who have exiled themselves to this steaming swampland, seems the most unselfish.

'In order to support the 150 little black boys and girls who are at school at the mission, the Sisters rob themselves of everything except the little that will keep them alive. Two, in addition to their work at the mission, act as nurses in the English hospital, and for that they receive together £120. This forms the sole regular income of the five women; for each £24 a year. With anything else that is given them in charity, they buy supplies for the little converts.

'They live in a house of sandstone and zinc that holds the heat like a flatiron, they are obliged to wear a uniform that is of material and fashion so unsuited to the tropics that Dr Chichester, in charge of the hospital, has written in protest against it to Rome, and on many days they fast, not because the Church bids them to do, but because they have no food. And with it all, these five gentlewomen are always eager, cheerful, sweet of temper, and a living blessing to all who meet them. What now troubles them is that they have no room to accommodate the many young heathens who come to them to be taught to wear clothes and to be good little boys and girls. This is causing the Sisters great distress. Anyone who does not believe in that selfish theory, that charity begins at home, but who would like to help to spread Christianity in Darkest Africa and give happiness to five noble women, who are giving their lives for others, should send a postal money order to Marie T. Martin, the Mother Superior of the Catholic Mission of Old Calabar, Southern Nigeria. And if you are going to do it, as they say in the advertising pages, "Do it now!"

'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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The Catholic World

CHINA—Increase of Catholics

The increase of Catholics throughout China during last year is reckoned to have been nearly 90,000.

Catholics in Shanghai

The district of Shanghai, China, contains a large Catholic population—upwards of 60,000. Many of the inhabitants are of old Catholic stock, dating back two or three centuries. This explains their fervent devotion to the Blessed Sacrament and their tender love of the Blessed Virgin. A correspondent of the 'Ave Maria' writes: 'I have just heard from China that in the pilgrimage chapel of Our Lady of Zo-ce, about twelve miles from Shanghai, there were more than 2500 Communions for the opening month of May, and more than 7000 in the course of the month. On the feast of Our Lady Help of Christians, transferred this year to a day in June, there were 2000 Communions more, thus raising the number to about 12,000 for the May devotions and pilgrimages.'

Church Progress

A recent number of 'Die Katholischen Missionen,' published at Freiburg-im-Breisgau, under the editorship of the Jesuit Fathers, calls attention, in a long and interesting article, to a form of Christian devotion peculiar, so far as we ('Ave Maria') are aware, to China—the institution of consecrated virgins, girls and women who have vowed themselves to the service of God, but who are not religious, nor necessarily living in community. The Jesuit missionaries speak of the work done by these devoted women and girls as beyond praise. As long ago as the year 1846, one of the Jesuit Fathers at Shanghai wrote that 'in every Christian community there are found a number of girls who, without being bound by the vows of any Order, have of their own free will vowed a virgin life. Most of these dedicated virgins live at home, occupied in manual labor and good works; others in a kind of community. The institution has supplied many members to the various religious Orders and regular communities. It is wonderful how, in the last few years, the number of Chinese religious has grown. In one convent of Carmelite nuns, numbering thirty-three members, twenty-one are Chinese. A house of the Sisters of Mercy has three native members. In one mission (in Kiang-su) there are to-day 341 Sisters, of whom 230 are Chinese. Since Christmas, 1904, there has existed at Ning-po a wholly Chinese community of Sisters of Mercy, now comprising forty-eight members, with its own rule and a Chinese superior. The Sisters take each year the three simple vows. They are the first of their country to adopt the dress as well as the manner of life of European nuns. There are to-day in China about 600 European Sisters, already nearly 500 Chinese nuns, and between 3000 and 4000 virgins dedicated, in the world, to the service of God and of the mission. It is not easy to exaggerate the good work done by these last. They fill a place which could not, in their country, be filled by religious, and are a signal example of how our holy mother the Church under the guidance of the Holy Ghost, can lay hold of the capacities and special gifts of every nation, as of every individual, and consecrate all to the furtherance of the Divine Kingdom and the salvation of souls.'

ENGLAND—Nuns in Training Colleges

The question, raised by the Protestant Alliance, bigots, of the presence of nuns in some of the London County Council schools, came up for consideration at a recent meeting of the Education Committee of the Council. The recommendation of the sub-committee was agreed to. Having stated that the nuns in question were working as regular students, that, like all students of training colleges, they were required to attend elementary schools for the purpose of practice in the art of teaching, and that they took no part in the religious instruction, but merely dealt with the ordinary classes according to the usual scheme for such student teachers, the sub-committee were of opinion that the Board of Education should be informed of the rule of the Council under which the students in question attended the school, and that it should be stated that the Council made no inquiry into the religious belief or the social antecedents of the students in training colleges.

British Sailors at the Vatican

A correspondence has taken place between the Imperial Protestant Federation and the Prime Minister and

the Admiralty with reference to the British sailors' visit to the Vatican, in July last. The Federation wrote to the Premier, enclosing a cutting from the 'Tablet,' giving a detailed description of the visit of a number of British officers and sailors of the Mediterranean Fleet to the Vatican, where they were addressed by the Pope, and asking if the facts mentioned in the article were true or untrue. To this there was no reply until the Federation Secretary wrote a second time, when 'Mr. Ponsonby replied—'I beg to state that the Prime Minister cannot be expected to express an opinion with regard to the accuracy or inaccuracy of newspaper reports.' In reply to a further letter, asking the Premier whether he would cause inquiries to be made, Mr. Walsh, the organising secretary, was referred to the Admiralty, to whom he sent a copy of his first letter to the Prime Minister, together with the extract. The reply he received was—'In reply to your inquiry on the subject, I am commanded by their Lordships to acquaint you that while the 'Prince of Wales' (battleship) was lying off Civita Vecchia, early in June last, twenty-one officers and eighty-seven petty officers and men of that ship when visiting Rome attended the audience of his Holiness the Pope, and that the address given on that occasion, as reported by the captain of the ship, corresponds with the version published in the 'Tablet.'

FRANCE—The French Soldiers

Referring in the 'Saturday Review' to the French campaign in Morocco, Mr. Richard Davey writes: 'The French army being deprived of its chaplains both in the field and in the military hospitals, it is at the present critical time impossible for French soldiers—be they Catholics, Protestants, or Jews—to obtain the ministrations of the clergy of their respective denominations on the battlefield at the hour of death or by the grave-side.'

The Little Sisters of the Poor

The persecution of the religious Orders in France has hitherto spared those devoted women the Little Sisters of the Poor, who are loved and revered by Protestants and Catholics alike in every quarter of the globe. Even the fury of the Combists feared to perpetrate the iniquity of their expulsion. But notwithstanding the odium of the act and the indignation of the populace, a house belonging to them has just been closed in the Ardennes. Sixteen Sisters have been turned adrift and their charges, consisting of 130 aged and helpless old men, have been thrown into the streets without bread or shelter. As the journal which records the act justly says, it is an abomination for which there is no adequate name.

The Courage of the Clergy

In a letter from Paris, quoted by the 'Manchester Guardian,' the writer says: 'With good courage and energy the French cure is putting his shoulder to the wheel and taking up a manual occupation. In the country many become gardeners, beekeepers, joiners; in the small towns they are printers, bookbinders, watchmakers, workers in metal, and so on. In the great cities it is evident by the marked increase of their presence at the great public libraries, that many of the most highly educated work at literary occupations—hack work often, no doubt.'

ITALY—The Weakness of the Government

The connivance of the Government in the recent outrages upon the clergy is bearing fruit (writes a Rome correspondent). The rabble of Rome have realized the inability of the authorities to keep order and protect the rights of the citizens. Emboldened by their success in the anti-clerical riots, they have practically gained the upper hand in the city. Not to mention repeated burglaries and thefts, which are increasing and hardly ever detected, criminality is growing alarmingly. Lately policemen have been waylaid and killed during the night. Within the past few days two policemen were attacked in the streets and mortally injured. The authors of these crimes remain undiscovered. Anarchism, Socialism, and Freemasonry are responsible for the anti-Church movement which was favored more or less by the civil authorities, and the present crimes are the inevitable result.

ROME—Death of a Cardinal

The death is announced of Cardinal Steinhuber, Prefect of the Congregation of the Index. The deceased Cardinal was a German, and a member of the Society of Jesus. He was a man of profound learning. He was in his 82nd year, having been born at Uttlau, Germany, in 1825. He was created Cardinal by the late Pope Leo XIII. in 1894. Death was due to bronchitis after three days' illness, and occurred at the German Hospice, Rome.

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Have a good time at Christmas by saving up your "KOZIE" TEA COUPONS. Send in by December 7, when competition closes; 86 Cash Prizes, value £55, every half-year.

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Bottled only at Springs, Wai-Rongoa.

The *New Zealand Medical Journal* says:—

In regard to the Water itself, as a table beverage it can be confidently recommended. Beautifully cool, clear and effervescent, the taste clean, with just sufficient chalybeate astringency to remind one that there are healing virtues as well as simple refreshment in the liquid, this Mineral Water ought soon to become popular amongst all who can afford the very slight cost entailed."

We supply the Dunedin and Wellington Hospitals, the Union Company's entire fleet and Bellamy's with our Pure Mineral Water. Specially-made Soda Water for Invalids. For Permit to visit Springs apply Dunedin Office.

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HOTEL, Hawke's Bay—Lease 7 years trade about £130 weekly. Elegantly furnished. Leading house.

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HOTEL, West Coast—Freehold £1900; furniture valuation.

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The Holy Father's Thoughtfulness

Some wealthy American ladies who lately visited the Pope expressed their desire to present his Holiness with beautiful lace for church purposes. The Pope, accepting their offer, desired the work to be placed in the hands of Irish peasant workers of whose handiwork he had heard so much. Accordingly orders have been placed with nuns in some parts of Ireland.

UNITED STATES—Many Nationalities Represented

Fifteen thousand persons, representing fifteen different nations, among them the Catholic Indians of Nebraska, took part on October 6 in the parade at the dedication of the new Omaha Cathedral, U.S.A. Bishop Scannell laid the corner-stone.

Missionary Work Among the Colored People

The Rev. J. J. Plantovigne, a colored priest who was ordained at Baltimore, U.S.A., on September 21, will after some time undertake missionary work amongst the negroes, but for the next year he will study at the Catholic University, Washington. He is the first colored priest who will frequent the University.

Archdiocese of Boston

The late Archbishop Williams, of Boston, is succeeded by Archbishop O'Connell, the Coadjutor with the right of succession. He, though descended from an Irish family, as his name declares unmistakably, was born in the Boston archdiocese. A student of the American College in Rome, he, after ordination, was appointed curate in one of the most populous parishes of Boston. After ten years of this labor on the mission he was selected as Rector of his old college in Rome. After six years of Rectorship, he was appointed Bishop of Portland, in the State of Maine. The Sovereign Pontiff, Pius X., chose him as Delegate Apostolic to Japan, on which he was entrusted with a very important and delicate mission, which he fulfilled to the full satisfaction of the Sovereign Pontiff. He was then nominated by his Holiness as Coadjutor-Archbishop, with right of succession to the venerable Archbishop Williams.

GENERAL

The Passionists

A general Chapter of Passionists will be held in Rome next spring to elect a successor to Father Silvestrelli, who has resigned in consequence of advancing age. Father Silvestrelli has been at the head of the Congregation for more than a couple of decades of years.

NEW TREATMENT FOR LUNG AND THROAT TROUBLES.

All ailments connected with the throat and lungs, such as coughs, colds, asthma, bronchitis, pleurisy, pneumonia, whooping-cough, etc., enormously reduce the strength, stamina, and vital energies of the sufferers.

Now, vital strength is always necessary to off-set any and all throat and lung diseases. Just as strength fails, so disease gains a more definite hold.

The proprietors of Tussicure—the world's most successful throat and lung medicine—recognised this very fully. They determined to make their valuable preparation a lung and throat tonic—a strengthener and builder for these vital portions of the human system—in addition to being a mere cure for coughs and colds. And they succeeded.

One or two teaspoonfuls of Tussicure not only reduces inflammation where a cold has settled in the lungs, and removes all accumulations of cell-clogging phlegm, but it tones, strengthens, and rebuilds all weak and ailing parts. That is why Tussicure gives such marked relief from the first dose—why, while it is curing any lung or throat ailment, such as ordinary coughs, colds, asthma, bronchitis, catarrhal conditions, etc., the patient quickly feels so much improved in general health.

If, when a cough or cold first attacks you, you will start immediately with Tussicure, there will be no such ending as consumption in your case. Tussicure is sold by all good chemists and grocers in bottles, 2s 6d, or direct from the Tussicure Manufacturing Company, Dunedin.

HOW TO PAINT A HOUSE CHEAP.

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

K. RAMSAY & CO., 19 Vogel Street Dunedin

Domestic

By 'Maureen'

Linseed Tea.

Linseed tea is very useful in cases of colds and coughs, and is made as follows: Put a quarter of a pound of the best linseed into a jug with the rind of two oranges and juice strained, also 1½ pints of boiling water; stir often until it cools. This is an old-fashioned remedy and never fails.

Importance of Salt.

How many housekeepers fail to realise the primary importance of salt. Vegetables and meat, unseasoned, would, of course, be tasteless, and bread equally so; indeed, to some palates, they would be almost uneatable. A pinch of salt brings out any flavoring used, and frequently a nicely-made, elaborate cake is spoiled through forgetting the salt.

The Baby's Health.

Don't permit a child's feet to get cold. Warm feet are the symptoms of a healthy baby. A stolid woman of an amiable disposition and a conscientious spirit will take better care of a baby than a much more intelligent woman who is afflicted with 'nerves.' So it happens that a healthy nurse may take better care of the little one than its mother. The child chiefly requires regular care and a chance to sleep and eat regularly, regular bathing and regular meals at regular hours.

A baby's mouth and gums should be washed every morning with water in which a pinch of borax has been dissolved. It keeps the mouth fresh and sweet and prevents a sore mouth.

Beware of underfeeding the baby by sticking too closely to a system laid down in some book that indicates just so much food at so many stated periods of the day. Many children have grown puny and weak by being ruled by the method that has happened to prove successful for some other child.

When putting baby to bed see that the bedclothes are well away from the face; to breathe his own breath over and over again is bad for him.

How to Manage a Fire.

The chief requisite for causing a fire to burn is draught, or, more correctly speaking, oxygen. Unless plenty of oxygen can get around and through the fire, it will not burn at all; therefore, in laying the fire, be careful to leave plenty of space amongst the paper, wood, and coal, so that the air can get about it without interruption. The room, too, must be full of fresh air, or oxygen, in order to start a fire quickly; either door or window should always be open. In lighting a fire, commence by clearing out all the old ashes and cinders in order that the air may come up freely through the bars at the bottom of the grate. Then lay just a few large cinders over the bars to prevent the paper lying flat on them, and to cause a draught. Next put the paper in, and then lay sticks across each other, always bearing in mind that your one great aim must be to leave spaces in the fire through which the air can circulate freely. To this add a few lumps of coal and large cinders, and your fire is ready to light. Our next work should be to sift the cinders which we have just cleared out of the grate from yesterday's fire. Cinders will burn again, as they contain a quantity of carbon, but they must be separated from the ashes, which will not burn, as they contain the mineral substance of the coal, therefore it is useless to try and burn them; it will simply put out the fire. The flues of a kitchen grate must be kept free from soot, otherwise they will be stopped up, and their use, which is to let air pass through them to fan the fire, will be nullified. The flues are under, over, and on the sides of the oven. The heat of the oven is regulated by a damper, which simply arranges the amount of air sent to the flames running through the flues. If the damper is shut, no air can get in, and the oven will not be heated; the damper must be drawn out more or less, according as the oven is required to be moderately or very hot.

Maureen

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Snake-bite.

The poison of a snake, taken internally, isn't much worse than a dram of bad whisky composed of wood alcohol and fusel oil. It doesn't enter into the circulation unless it comes in contact with a sore or wound. If your friend is bitten don't be afraid to suck the wound—unless your lips are bleeding.

Extraordinary Qualities of a River.

There is a river in Spain called the Tinto, which has very extraordinary qualities. Its waters, which are as yellow as a topaz, harden the sand and petrify it in a most surprising manner. If a stone falls into the river and rests upon another they both become perfectly united and assimilated in a year. It withers all the plants on its banks as well as the roots of trees, which it dyes the same hue as its waters. No fish live in this stream.

A Strange People.

One of the mysteries of Mexico is presented by the Maya Indians, who inhabit the Sierra Madre mountains in the lower part of Sonora. They have fair skins, blue eyes, and light hair, and students of ethnology have always been puzzled to account for them. There is a tradition, however, that these Indians are the descendants of the crew and passengers of a Swedish vessel wrecked on the Mexican coast centuries before Columbus discovered the New World, but this tradition is founded on nothing more substantial than a folklore tale current among them that their ancestors came over the big salt water hundreds of moons ago.

American Woods.

The strongest wood which grows within the limits of the United States is that known as nutmeg hickory, which flourishes on the lower Arkansas river. The most elastic is tamarack, the black or shellbark standing not far below. The wood with the least elasticity and lowest specific gravity is the *Fiscus aurea*. The wood of the highest specific gravity is the blue wood of Texas and Mexico. The heaviest of the foreign woods are the pomegranate and the *lignum vitae*, and the lightest is cork. Four hundred and thirteen different species of trees grow in the various sections of the country, and of this number sixteen, when perfectly seasoned, will sink in water. These woods of high specific gravity grow mostly in the arid regions of New Mexico and Arizona.

Animals of the Past.

Compared with their extinct allies of earlier periods of the earth's history, it may be laid down as a general rule that the large animals of the present day are decidedly inferior in point of size. During the later portion of that remote period, for instance, before the incoming of the glacial epoch, when mammals appear to have attained their maximum development, there lived elephants alongside of which ordinary individuals of the existing species would have looked almost dwarfs, while the cave bear and the cave hyena attained considerably larger dimensions than their living representatives, and some of the sable-toothed tigers must have been considerably larger than the biggest African lion or Bengal lion. Again, the remains of red deer, bison, and wild oxen disinterred from the caverns and caves of North America indicate animals far superior in size to their degenerate descendants of the present day, while some of the extinct pigs from the Siwalk hills of Northern India might be compared in stature to a tapir rather than to an ordinary wild boar. The same story is told of reptiles, the giant tortoise of the Siwalk hills, in spite of its dimensions having been considerably exaggerated, greatly exceeding in size the largest living giant tortoises of either the Mascarene or the Galapagos Islands. The latter rocks have also yielded the remains of a long-snouted crocodile, allied to the gavia of the Ganges, which probably measured from fifty to sixty feet in length, whereas it is very doubtful if any existing member of the order exceeds half the smaller of these dimensions.

Very special attention is directed to the announcement on page 32 by Messrs. W. Strange and Co., of Christchurch, referring to their December Fair, which promises to attract visitors from all over Canterbury.

Intercolonial

The Melbourne City Council has fixed the allowance of the Lord Mayor at £1500 for the current year.

The Rev. Father Cooney, the Inspector of, Catholic schools for the diocese of Bathurst, is a native of Gul-gong. At the recent ceremony in connection with the laying of the foundation of the Gulgong Convent his Lordship Dr. Dunne spoke in very high terms of Father Cooney as a scholar and a clergyman.

Thomas Craven, a veteran of the diggers' insurrection at Eureka Stockade, died recently at Traralgon (Vic.) at the age of 84. Mr. Craven was a Clare man, who came to Australia 64 years ago. After the turmoil of the goldfields he resided at Geelong, and 24 years ago he went to Gippsland, where he resided till his death.

By the 'Bremen,' which reached Port Melbourne on November 17, three priests arrived for the Australian mission: The Rev. M. Dunne for the diocese of Sandhurst; Rev. P. J. O'Keefe and Rev. Thomas A. Simington for the diocese of Rockhampton (Queensland). Father Dunne was ordained at St. Peter's College, Wexford, Ireland, Fathers O'Keefe and Simington at St. John Lateran, Rome.

The solemn blessing and opening of the new St. Augustine's Church, Balmain East, was to take place on last Sunday. The church, a memorial to the venerated Father Therry, is a handsome edifice, erected at an approximate cost of £8000, and is a landmark visible for miles around. It is meet that it should be erected to his memory on the very spot where he passed away as a testimony from Australians of their admiration for his zeal, sanctity, and heroic virtues.

St. Patrick's Cathedral was packed to the doors at the 11 o'clock Mass on Sunday, November 17 (says the Melbourne 'Tribune'), when the first Provincial Council to be held in Australia was opened. Prior to the celebration of Mass, his Grace the Archbishop, the Bishops of Ballarat, Sale, and Sandhurst, the Knights of St. Gregory, Hon. N. Fitzgerald, Dr. A. L. Kenney, Dr. N. O'Sullivan, and the clergy marched in procession from the Palace, through the main door of the Cathedral to the altar. Pontifical High Mass was celebrated by the Right Rev. Dr. Corbett. At the conclusion of Mass his Grace the Archbishop preached the occasional sermon.

The splendid demonstration of Catholic faith and piety witnessed at the Cathedral on Sunday morning, November 17 (says the Melbourne 'Advocate'), when a large number of young men (1500) approached the altar rails in a body, attests the value of the Catholic Young Men's Society in keeping its members in touch with their obligations as practical members of the Church. The dominant note of the speeches of his Grace the Archbishop of Melbourne, of the visiting prelates, priests, and laymen at the C.Y.M.S. Communion breakfast in the Cathedral Hall was one of triumph and of thankfulness. Certainly, the remarkable progress of the Church in Victoria during the past 60 years, and especially since the advent of the present Archbishop (20 years ago), affords abundant reason for gratitude to the Giver of all good gifts. Religion and education have, hand in hand, gone forward by leaps and bounds.

The Christian Brothers of Perth will celebrate on November 21 the golden jubilee of one of their numbers in the person of Rev. Brother J. P. O'Mullane, who joined the Order on the feast of the Presentation of the Blessed Virgin Mary fifty years ago (says the 'W.A. Record' of November 16). Brother O'Mullane belongs to a Cork family, where he was born in 1841. He entered the Novitiate of the Christian Brothers in Dublin, when he was little more than fifteen years of age. Some time after he was sent to Cork to complete his novitiate, in which community he remained for about a quarter of a century. He conducted the principal school of the Brothers there for upwards of 20 years. He was also stationed in Limerick, New Ross, and Dublin. On coming to Australia in 1884 he was located in Melbourne, and afterwards in Brisbane and St. Kilda. In 1891 he was appointed Inspector of all the Christian Brothers' schools in Australia, which office he resigned in 1894. Since then he has spent varied time in the Ipswich, Adelaide, and Perth communities. Educationally, Brother O'Mullane has few equals. He is deeply versed in Latin, Greek, French, German, mathematics, and science. He has devoted much time to the study of music. He has always been a close student. At his present age he devotes several hours daily to the study of mathematics.

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"Champion" and Webster Agree

OUR friend WEBSTER, in his revised edition, gives the following definitions, which agree with ours, hence our defiant attitude on behalf of the WORKERS during the last SIX YEARS:

TRUST—"An organisation formed mainly for the purpose of regulating the supply and price of commodities, etc., as a sugar, steel, or flour trust."

COMBINE—"To form a union, to agree, to coalesce, to confederate."

ASSOCIATION—"Union of persons in a company or society for SOME PARTICULAR PURPOSE; as the American Association for the advancement of science; A BENEVOLENT ASSOCIATION."

N.B.—WE ARE IN NO WAY CONNECTED with any of the above concerns; free in every respect, and we intend to remain so, with the WORKERS' assistance.

WORKERS, we are benevolent to a degree. This you know, and we must bashfully admit it, also exponents of the science known as the NOBLE ART when danger is hovering round you, fully verified in our recent tussle with those "RIGHT AT THE TOP," and the long combat with the FLOUR TRUST, which naively poses as an association.

But with your valuable assistance, we are still "Champion."

The only matters that baffle your CHAMPION are advancing wheat markets, caused by droughts and shortages throughout the world, and we crave your indulgence until the laws of Nature have adjusted them.

So kindly rally round your "CHAMPION" "STANDARD" once more, and the victory is yours.

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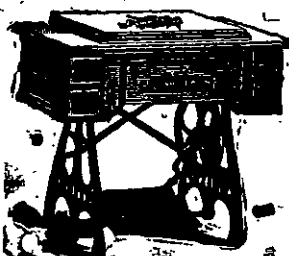
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The Family Circle

THE BOY WHO TRIES

The boy who wins is sure of praise,
And yet, I somehow prize
Through stress of dark and cloudy days
The gallant boy who tries.

Not once nor twice nor thrice he lifts
His sturdy hand, ere life
Shows bright and clear, the blue that rifts
With peace the sky of strife.

The lad whose valor holds its own
In presence of defeat,
Who falls and rises, makes no moan
In dust, or cold, or heat.

I find it in my very soul
To bless the stubborn stuff
That takes of poverty its toll,
And makes that dole enough.

A thousand praise the boy who wins,
But twice ten thousand rise
Beyond this world of clamorous dins
To praise the boy who tries.

—Exchange.

A SPANISH FOLK TALE

In a certain place in Spain there once lived a hard-working charcoal burner, or carbonero; but he was married and had six very young children with great appetites. So all he earned they together ate; not always in peace and the grace of God, for the poor man sometimes found himself at night very weary and supperless.

One day the carbonero said to himself: 'When I can double my day's earnings and have sufficient money, I am going to eat an entire hen by myself alone.'

That day so much wished for arrived. The man collected his double wages, bought a hen and put it to cook in a puchero in the depths of a forest.

Soon a gentleman rode up, dressed in garments resplendent with gold and precious stones.

'God keep the carbonero,' he said.

'God be with the caballero,' responded the man.

'Wilt thou give me a bit of the hen thou art cooking?'

'Diantre! How didst know of it?'

'I am Fortune, and I go all over the world; take advantage of this opportunity.'

'Thou art Fortune? Well, thou shalt not eat of my hen, for I hate thee. Thou art unjust. To some thou givest all, and from others takest all away. Go, and God be with thee.'

The rider spurred his fiery mare and disappeared.

In a little while there came an old man with wrinkled face, dressed in black and mounted on a poor horse covered with scars.

'God keep the carbonero,' he said.

'God be with the gentleman,' replied the charcoal burner.

'Wilt thou give me a little of the hen which thou art cooking?'

'The devil! All the world knows that I am cooking a hen, and yet I could swear I have told it to no one. Who art thou?'

'I am Death.'

'Death, art thou? Well, you shall eat of my hen, for you are Justice herself. Dismount and dine with me.'

The old man dismounted, seated himself on the ground with the carbonero, and ate of the hen, the two conversing amiably together. When they had finished, Death said to the charcoal burner:

'Ask of me what thou wishest and it will be granted thee for thy good treatment of me.'

'What I need is money.'

'Ask for what thou wishest.'

'Give me my house full of gold money.'

'Granted,' said Death.

With a lightness no one would have suspected in the old man, he mounted his nag and disappeared.

The charcoal burner went home; the door was tightly closed, his wife and children being away. He tried to enter, but could not, for the house was full of golden money.

He remained on guard at the door, and when his wife and children returned he gave them money enough to go and buy the richest clothing they could find for him and themselves. He ordered also a palace to be built, and spent much money in coaches and servants.

One day when the charcoal burner was leaving his palace he met the old man with wrinkled face, who said to him:

'Dost know me still?'

'Perfectly; thou art Death. What dost thou wish of me?'

'To notify thee that thy money will soon give out, and it would be well for thee to take some position.'

'What position could I take? I can neither read nor write, and am too old to learn.'

'Take that of a doctor.'

'A doctor? Poor me, who can neither read nor write!'

'Yes, a doctor; and I will tell thee how to manage. When thou goest to see one sick, if thou seest me sitting at the head of the bed, give him up for dead; all the resources of human knowledge will be in vain. In this way thou wilt come to thy fortune. Thou canst predict the cure of many whom the most famous physicians will have given over.'

The old man disappeared.

So the old charcoal burner offered himself to the public as a great doctor, and soon became universally famous. When he was called, he examined the patient and at once pronounced sentence. He seemed to carry with him health or death.

His wealth increased, for all the high dignitaries of the kingdom and the princes called him in for consultation.

One day he was sent for in great haste to go to the house of a great man who had suffered an attack of apoplexy when his family least expected it, and the unhappy man was dying, leaving his wife and sons in profound sorrow, greatly increased by the fact of his affairs being in complete disorder.

On entering the house of the patient, his eldest son called the charcoal burner apart, saying:

'Senor doctor, thou art welcome; give my father health and thou shalt have nothing to complain of from me.'

'We shall see, we shall see,' was all the old carbonero would say.

Then he went to the sick room, where, seeing the old man with the wrinkled face at the head of the bed, he at once shook his head and murmured:

'There is no help for him.'

All the family wept, but the eldest son, more composed than the rest, took the doctor by the arm and, conducting him to his office, said:

'Thy word, according to fame, is a sentence. But make my father well and ask what thou desirest.'

'It cannot be; his hour has come.'

'We will give thee half of our fortune, which is immense, if thou wilt cure my father.'

That proposition made the old carbonero reflect, and in a few moments an idea occurred to him.

'If thou wilt do what I command, it seems to me thy father may yet be saved,' he said.

'Speak; as thou sayest, so shall it be done.'

'Place two strong men servants at the head of the bed and two at the foot, and when I make them a sign they must change the bed around so that the foot will be where the head is now.'

'Nothing more?'

'Nothing. It only needs that we reach the room in time.'

Re-entering the sick room, where all was as they left it, the doctor's orders were carried out in haste, and in a few moments the old man with the wrinkled face was at the foot of the bed. Then the doctor hastened to say:

'I assure you the sick man will not die of this illness.'

All present embraced the old carbonero with expressions of sincere gratitude, and he smiled, full of satisfaction. In the meantime the wrinkled old man slowly left the room, murmuring in his ear:

'Thou art the only one who has deceived Death, and I deserve it, because I trusted in the loyalty of the charcoal burner.'

It is true he could not deceive him again, for another time the hour came for the carbonero, who left a brilliant fortune to his wife and children.

ART AND GEOGRAPHY

Among the visitors at an art exhibition were two old ladies from the country. They were examining

with great interest a bas-relief of a young Greek shepherd, beneath which were inscribed the words, 'Executed in terra cotta.'

'I wonder where Terra Cotta is?' ventured the elder of the two, turning to her companion.

'Well, now, I ought to know,' hesitated the other, 'but I can't seem to place it just now.'

'Ah, well,' rejoined the first speaker, as they passed on, 'it must be a dreadful place if they execute harmless young boys like that there.'

RESPONSIBILITIES OF MARRIAGE

In an address to a women's club in Washington, wherein he touched upon the responsibilities assumed with marriage, Andrew Carnegie illustrated his point by the following story:

'A country laird in Scotland at his death left his property in equal shares to his two sons, who continued to live most contentedly together for some years. At last, however, one of them said to the other: "Tam, we're getting to be auld men; you take a wife, and when I die you'll get my share o' the land." "Na, na Jeems," said the other. "You're the youngest and the maist lively; you take a wife, and when I die you'll get my share, mon." "That's always the way wi' you, Tam," said the first brother, "when there's any difficulty or trouble, I must take it all; you'll do naething."'

ODDS AND ENDS

A pompous manufacturer of machinery was showing a stranger over his factory.

'Fine piece of work, isn't it?' he said, when they were looking at a very ingenious machine.

'Yes,' said the visitor, 'but you cannot hold a candle to the goods we are turning out.'

'Indeed!' said the chagrined manufacturer, 'and what is your line?'

'Gunpowder,' was the reply.

Agent—How are you getting on with your incubator?
Farmer—Why, the thing hain't laid an egg since I got it.

I hear that you called me a land-shark,' said the land agent hotly. 'Yes,' said the customer, 'and I desire to apologise for it. The lots you sold me are under water at high tide. You're really a marine shark.' However, even this concession did not seem to restore the entente cordiale.

'You get right out of here!' snapped the vinegary-faced female. 'I don't need no book!'

'Yes, you do, madam,' said the book agent, as he went out and closed the gate; 'you need two—a grammar and a book of etiquette. Good day,' and he got out of hearing distance long before she had said all she wanted to.

FAMILY FUN

To Explain the Transmission of Shock.—When a shunting engine charges a long line of goods-trucks, the shock of the impact passes on from truck to truck until the last one in its turn receives it, and jumps forward. It amuses children to illustrate this on a small scale by placing a number of coins on a table in a straight line touching each other, and striking the last coin by pushing another sharply against it, when the coin at the opposite extremity will slip out of its place, from the effect of the transmitted shock.

Clench Your Fists.—Clench your fists as though pug-naciously inclined. Then place one fist on the top of the other. Now we shall prove whether or no you are a strong man. With this object, we shall endeavor to knock your fists apart with two fingers only; and it is ten chances to one that we succeed by the simple process of giving a smart tap with the index finger of either hand in opposite directions against your knuckles.

Where is Your Nose?—It is surprising how few people seem to know where their nose is in relation to their ears when they attempt to carry out the following instructions: Hold your nose lightly with your right hand, and your right ear with your left. Reverse your hands, so that your left hand holds your nose, and your right hand your left ear. Repeat the action several times.

All Sorts

An average of 800 persons are killed in the United States each year by lightning. This means one in every 100,000.

No Arctic explorers have ever had colds until they returned to civilisation. Then, one and all, they are prostrated by severe influenza.

Statistics show that, though fair-haired people are, as a rule, less strong than those who have dark hair, yet the former live longer than the latter.

In the Baltic Sea more wrecks occur than in any other part of the world, the average being one wreck a day all the year round.

The Norwegian Government is considering the advisability of putting advertisements on the back of postage stamps, the proceeds to go to some national charity.

A bottle which was thrown into the sea from Roker Beach, Sunderland, on April 18, 1881, by a man named Palm, has just been picked up by an Englishman at Callao, Peru.

'Can I get off early this afternoon?' asked the clerk, 'as my wife wants me to help her with the spring cleaning.' 'You can't possibly go this afternoon,' said the employer; 'we're too busy.' 'Thank you, sir.'

From coal refuse are obtained 400 colors, many perfumes, several explosives, a great number of acids and medicines of incalculable value, saccharine, asphalt, numerous insecticides, salts, fruit flavors, lubricating oils, and varnish.

Contrary to general belief, the Sahara is not a barren and worthless waste. Some time ago there were nine million sheep in the Algerian Sahara alone, besides 2,000,000 goats and 260,000 camels. On the oases there are 1,500,000 date palms.

Next to New Zealand, which has one post-office for every 780 of its population, the country best supplied with post offices is Switzerland, with one for every 916 inhabitants. Sweden and Norway have one for every 1524; England, one for every 1858; France, one for every 3611; Holland, one for every 3976; and Italy, one for every 3889.

Saint-Saens, the French composer, during his visit to Chicago made a brief address on America at a dinner party. 'The American business spirit,' he said, in the course of this address, 'is an excellent thing. To it, undoubtedly, America's unexampled prosperity is due. But I think that this spirit is sometimes carried too far. For instance, in a hotel barber-shop yesterday I asked the barber if he had ever heard a certain celebrated pianist. "No, sir," he replied emphatically. "These pianists never patronise me, and so I never patronise them."'

Despite his rheumatism and lumbago, the old farmer was in hot pursuit of the lads who had been pilfering his cherry trees.

'Keep on running, Billy!' panted the boy with the hateful red cherries. 'He's coming, and coming fast. I can hear him puffing, and he sounds like a steam engine.'

'Whew!' gasped the lad who was stumbling through the long grass. 'An' that isn't the worst of it. When he gets us he is liable to turn from a steam engine to a thrashing machine.'

And soon the lusty yells that emanated from the old orchard told that the transformation had taken place.

Coins of most of the nations bear upon them the faces of their rulers. In the United States each coin has an emblem of Liberty. The first coins struck after the formation of the Federal Union bore the face of George Washington. General Washington disapproved of the custom, and it was dropped. It has never been revived. Portraits of prominent Americans appear upon postage stamps, internal revenue stamps, and paper money, but never on coins. And it has been the custom to use no portraits of living men even on the currency and the stamps. But there is an exception to the rule of no portraits on American coins. The emblem of Liberty on the one-cent coin is the goddess in an American Indian head-dress, but the face shows no characteristics of the North American aborigine. It is the face of a little girl, Sarah Longacre Keen, upon whose head was placed the feathered ornament of a Sioux Indian. Her father was an engraver and he placed his daughter's head on the coin. Sarah Longacre Keen died in Philadelphia not long ago.

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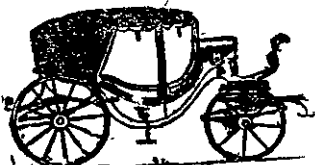
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